This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

HN 5K1Y E

KF 1505 3

BIBLICAL COMMENTARY

ON

THE NEW TESTAMENT.

DR. HERMANN OLSHAUSEN,

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF ERLANGEN.

CONTINUED AFTER HIS DEATH

BY

DR. JOHN HENRY AUGUSTUS EBRARD

AND

LIC. AUGUSTUS WIESINGER.

TRANSLATED FROM THE GERMAN

FOR CLARK'S FOREIGN AND THEOLOGICAL LIBRARY

REVISED AFTER THE LATEST GERMAN EDITION,

BY

A. C. KENDRICK, D.D.,

PROFESSOR OF GREEK IN THE UNIVERSITY OF ROCHESTER

VOL. V.

NEW YORK:

SHELDON & COMPANY, PUBLISHERS

498 & 500 BROADWAY.

1866.

KF 15052

Entered, according to Act of Congress, in the year 1857, by
SHELDON, BLAKEMAN & CO.,
In the Clerk's Office of the District Court of the United States for the Southern District of New York.

STEREOTYPED BY
THOMAS B. SMITH
82 & 84 Beekman-street, N. Y.

PRINTED BY
PUDNEY & RUSSELL,
79 John-street.

PREFATORY NOTE.

THE Commentary of Olshausen was carried through the Gospels, the Acts, and the Epistles to the Romans, Corinthians, Galatians, Colossians, Ephesians, and Thessalonians, when it was arrested by his death. The task of completing it was assigned to his successor and former pupil, Dr. Ebrard, who associated with himself Aug. Wiesinger, also a former pupil of Olshausen, and like Ebrard, sympathising thoroughly in the evangelical views of his venerated teacher. Ebrard has completed the Exposition of Hebrews and the Revelation; Wiesinger, of Philippians, the Pastoral Epistles, James, and 1 Peter, and is engaged on the other Catholic Epistles. Both are men of sound evangelical views, and thorough biblical scholarship; and if they want something of that depth of spiritual insight, and high genius which lend such a charm to the writings of Olshausen, they are by no means his inferiors in soundness of judgment, and exegetical acumen. If they enter less into extended discussions of topics, they will be found, on the contrary, more full and satisfactory to the philologist. Wiesinger is, indeed, sometimes over-minute and prolix, and the Editor has occasionally condensed his statements, and cancelled repetitions, without, however, sacrificing any valuable thought. On the whole both his work and that of Ebrard are marked by great learning, soundness, and ability, and being carried out on the plan and in the spirit of their predecessor's, they will constitute an entire Commentary on the New Testament, unique in its place, and of inestimable value to the Biblical student.

TABLE OF CONTENTS.

THE EPISTLE TO THE EPHESIANS.

INTRODUCTION.

PAGE

§ 1. The First Readers of the Epistle 9
§ 2. Of the Genuineness of the Epistle 16
§ 3. Time and Place of the Composition of the Epistle 20
§ 4. Course of Thought in the Epistle 23
§ 5. Literature 24

EXPOSITION OF THE EPISTLE TO THE EPHESIANS.

FIRST PART.

§ 1. Thanksgiving for Salvation in Christ 27
§ 2. Thanksgiving for the Faith of the Readers 42
§ 3. Of the Unity of the Believers in Christ 65

SECOND PART.

§ 4. The Harmony of the Faith 92
§ 5. Detached Moral Precepts 112
§ 6. Precepts for Matrimony and the Family 133
§ 7. Of the Spiritual Combat 146

THE EPISTLE TO THE COLOSSIANS.

INTRODUCTION.

§ 1 Of the Genuineness of the Epistle 157
§ 2. Of the False Doctrines which were Prevalent in Colossæ 161
§ 3. Course of Thought in the Epistles 167
§ 4. Literature 168

EXPOSITION OF THE EPISTLE TO THE COLOSSIANS.

FIRST PART.

PAGE
§ 1. Thanksgiving for the Faith of the Readers in Salvation in Christ..... 169
§ 2. Warning against False Teachers..... 190

SECOND PART.

§ 3. General Ethical Precepts..... 227
§ 4. Special Moral Precepts..... 234

THE EPISTLES TO THE THESSALONIANS.

INTRODUCTION.

§ 1. Of the Occasion of the Epistles..... 245
§ 2. Of the Genuineness of the Epistles..... 248
§ 3. Course of Thought in the Epistles..... 250
§ 4. Literature..... 252

EXPOSITION OF THE FIRST EPISTLE TO THE THESSALONIANS.

FIRST PART.

§ 1. Thanksgiving for the Faith of the Readers..... 253
§ 2. Account of Paul's Labours in Thessalonica..... 258
§ 3. Of Paul's Desire to see the Thessalonians..... 265

SECOND PART.

§ 4. Exhortations to a Holy Life..... 272
§ 5. Instructions as to Christ's Advent..... 277
§ 6. Concluding Exhortations..... 292

EXPOSITION OF THE SECOND EPISTLE TO THE THESSALONIANS.

§ 1. Thanksgiving for the Faith of the Christians in Thessalonica..... 299
§ 2. Of the Conditions of the Happening of Christ's Advent..... 306
§ 3. Concluding Exhortations..... 335

THE EPISTLE TO THE PHILIPPIANS.

INTRODUCTION.

§ 1. Of the Church at Philippi..... 343
§ 2. The Occasion and Contents of the Epistle..... 346

PAGE
§ 3. The Time and Place of Composition..... 347
§ 4. Genuineness and Integrity of the Epistle,
1. Genuineness..... 349
2. Integrity..... 360
§ 5. Literature..... 362

EXPOSITION OF THE EPISTLE TO THE PHILIPPIANS.

§ 1. Inscription and Thanksgiving for their Steadfastness in the Faith..... 363
§ 2. The Apostle's Statement respecting Himself..... 372
§ 3. The Apostle's Earnest Wish with Respect to the Church..... 384
§ 4. Announcement of his Intention to send Timothy, and of his having sent back Epaphroditus..... 412
§ 5. Warning against the Possibility of being Led Away..... 417
§ 6. Concluding Exhortations to Particular Individuals, and to the Church at large. Expression of Thanks. Salutations..... 445

THE PASTORAL EPISTLES.

GENERAL INTRODUCTION.

ON THE GENUINENESS OF THE PASTORAL EPISTLES.

§ 1. The Problem..... 465
§ 2. The External Testimonies..... 466
§ 3. Solution of the Problem on the Supposition of their being not Genuine. Their Genuineness Impugned and Defended..... 467
§ 4. Attempt at the Solution of the Problem on the Supposition of the Genuineness of the Epistles..... 500
§ 5. Literature..... 542

THE EPISTLE TO TITUS.

INTRODUCTION.

I. The Historical Testimonies of the Epistle concerning itself..... 543
II. Critical Objections..... 551

EXPOSITION OF THE EPISTLE TO TITUS.

§ 1. Inscription and Salutation..... 555
§ 2. Instructions in Regard to the Appointment of Presbyters..... 563
§ 3. What Titus is to Teach in Opposition to the False Teachers, and how he is to Act..... 587
§ 4. Personal Matters. Salutations. Conclusion..... 619
Appendix to the Introduction to the foregoing Epistle..... 621

EXPOSITION

OF THE

EPISTLE TO THE EPHESIANS

INTRODUCTION.

§ 1. The First Readers of the Epistle.

Paul came, for the first time, to Ephesus, the famous capital of proconsular Asia, as he, after a year and a half's sojourn in Corinth, was concluding his second missionary journey, and was travelling thence to Jerusalem. However, on this occasion he only touched at Ephesus, and stayed but a few days there (Acts xviii. 19, 20). Nevertheless, he even then formed connexions, and was besought to pass a longer time there; but a vow compelled him to haste; he therefore soon took leave, though with the promise of returning thither for a longer visit. This promise he very soon performed; after ending his journey, he left Jerusalem once more for his *third* missionary journey, and went through Galatia and Phrygia directly to Ephesus. Now, he found here so favourable a soil for the gospel, that he remained here two years and three months, and founded a prosperous church. (Acts xix. 8, 10.) He would probably have stopped there still longer, had not the goldsmith Demetrius obliged him, by a tumult, to leave the city. Meanwhile, the church in Ephesus had been sufficiently established. Judaism and Gentilism threatened it no more, but internal schisms through false teachers were imminent. When, therefore, Paul, in his last journey to Jerusalem, passed through Miletus, he sent thither for the presbyters of the Ephesian church, and took leave of them in a moving speech. (Acts xx. 17–38.) At a later period John chose for himself Ephesus as a centre for his comprehensive labours in Asia Minor. Their effects were so considerable, that a few decennia later Pliny was already obliged to write to Trajan that paganism appeared to be almost entirely lost in hither Asia. (Plin. Ep. x. 97.)

To this important church in Ephesus the second of the shorter epistles of Paul is, according to its superscription and title, addressed. But extrinsic and intrinsic reasons combine to excite doubt as to that destination of the epistle. First, as to the *extrinsic* reasons. But little stress were to be laid on the fact in itself that MSS. B. and 67 have not ἐν Εφέσῳ in the text (for the *former*, the Codex Vaticanus, has at least the words in the margin, and that by the original

nand, and in Codex 67 they are wanting only *ex emendatione*), but this want becomes important by its coincidence with other data. For Tertullian informs us in his controversy with Marcion (adv. Marc. v. 11): prætereo hic et de aliâ epistolâ, quam nos ad Ephesios præscriptum habemus, hæretici (Marcion cum suis) verò ad Laodicenos; with which chapter xvii. of the same work is to be connected, where the words run: ecclesiæ quidem veritate (*i. e.*, according to mere ecclesiastical tradition) epistolam istam ad Ephesios habemus emissam, non ad Laodicenos; sed Marcion ei titulum aliquanto interpolare (*i. e*, according to Tertullian's usual language, merely *corrumpere*, whether *addendo* or *delendo*) gestiit, quasi et in isto diligentissimus explorator. Nihil autem de titulis interest, quum ad omnes scripserit Apostolus, non ad quosdam. According to this, therefore, even in the time of Tertullian our epistle was known as an Epistle to the Ephesians; only Marcion and his sect declared it to be addressed to the Laodiceans. Tertullian does not intimate what reading they found in the passage Eph. i. 1, but it lies in the nature of the case that they could not have read ἐν Ἐφέσῳ, if they considered the epistle as addressed to the Laodiceans. Now, true as might have been, on the whole, Tertullian's charge against Marcion, that he had altered the text of the Scriptures, so far as he received them, yet it is not easy to see what could *here* have influenced him to the alteration. *Dogmatical* reasons determined him in his alterations; but these could find no application *here*. However, this notice of the African Father upon the Marcionite dealing with the epistle, becomes important only through the more accurate communication which we owe to Basil. (Basil. M. cont. Eunom. operum, vol. i. p. 254, edit. Garnier.) For this Father gives us express information as to the state of the MSS., and that, too, of the *old* MSS., in the passage Eph. i. 1. He informs us that the reading was: τοῖς ἁγίοις τοῖς οὖσι καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ, with the important addition: οὕτω γὰρ καὶ οἱ πρὸ ἡμῶν παραδεδώκασι, καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγράφων εὑρήκαμεν. Thus Basil grounds on tradition, and his own inspection of old MSS. the conviction, that the words ἐν Ἐφέσῳ were wanting in the exordium of our epistle; the Father even uses this reading for a dogmatical argument; he finds in it that Paul calls the Ephesians ὄντες, an intimation that they through the knowledge of faith, were essentially united to Christ, the only truly existing. (Τοῖς Ἐφεσίοις ἐπιστέλλων ὡς γνησίως ἡνωμένοις τῷ ὄντι δι' ἐπιγνώσεως, ὄντας αὐτοὺς ἰδιαζόντως ὠνόμασεν.*) Through this accu-

* In Jerome's Comm. on Ephes. i. 1, we also read: Paulus Ephesios *essentiæ* vocabulo nuncupavit; but the Father himself finds fault with that interpretation; he remarks: alii simpliciter vertunt; non ad eos qui sint, sed qui Ephesi sancti et fideles sint, scriptum arbitrantur. Böttger (Beit. part iii. p. 37) justly infers from the *arbitrantur*, that Jerome also did not find the reading ἐν Ἐφέσῳ in the MSS., he only knew it as a conjecture. But I cannot accede to Böttger's view (that originally there was *no* name of a town

rate communication Tertullian's reports as to the nature of the Marcionite text, as also the state of some of our MSS., certainly become very important.

To these *extrinsic* arguments, which are calculated to excite doubts whether our epistle is addressed to the Ephesians, are added *intrinsic* ones also, by which these doubts are very much confirmed. We should expect from the relation of Paul to the Ephesian church, that some personal allusions to it and its members would be prominent features in the epistle. But such are altogether wanting. True, a hearty cordiality pervades the epistle, but *that* is based merely on the common consciousness of faith, not on personal acquaintance and friendship. The circumstance that Paul had commissioned Tychicus, the bearer of the epistle, to relate of him by word of mouth (vi. 21, 22), certainly in some measure explains a total want of greetings and personal intelligence; but still it is hard to think, in the case of an epistle of Paul to a church in which he lived longer than two years, that he should have spoken of their faith as if he had only heard of it by report (i. 15), and that he leaves in doubt whether the readers had heard of the grace of God which had been given to him (iii. 2). Thus, even apart from *extrinsic* reasons, the contents of our epistle itself lead us to suppose a wider circle of readers, whose circumstances were not known to the apostle in the same degree as those of the Ephesians must have been; for, that Paul means to address only those converted after his departure from Ephesus, who were therefore as yet unknown to him, is a totally inadmissible assumption, as nowhere is such a distinction among the Christians at Ephesus hinted at.

We might resolve this difficulty by assuming that our epistle is the one written to the Laodiceans, of which mention is made Col. iv. 16, as Grotius, Mill, Wetstein, and lately Holzhausen, have asserted. For Paul did not know the Laodiceans personally; therefore the passages of our epistle, which surprise us as addressed to the Ephesians, would seem quite well adapted to the church in Laodicea. It was also obvious to seek in the similar assumption of the Marcionites a historical basis for this view, the rather that Marcion originated in Asia Minor, and therefore we might suppose his manuscripts to contain the purest text. But there are decisive reasons against this assumption. Had Paul written at the same time to the Christians in Colossæ and in Laodicea, he would not certainly have commissioned the Colossian Christians to make his greetings to the Laodiceans also (Col. iv. 15). Further, Paul's wish, that the Laodiceans might read the Epistle to the Colossians, seems to have but little motive, on the assump-

stood in the greeting, and therefore οὖσι is to be taken in a pregnant sense), for the reason developed in what follows.

tion that the Epistle to the Ephesians is the one addressed to the Laodiceans, because this epistle is of similar purport, in general, with that to the Colossians, and the Laodiceans could have no particular interest, after the more detailed epistle directed to *them*, in reading the *shorter one* to the Colossians, which was calculated for particular circumstances. The epistle mentioned Col. iv. 16 must rather be considered as lost, since, as will be immediately shewn in detail, to the assumption of the Marcionites, that the Epistle to the Ephesians was intended for the Christians in Laodicea, no exclusive importance can be ascribed, since this circumstance admits of a simple explanation in another way, without supposing any corruption of the text. We can adopt, therefore, for the solution of the difficulty as to the destination of our epistle only this *one* assumption, viz., that the Epistle to the Ephesians was an *encyclical* one, *i. e.*, that it was meant to circulate among *a number* of churches, and to be read in their assemblies. For this supposition, which completely explains the character of the epistle, the greater number, and the most eminent, of the modern critics have accordingly decided. However, it is still a question, even supposing the correctness of this general view, how the Ephesians were exactly situated with regard to this number of churches, for whom this epistle was intended, and how we are to establish the original reading in the salutation. The Epistle to the Ephesians can by no means be understood so encyclical as not to include in the number of the churches, for which it was especially intended, the Ephesian church itself; on the contrary, it must be regarded as the *first* church in that number; as the one to which the epistle was given first of all by Tychicus that they might forward it to the others (vi. 21, 22). This appears from the fact, that in all the Fathers without exception, even in Basil, our epistle is taken as an Epistle to the Ephesians. Marcion alone interprets it as an Epistle to the Laodiceans, as we saw; but even in *him* it remained doubtful, whether he read ἐν Λαοδικείᾳ in the salutation, or, as is more probable, had no name of a city at all in the text, just like Basil's MSS. That this variation of Marcion's does not express the general view of the ancient church is irrefragably established by the fact, that, *before* Marcion, Ignatius, in his Epistle to the Ephesians, mentions our epistle as one addressed to the Ephesian church. (Ignat. ad Eph. cap. xii. in the shorter recension of these epistles, which, according to the latest investigations, is to be considered as genuine.) This universal concord would be completely inexplicable, if the epistle had not been especially addressed to the church in Ephesus, much more if this was entirely excluded. On the other hand, it is quite comprehensible (unless we choose to suppose that it was merely Col. iv. 16 that was the cause of this supposition), that

if our epistle was addressed, among others, to the Christians in Laodicea, it could be occasionally considered as an Epistle to the Laodiceans (from, which, however, the one mentioned Col. iv. 15 must still be supposed different), of which view a vestige seems to have remained among the Marcionites. Tertullian's charge of a designed corruption of the text is in this point clearly without any probable ground. Thus, then, there only remains this further question, how the original text in Eph. i. 1, may have stood. According to the above-cited passage of Basil, the oldest MSS. known to him seem to have left out the ἐν Ἐφέσῳ, so that τοῖς οὖσι καὶ πιστοῖς were closely united; for he deduces from this passage, as we already remarked, that he supposes the readers to have been thus called ὄντες, because they stood in connexion with Christ, the only truly existing (τῷ ὄντι). But this interpretation, as similar ones attempted in later times by Schneckenburger, Matthies and Meyer (see Harless p. xlvii.), cannot possibly be recommended. The analogy of the exordia of Paul's epistles is in favour of the name of the city, or province, in which the readers of them are, directly following the participle. But then, how shall the omission of ἐν Ἐφέσῳ be explained, which took place in many old MSS.; and, on the other hand, if we regard ἐν Ἐφέσῳ as the true reading, how could an encyclical epistle be designated as addressed to the Ephesians merely, especially as our epistle is addressed to *Gentile* Christians (ii. 11) whereas the Ephesian church was composed of Gentile and Jewish Christians (Acts xix. 17, xx. 21)? To the latter point, however, but little importance is to be ascribed, because all the churches founded by Paul were predominantly Gentile-Christian, and could not be otherwise from the mission which he undertook (Gal. ii. 9); even if there were individual Jews among them, still Paul might properly keep *the mass* especially in view, and remind them of their former idolatry. For it must be supposed in the case of *all* the epistles, and therefore *here* also, that Paul wrote to whole churches, not to individuals of those churches, because he would by the latter course have himself dissolved their unity in faith and love. But there could scarcely have been any churches without some Jewish Christians. The two other arguments, however, the omission of the ἐν Ἐφέσῳ in *some*, and again the retention of the words in *other* MSS., can surely be only explained, considering the encyclical destination of the epistle, by the assumption,* that either Tychicus was provided with several copies of the epistle, and that in them the space for the proper city was left blank for filling up; or that copies of the epistle were made in Ephesus for different places, and, as it was known to be an encyclical epistle, the ἐν Ἐφέσῳ was put, not in *all*, but

* The author of this hypothesis is Usher, the famous Archbishop of Armagh, in his Annal. Mundi ad ann. 64, p. 636.

only in the copies intended for Ephesus and its neighbourhood; while as Ephesus was the chief city of Asia, most copies naturally went out from it, which therefore spread that reading. The objection has been made (see Harless, p. xlv.) to this hypothesis (as to which it is immaterial whether it be received thus or modified), "that it transfers the usages of *modern* times to the *ancient* world," *incorrectly*, as it appears to *me*. Copies must have been taken, as much in olden time as in the present day, of an epistle addressed to several churches, whether by the bearer himself, or by those to whom the epistle came first; and that in these copies the name of the place either was wanting at first, or was afterwards left out by the copyists, who knew the encyclical destination of the epistle, seems also to be entirely analogous to the state of things at all times. This supposition therefore of Usher, Hug, and others, has ever seemed to me the most suitable solution of the difficulty, which, if we reject it, we are obliged to leave unsolved.

§ 2. Of the Genuineness of the Epistle.

While our epistle maintained the character of an apostolical production, as well *throughout the early* church as in *later* ages, without any dispute, the critics of our days have attempted to cast doubts on the correctness of this tradition. Schleiermacher expressed himself doubtful as to the origin of our epistle, but his reasons have not as yet been published. De Wette also (Introd. p. 221, seq.), is just as doubtful, but confesses that the reasons are as yet insufficient for rejecting it. Meanwhile we need not apprehend that plausible reasons will fail the sharp-sighted hyper-criticism of other theologians,* in order to reject *this* epistle also, along with *others*, as not Paul's. Let us examine cursorily, since the publication of the reasons for the non-genuineness of this epistle has not yet taken place, what may be considered as arousing suspicion. *Historical* arguments of the sort are entirely wanting, with the exception of the one which (§ 1) was adduced as to its destination. But uncertainty as to the first readers of an epistle can only *then* excite suspicion as to the declared author, when corroborated by some other important points. *Such* the internal character of the epistle is said to suggest. De Wette (ubi suprâ p. 220) expresses himself on these points in the following fashion: "In the Epistle to the Ephesians we are surprised by a style which when compared with that of others of Paul's epistles, is *quite too loose* (this sounds as if *looseness* were, in general, a

* According to Baur in his work against Rothe, Paul's Epistles to the Romans, Corinthians, and Galatians, are alone decidedly genuine; all the others are spurious, or more or less suspicious.

characteristic of Paul's mode of discussion), overladen with parenthetical and subordinate clauses, disjointed, rich in words, but poor in new ideas, and varying in particulars, as also by many things in its conceptions, opinions, and mode of teaching. Certainly, these reasons are not sufficient for rejecting the epistle, which contains so much which is worthy of Paul, and scarcely to be expected of an imitator, and, which antiquity has always acknowledged as genuine." The arguments here cited as arousing suspicion, are, however, of such a description that very little, if any, stress is to be laid on them. As to the remarks, *first of all*, on *the form* of our epistle, it is true that ἅπαξ λεγόμενα occur in it; but it has been long ago remarked that, considering the small *extent* of Paul's epistles all together, such *must* occur in each. Its style is also very rich and full; but, when De Wette sees in it a mere "*copia verborum*, without new ideas," this is, as Harless (Introd. § 3) has shewn in detail, an entirely unfounded charge; the richness of style, the fulness of the sentences, is rather to be referred to the thronging ideas, which sought for simultaneous expression. As to *the matter*, in the *second* place, many variations in "conceptions, opinions, and doctrine" are said to occur in the Epistle to the Ephesians. But *this* assertion *too* amounts to nothing substantial. Thus De Wette remarks among others, that the dæmonological conceptions in our epistle are singular, for which assertion the words ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος, *the prince of the power of the air* (ii. 2), τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις, *spiritual wickedness in heavenly places* (vi. 12) are quoted. But, since the doctrine of evil spirits occurs in all Paul's epistles, it cannot possibly be said with reason that there are *here* deviations from the genuine Pauline dæmonology, simply because a subordinate trait is *here* brought out, which we, accidentally, do not find *elsewhere*. Such are to be looked upon as mere ἅπαξ νοούμενα, and these have *per se* just as little power *of demonstration* as the ἅπαξ λεγόμενα, unless they appear in conjunction with decisive arguments.* The only thing that might be looked upon as such is the relation of our epistle to the Epistle to the Colossians; this requires, therefore, a nearer investigation.

That between the Epistle to the Ephesians and that to the Colossians a great affinity exists was known long ago; but the conviction was that the composition of both epistles at the same time, and

* Of what nature *the other* pretended variations are which De Wette says he has remarked, is plain from the fact that he reckons among them the exposition of Ps. lxviii. 19, the allegory of the church and marriage (iv. 8, 28, v. 18); passages which certainly, according to 1 Cor. x., Gal. iv., seem quite in Paul's style. But the exhortation in iv 28, v. 18, De Wette finds *gross* (!) Whence this prudery comes I know not how to explain.

under like circumstances, was quite sufficient to account for it. But in later times it has been attempted to dispute that, because the affinity is so great that at bottom the Epistle to the Ephesians "appears only a copious amplification of the Epistle to the Colossians, and is wanting in everything distinctive as to aim and object." (See De Wette, ubi suprâ, p. 223.) That is to say, the more definite character of the Epistle to the Colossians is taken to prove its originality at the expense of the Epistle to the Ephesians. (Ibid., p. 230, note a.) Now, as an argument for this alleged quality of the Epistle to the Ephesians, De Wette gives us (pp. 224–228) a comparison of the two epistles (in which all those passages even which contain like words only are set down as parallel passages), careless whether the connexion in which they occur is the same or a totally different one.* Harless (p. lxix.) has already shewn in detail how very differently the comparison of the two epistles results, if we look to their connexion and tendency. With all the concord between them they still both exhibit an independent character. That is to say, whilst the Epistle to the Colossians has a perfectly definite polemical bearing, since an heretical party, characterized by peculiar features, is combatted in it, this is totally wanting in the Epistle to the Ephesians. True, some passages are found which at first sight appear to have a polemical tendency (see iv. 3, 4, 14, 20, 21 ; v. 6) ; but, on a more accurate consideration, even in *these* all *properly* polemic allusion disappears, and the epistle stands, as a warning, it is true, against possible errors, but, on the whole, as merely a lively effusion of the heart, full of faith and joy, by which the readers are to be strengthened in the faith, encouraged to the practice of love, and stirred up to patience in hope. Schneckenburger's assumption that (Introd. p. 135, seq.) our epistle relates to the theosophic system, which had spread in Asia Minor, is, at all events, completely inadmissible. Why should that polemical reference be so veiled *here*, when it is so openly expressed in the Epistle to the Colossians ? The only thing in the Epistle to the Ephesians which must be considered as having a special regard to the circumstances of the first readers is the manner in which Paul speaks of his knowledge of Christianity (iii. 4), and especially of the position of the Gentiles towards the Jews with reference to the gospel (see. ii. 2, seq., ii. 11–22, iii. 6, seq.), in to which our epistle seems to have a greater affinity to those written to the Galatians and Romans than to that written to the Colossians. If we compare with those copious and impressive representations as to the right of the Gentiles to an immediate entrance into the kingdom of God the exhortations to con-

* The separate parallels will, in every case, meet with a closer examination in the exposition, and so we do not go into them more closely here.

cord which (iv. 1, seq.) are annexed to them, it surely cannot be denied that Paul must have entertained the apprehension that Jewish Christians might at some future time distract the minds of the converts in the neighbourhood of Ephesus, just as had already happened in the neighbouring Galatia. That is to say, there is no certain trace in the Epistle to the Ephesians (see the Comm. on Eph. iv. 14) that false teachers of this bias had already gained influence; Paul's intention seems to have been merely to counteract betimes their possible and probable *future* influence. But the matter has quite another aspect in Colossæ, where the apostle's arguments combat with all their force a false doctrine which had already obtained circulation. When Mayerhoff (on Col. p. 143, seq.) finds also a controversy in the Epistle to the Ephesians, he confounds a *positive* statement of truth with an *antagonistic*. True, every proposition contains a reference to its opposite, but, if that opposite is nowhere openly prominent, a polemical tendency is out of the question. Had Paul in the Epistle to the Ephesians combatted an actually existing error, he would have been obliged not merely to set forth the truth in addresses to the Gentile Christians, but also to describe their errors with a clear reference to the mistaken Jewish Christians; but of that not a trace is found. Even supposing, therefore, that, in passages like Eph. i., 20–23, just as in Col. i. 15, seq., there floated before his mind a reply to false teachers, who, like those of Colossæ, denied the Divine dignity of Christ and put angel-princes on a level with him, we should not be justified in supposing such a reply to exist in the Epistle to the Ephesians, except with a view to the possibility that such false teachers might come from the neighbouring Colossæ to Ephesus also, it would by no means follow that such views had already been disseminated there when Paul wrote to Ephesus. Paul's melancholy prophecies as to the false teachers to be expected in Ephesus (Acts xx. 29, seq.) were not realized until the time of the composition of the Epistles to Timothy and of the first Epistle of John. But, besides this, the remaining entirely general contents of our epistle are communicated so completely in Paul's language and manner, that, were the epistle not genuine, the author must be supposed not merely to have formed his style on Paul's, but to have copied Paul exactly word for word. But, had any one undertaken anything of the sort, he would, in all probability, have introduced above all into the epistle *open* polemical tendencies, and not have obliterated those which are manifest in the epistle to the Colossians; since the attempts at forgery were *usually* required to serve the purpose of adding apostolical authority to the *personal bias* that was to be rendered current. What we are to think of such hypotheses, derived from *intrinsic* reasons, and set up without any support from *extrinsic* arguments, is especially shewn in this

case by the fact that Mayerhoff asserts the originality of the Epistle to the Ephesians and spuriousness of that to the Colossians with the same confidence and decision with which De Wette conversely maintains the originality of the Epistle to the Colossians, and the derivation therefrom of that to the Ephesians. (See Mayerhoff's work, "The Epistle to the Colossians examined, with especial regard to the three pastoral epistles," Berlin 1838, p. 105, seq.) And, in fact, if this assertion of Mayerhoff's was not just as arbitrary, in the absence of all other decisive reasons, it would have, at least, this advantage over the totally untenable and in itself empty one of De Wette's, that there would be a reasonable foundation for the fiction, viz., the insertion of the polemical element in the epistle, whereas, according to De Wette's view, that element must have been even purposely left out, by which omission the work seems wholly aimless. Accordingly, we are justified in saying, that nothing at all can be discovered in our epistle which affords reasonable ground for a suspicion of its genuineness.

§ 3. Time and Place of the Composition of the Epistle.

This enquiry cannot be carried on with reference to the Epistle to the Ephesians alone, as Paul's Epistles to the Colossians and to Philemon, which are closely connected with each other, must necessarily be referred to the same time as our epistle, on account of the near affinity of the former of them with our epistle, and of the very similar circumstances under which they were composed. Nay, the very same thing holds good of the Epistle to the Philippians also, as Böttger (Beitr. part 2d, p. 60) has already correctly remarked: "It will ever be a fruitless labour to attempt to separate the Epistle to the Philippians by any considerable space of time from those to the Ephesians, Colossians, and Philemon," which Schulz, Schott, De Wette, and Schneckenburger have attempted, more or less decidedly, to do. (See the passages in point in Böttger, ubi sup.) Thus two questions arise for us to solve, first, when these four epistles were composed, *i. e.*, during what imprisonment, whether during the one at Rome, or that at Cæsarea (for these two alone can, with any appearance of truth, be named as the dates of their composition); and secondly, in what order they stand with regard to each other?

In relation to the first question, there had been a unanimous decision in favour of the imprisonment at Rome, which Luke reports at the end of Acts, until Schulz (Stud. for 1829, part 3d p. 612, seq.), Schott (Isag. in N. T. p. 272, seq.), De Wette (Introd. p. 254), Schneckenburger (Beitr. p. 143, seq.), and especially Böttger

(Beitr. part 2), recommended with great acumen the other view, viz., that of their composition in Cæsarea. For that these epistles were all written during one imprisonment is clear from their open declarations (Eph. iii. 1, 13, iv. 1, vi. 19, seq.; Phil. i. 7, 12, 14, seq., ii. 17, seq.; Col. i. 24, iv. 3, 7; Philem. ver. 9). But we know of only the two chief imprisonments of Paul in Rome and Cæsarea; to *one* of these, therefore, the composition of the four epistles *must* be referred. For the circumstance, that we find the same persons mentioned as companions of Paul in all four of them, which cannot possibly be supposed of both imprisonments, does not permit a partition of the epistles between the two. These persons are Timothy (Phil. i. 1; Col. i. 1; Philem. ver. 1), Epaphras (Col. i. 7, iv. 12; Philem. ver. 23), Aristarchus, Marcus, Jesus Justus, Demas, Lucas (Col. iv. 10, 11, 14; Philem, ver. 24), Tychicus (Eph. vi. 21, seq.; Col. iv. 7), Onesimus (Col. iv. 9; Philem. ver. 10). The only thing which strikes us here is, that in the Epistle to the Ephesians no mention is made of Timothy. The supposition that he is not named because he was a stranger to the readers (see Harless, p lxi.), seems to me improbable, because Timothy, according to Acts xx. 4, was with Paul in Asia, and on this visit no doubt also visited the churches to which our epistle is addressed. But if we consider that the Epistle to the Ephesians contains, on the whole, but few personal references, and, besides, that Paul often sent off one or the other of his companions on this or that business, it may be supposed that the composition of the Epistle to the Ephesians happened during precisely such an absence of Timothy. In no case can the non-mention of Timothy in Ephesians become an argument which would justify us in referring this epistle to another time than the three others, as all arguments e silentio are of so precarious a nature.

But now, whether we shall decide for the imprisonment at Rome, as the date of the composition of these four Epistles of Paul, or for that at Cæsarea, of which mention is made Acts xxiii. 23–26, 32, is certainly a difficult question, especially after Böttger (ubi sup. p. 48, seq.) has tried to prove that the *οἰκία Καίσαρος* and the *πραιτώριον* (Phil. i. 13, iv. 22), from which it was formerly thought that the composition of the epistles could be safely referred to Rome, can also be understood of the Palace of Herod in Cæsarea (Acts xxiii. 35), in which Paul was a prisoner, and of the domestics in it.* To me, indeed, this view seems improbable, as Paul would scarcely have called this palace of the *king* Herod *οἰκία Καίσαρος*; but we pass over this argument, since we cannot make out for certain which building Paul means in the Epistle to the Philippians, because there were imperial palaces in many places. Among all

* See the details in the Comm. on the passages Phil. i. 13, iv. 22.

under like circumstances, was quite sufficient to account for it. But in later times it has been attempted to dispute that, because the affinity is so great that at bottom the Epistle to the Ephesians "appears only a copious amplification of the Epistle to the Colossians, and is wanting in everything distinctive as to aim and object." (See De Wette, ubi suprâ, p. 223.) That is to say, the more definite character of the Epistle to the Colossians is taken to prove its originality at the expense of the Epistle to the Ephesians. (Ibid., p. 230, note a.) Now, as an argument for this alleged quality of the Epistle to the Ephesians, De Wette gives us (pp. 224–228) a comparison of the two epistles (in which all those passages even which contain like words only are set down as parallel passages), careless whether the connexion in which they occur is the same or a totally different one.* Harless (p. lxix.) has already shewn in detail how very differently the comparison of the two epistles results, if we look to their connexion and tendency. With all the concord between them they still both exhibit an independent character. That is to say, whilst the Epistle to the Colossians has a perfectly definite polemical bearing, since an heretical party, characterized by peculiar features, is combatted in it, this is totally wanting in the Epistle to the Ephesians. True, some passages are found which at first sight appear to have a polemical tendency (see iv. 3, 4, 14, 20, 21 ; v. 6) ; but, on a more accurate consideration, even in *these* all *properly* polemic allusion disappears, and the epistle stands, as a warning, it is true, against possible errors, but, on the whole, as merely a lively effusion of the heart, full of faith and joy, by which the readers are to be strengthened in the faith, encouraged to the practice of love, and stirred up to patience in hope. Schneckenburger's assumption that (Introd. p. 135, seq.) our epistle relates to the theosophic system, which had spread in Asia Minor, is, at all events, completely inadmissible. Why should that polemical reference be so veiled *here*, when it is so openly expressed in the Epistle to the Colossians ? The only thing in the Epistle to the Ephesians which must be considered as having a special regard to the circumstances of the first readers is the manner in which Paul speaks of his knowledge of Christianity (iii. 4), and especially of the position of the Gentiles towards the Jews with reference to the gospel (see. ii. 2, seq., ii. 11–22, iii. 6, seq.), in to which our epistle seems to have a greater affinity to those written to the Galatians and Romans than to that written to the Colossians. If we compare with those copious and impressive representations as to the right of the Gentiles to an immediate entrance into the kingdom of God the exhortations to con-

* The separate parallels will, in every case, meet with a closer examination in the exposition, and so we do not go into them more closely here.

cord which (iv. 1, seq.) are annexed to them, it surely cannot be denied that Paul must have entertained the apprehension that Jewish Christians might at some future time distract the minds of the converts in the neighbourhood of Ephesus, just as had already happened in the neighbouring Galatia. That is to say, there is no certain trace in the Epistle to the Ephesians (see the Comm. on Eph. iv. 14) that false teachers of this bias had already gained influence; Paul's intention seems to have been merely to counteract betimes their possible and probable *future* influence. But the matter has quite another aspect in Colossæ, where the apostle's arguments combat with all their force a false doctrine which had already obtained circulation. When Mayerhoff (on Col. p. 148, seq.) finds also a controversy in the Epistle to the Ephesians, he confounds a *positive* statement of truth with an *antagonistic*. True, every proposition contains a reference to its opposite, but, if that opposite is nowhere openly prominent, a polemical tendency is out of the question. Had Paul in the Epistle to the Ephesians combatted an actually existing error, he would have been obliged not merely to set forth the truth in addresses to the Gentile Christians, but also to describe their errors with a clear reference to the mistaken Jewish Christians; but of that not a trace is found. Even supposing, therefore, that, in passages like Eph. i., 20–23, just as in Col. i. 15, seq., there floated before his mind a reply to false teachers, who, like those of Colossæ, denied the Divine dignity of Christ and put angel-princes on a level with him, we should not be justified in supposing such a reply to exist in the Epistle to the Ephesians, except with a view to the possibility that such false teachers might come from the neighbouring Colossæ to Ephesus also, it would by no means follow that such views had already been disseminated there when Paul wrote to Ephesus. Paul's melancholy prophecies as to the false teachers to be expected in Ephesus (Acts xx. 29, seq.) were not realized until the time of the composition of the Epistles to Timothy and of the first Epistle of John. But, besides this, the remaining entirely general contents of our epistle are communicated so completely in Paul's language and manner, that, were the epistle not genuine, the author must be supposed not merely to have formed his style on Paul's, but to have copied Paul exactly word for word. But, had any one undertaken anything of the sort, he would, in all probability, have introduced above all into the epistle *open* polemical tendencies, and not have obliterated those which are manifest in the epistle to the Colossians; since the attempts at forgery were *usually* required to serve the purpose of adding apostolical authority to the *personal bias* that was to be rendered current. What we are to think of such hypotheses, derived from *intrinsic* reasons, and set up without any support from *extrinsic* arguments, is especially shewn in this

heathenism with the *succeeding* one in regeneration, and makes it especially prominent that the separation between Jews and Gentiles was through Christ abolished, and a unity of mankind established. This unity Paul compares to a temple of God, into which all believers are built on the foundation of the apostles and prophets. Now Paul sets himself forth as *him* to whom the grace had been granted of accomplishing, through his ministry, this call of the Gentile world to be the people of God; he therefore beseeches his readers on their part, not to become weary in the conflict which faith in Christ has for its indispensable consequence in this sinful world, and to think of the glory which is prepared in Christ for those who overcome.

In the *second* part (iv. 1—vi. 24) we distinguish *four* sections. The ethical exhortations in the *fourth* section (iv. 1–16) open with calling upon the readers to preserve the unity of the faith with humility, to avoid all divisions, and to that end to recognize the distinctions which were established by God in the church, which is compared with the human body. In the *fifth* section there is annexed to the above the exhortation to walk no longer after the manner of the Gentiles, but to be renewed in spirit, and to put on the new man; which is afterwards applied to the several moral relations, in so far as they have reference to men generally (iv. 17—v. 20). The *sixth* section makes a transition to the *special* relations of life, and treats, first of all, in detail, the matrimonial relations, which are so important; in connexion with which the relation of Christ to the church, as a type of matrimony, is set forth. There is further annexed to the above, a discussion of the relation between parents and children; and finally, of that between masters and servants (v. 21—vi. 9). In the *seventh* and last section, the discussion again returns from the *special* to the *general;* Paul describes the faithful as soldiers called upon to fight for truth and righteousness on account of the opposing kingdom of darkness, and depicts the armour which they must use. For all the details respecting himself, Paul refers his readers to the bearer of the epistle, Tychicus, and concludes with the usual benediction (vi. 10–24).

§ 5. Literature.

The Epistle to the Ephesians has been specially commented on by Schütz (Lips. 1778. 8.); by Cramer (translation, with Introd. and notes, Kiel, 1782. 4.); by Müller (Heidelberg, 1793. 8.); by Flatt (published by Kling, Tübingen, 1828). The last few years have produced no less than five new commentaries on our epistle, four of which appeared in the year 1834, viz., the Commentaries of Holz-

hausen (Hanover, 1833); of Meyer (Berlin, 1834); of Matthies (Greifswald, 1834); of Rückert (Lips., 1834); and of Harless (Erlangen, 1834). The last named excellent work of my respected colleague has rendered the other modern works on our epistle almost superfluous. (See the general criticism of all the modern commentaries on the Epistle to the Ephesians in Tholuck's Anzeiger for 1838, Nos. 34, seq.)

EXPOSITION

OF THE

EPISTLE TO THE EPHESIANS.

I.

PART FIRST.

I. 1.—III. 21.

§ 1. Thanksgiving for Salvation in Christ.

(i. 1–14.)

After what has been already remarked in the Introduction to this epistle (§ 1) on τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ, the salutation (vers. 1, 2) contains nothing which has not been already sufficiently discussed in the prefaces to the earlier epistles. The name of Timothy, which is found in the prefaces to the contemporaneous Epistles to the Colossians, to Philemon, and to the Philippians, is wanting in this; therefore we do not know to whom Paul dictated it. The epistle itself begins (ver. 3) with a thanksgiving to God for the blessings in Christ. Though Paul is, of course, also grateful to God for all *material, bodily* blessings in *earthly* things, still he had no occasion here to put forward that side of the picture; he simply thanks God here for *spiritual* blessings in *heavenly* things. (On the phrase ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, see on Matth. xxii. 31, 32; 2 Cor. i. 4. If the meaning were only, "Praised be God, who is the Father of Jesus Christ," the words would run, εὐλογητὸς Θεὸς ὁ πατὴρ κ. τ. λ. But in this connexion the genitive also must be referred to ὁ Θεός. Besides this phrase, which occurs in this passage (and which is also found in Paul at Rom. xv. 5; 2 Cor. i. 3, xi. 31; Col. i. 3), the apostle uses still the following ones: ὁ Θεὸς καὶ πατήρ (1 Cor. xv. 24), ὁ Θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (Eph. i. 17), ὁ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (Eph. iii. 14), ὁ Θεὸς καὶ πατήρ (Eph. v. 20), and Θεὸς πατήρ (Gal. i. 1, 4; Eph. vi. 23; Phil. i. 3; 1 Thess. i. 1; 2 Tim. i. 2; Tit. i. 14), in which the reference of the conceptions of "God" and of "the Father" to the Son is always to be maintained.

Had Paul wished to make both conceptions, "The God of Jesus Christ," and "the Father of Jesus Christ," prominent and strictly separate, the article would certainly have been necessarily repeated before *πατήρ* (see Winer's Gr., § 19, 5); but there was no *reason* for so rigorous a separation, and therefore, since further *θεός* and *πατήρ* are of the same gender, the article might properly be left out without weakening the reference of the genitive *τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* to the first substantive.—The two meanings of *εὐλογεῖν* in the language of the New Testament, viz., "to praise," and "to bless," appear here side by side. The Hebrew בָּרַךְ combines both meanings in the same way.—The *εὐλογία πνευματική, spiritual blessing,* here denotes the effects of God's grace through the Holy Spirit, obtained by means of Christ's work, in every form of his agency alike in his *moral* workings, and in the extraordinary gifts bestowed on the church.—The *ἐν τοῖς ἐπουρανίοις* is difficult, for the concluding words, *ἐν Χριστῷ*, are not connected with this, but with the *εὐλογήσας ἡμᾶς*, representing Christ as the element in which the blessed exist, and through whose mission and work they have received the blessing. *Τὰ ἐπουράνια* can be understood of heavenly gifts only, or of the heavenly locality. In the former case it would stand parallel with *εὐλογία πνευματική*, and then the article surprises us; Paul would have written *ἐν ἐπουρανίοις* merely. Besides, *τὰ ἐπουράνια* always means in Paul absolutely "heaven, the heavenly world;" see Eph. i. 20, ii. 6, iii. 10, vi. 12.—We shall, therefore, be obliged to keep to this meaning *here* also, and in the following sense: the spiritual blessing which is in heaven, and therefore bears a heavenly nature. But this certainly may be reduced in meaning to the conception, "heavenly gifts.")

Ver. 4.—This Divine agency, so full of blessing, is then more accurately characterized by the declaration that God hath chosen believers before the foundation of the world with the view that they may be holy and blameless before his eyes. This *ἐκλογὴ πρὸ καταβολῆς κόσμου, election before the foundation of the world* (see on Matth. xxv. 34), cannot be used to establish the pre-existence of souls, as Origen, in early times, and Benecke recently, have supposed. The phrase *πρὸ καταβολῆς κόσμου* (see at Matth. xiii. 35; Luke xi. 50; John xvii. 14) denotes, in fact, eternity in a metaphysical sense, not time *before* the creation of the world, which seems the primary meaning of the words, but timelessness (*i. e.*, non-subjection to the conditions of time). It is equivalent to *ἀπὸ τῶν αἰώνων*, to *πρόθεσις τῶν αἰώνων* (Eph. iii. 9, 11), or to *ἀπ' ἀρχῆς* (2 Thess. ii. 13). But *ἐξελέξατο ἡμᾶς, chose us,* by no means expresses the real individual existence of believers before the creation, in the Divine mind, but merely the timeless act of volition on the part of God who beholds the future as present. On the other hand, it is undeni-

able that in ἐκλέγειν is couched a reference to others *not* chosen, and that therefore the discourse is of a *prædestinatio sanctorum*, but without asserting, at the same time with that, a *reprobatio impiorum*, or a *gratia irresistibilis*. (See remarks on Rom. ix. 1.) The addition ἐν αὐτῷ, *i. e.*, Χριστῷ, defines ἐκλογή more accurately. God sees in his election by grace, man in Christ, so that, as Adam was the representative of *natural* humanity, so Christ is the representative of *spiritual* humanity. (Καθώς unites ver. 4 as an explanation to ver. 3, "praised be God, who hath blessed us, as he indeed hath chosen us, *i. e.*, since he has chosen us." See 1 Cor. i. 6.) The object of the election is, however, that men should be holy and unspotted. (In Col. i. 22 ἀνέγκλητος also stands along with both expressions.) It is self-evident, finally, from what follows, that this is no self-elaborated holiness and blamelessness, attained by our own righteousness, but *Christ's* holiness, which is imputed to faith, but manifests itself likewise in the believer, though only as the result of the experience of grace, as an actual state.

Ver. 5.—The connecting of ἐν ἀγάπῃ with ἐξελέξατο is too decidedly opposed by its position. But it seems uncertain whether ἐν ἀγάπῃ should be joined with what precedes or what follows. The thought, "to be holy and unspotted in love," is not intrinsically incongruous, since love, as the ultimate root of the disposition, determines holiness itself. Nor can anything be objected to the conjunction ἄμωμος ἐν ἀγάπῃ, *blameless in love*, for designating pure love; at 2 Pet. iii. 14 we read ἄσπιλοι καὶ ἀμώμητοι ἐν εἰρήνῃ, Jude ver. 24, ἄμωμος ἐν ἀγαλλιάσει. But, first, critical authorities favour decidedly the connexion with what *follows*, as well as the fact that Paul generally uses ἅγιοι καὶ ἄμωμοι without any addition. (See Eph. v. 27; Col. i. 22.) Ἐν ἀγάπῃ προορίσας ἡμᾶς, therefore, connects itself with ἐξελέξατο as a stricter definition; God's election manifested itself in the gracious predestination to adoption, *i. e.*, God predestined us for children of God. (On προορίζειν, also, which appears in ver. 11, joined to κατὰ πρόθεσιν, and on υἱοθεσία, as on ἐκλογή, what was needful has been already observed at Rom. viii. 15, ix. 1.) Since the possibility of sonship is effected entirely through Christ's atonement, the addition διὰ Ἰησοῦ Χριστοῦ explains *itself;* but εἰς αὐτόν is difficult, though we should, with Lachmann and Harless, prefer it to the αὐτόν of Griesbach, as the latter perhaps arose merely from the wish to mark more definitely the reference to the Father. No other reason, doubtless, can be assumed for this added εἰς αὐτόν, than the design of Paul to designate Christ as him who leads men to God, through whom we come to the Father, according to the words in John, "No one cometh to the Father but through me;" so that we might paraphrase the sentence thus: "God has in love predestinated us unto adoption, that we might through

Jesus come to him, and be led back to him out of our lost state, in accordance with his gracious will." The annexed *κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ* might seem to argue against the connexion of *ἐν ἀγάπῃ* with *προορίσας*. For, as *εὐδοκία* involves the conception of love and benevolence, not that of mere decree (see Harless on this passage), *εὐδοκία τοῦ θελήματος* seems exactly = *ἀγάπη*. But, whilst *ἀγάπη* designates the proper essence of God, as love, *εὐδοκία τοῦ θελήματος* renders prominent the benevolence of the individual act of the will in the election and predestination of believers, so that there is no tautology.

Ver. 6.—As the object of this benevolent Divine will, the praise of God's grace, to which man was meant to be thereby incited, and with which Paul had set out in ver. 3, is then brought forward. We need not explain the added *δόξα τῆς χάριτος*, which serves to strengthen the expression, by supposing it = *χάρις ἔνδοξος*, or by referring it to a Hebraism. (See the pertinent remarks on this passage in Harless.) In what immediately follows (vers. 12, 14), we read again *εἰς ἔπαινον τῆς δόξης αὐτοῦ* without *χάριτος*. (See on the import of *χάρις*, *i. e.*, the unmerited expression of God's love towards his creatures, the remarks on Rom. iii. 21. *Χάρις* is never used of Christ and the Holy Ghost. So far the structure of Paul's sentences proceeds regularly; but from *ἐν ᾗ ἐχαρίτωσεν*, as far as ver. 14, the discourse proceeds entirely by means of relatives, which link themselves to the substantive which stands last, and thus form, as it were, a coronet of isolated clauses, without any regular period. Similar passages are found Col. i. 9–20; 1 Pet. i. 8–12; and in our epistle at i. 20, seq., which directly follows, a similar circle of propositions occurs, which are all united by *καί*. But the separate propositions themselves thus connected with each other by relatives, all issue naturally from one another by the law of association. This structure of his discourse thus only shews Paul's fulness of ideas, which thronged forward, without allowing him time to range the isolated propositions into periods. This unperiodic style, arising from exuberance of ideas, extends into the fourth chapter of our epistle: it shews itself, however, here most strikingly. As to the words *ἐν ᾗ ἐχαρίτωσεν ἡμᾶς*, the reading *ἧς* has, it is true, important vouchers, especially A. and G., and accordingly Lachmann has received it into the text. But the preponderating number of the manuscripts for *ἐν ᾗ*, and the facility of the alteration, on account of the preceding *χάριτος*, render the latter reading preferable. The grace of God is described in the words: *ἐν ᾗ ἐχαρίτωσεν ἡμᾶς* as the means by which he has made man acceptable to himself; and, indeed, as it was said in verse 4 *ἐν αὐτῷ*, so here it is *ἐν τῷ ἠγαπημένῳ*, by which, as the gloss *υἱῷ αὐτοῦ* in D.E.F. G. correctly explains, Christ is designated, in that he, the archetype of holiness, is *κατ' ἐξοχήν* the object of God's love, and through

himself first makes everything worthy of God's love. Ver. 7 clearly shews that χαριτόω relates to the work of Christ, in whom God views the elect. The use of the aorist ἐχαρίτωσε is, therefore, not to be explained by the assumption that Paul means to say, "God had already made him (Paul himself), with his believing contemporaries, acceptable to himself, because they were inwardly reconciled, and had appropriated grace;" this proposition, on the contrary, holds good also of *all future* generations; Paul utters the ἡμεῖς in the name of all believers forever. As in ver. 4 ἐξελέξατο denotes the eternal decree of redemption, so here ἐχαρίτωσε denotes the objective fact of the same, which holds good, not merely for those then living, but for all mankind. God has in Christ, once for all, had mercy on mankind, received them into favour, and made them acceptable to himself. But ἐν must not be confounded with διά; Christ is rather, as already remarked at ver. 4, to be understood as the real representative of humanity, in whom all exist after the new man, Christ in us, as they exist in Adam after the old man. (The form χαριτόω is found in the New Testament but once more, Luke i. 28; elsewhere it occurs also Sir. ix. 8, xviii. 17, and in Symmachus, Ps. xviii. 26. In profane Greek it is found only in very late writers, as Libanius.)

Ver. 7.—Now, as regards Christ, Paul brings redemption through his blood into prominence, and designates it more closely as ἄφεσις τῶν παραπτωμάτων, *remission of trespasses*. In the words ἐν ᾧ ἔχομεν, *in whom we have*, Christ is conceived as the living fountain of redemption; that is to say, although it was actually effected by his death, still it, in his intercession (see at Rom. viii. 34), works on incessantly as a living power. His work is inseparable from his person; we have not redemption in his work *without* his person, but *in* his person, with which his work forms a living unity. The import of ἀπολύτρωσις and the phrase διὰ τοῦ αἵματος αὐτοῦ, have already been treated at length Rom. iii. 25. The epexegetic τὴν ἄφεσιν τῶν παραπτωμάτων only requires a remark here. The phrase, which is often found in the Gospels and the Acts, occurs in Paul here only, and in Col. i. 14 the synonymous ἄφεσις τῶν ἁμαρτιῶν. In Rom. iii. 25 πάρεσις ἁμαρτημάτων means something quite different; see at that passage. In the Epistle to the Hebrews ix. 22, x. 18, ἄφεσις is found alone. The phrase denotes, in its literal sense, forgiveness of sins, *i. e.*, of their guilt, therefore the effect of the atonement (καταλλαγή) for man. Too much stress is not to be laid on the form παραπτώματα, ἁμαρτίαι, *trespasses, sins*, for not merely sinful *deeds*, but also sinful *conditions*, innate sinfulness, are considered as pardoned. Τὰ παραπτώματα denotes absolutely *everything sinful*, in whatever form it may present itself. Since, now, redemption (ἀπολύτρωσις) and reconciliation (καταλλαγή), are only designations of the same

idea, taken from different points of view (see at Rom. iii. 25), and ἄφεσις τῶν παραπτωμάτων explains more nearly and defines the ἀπολύτρωσις, it follows that the phrase designates especially the negative side of Christ's work, which regards sinful man as pardoned by God for the sake of Christ's merits. But the appropriation of this forgiveness of sins cannot be regarded as a fact, without the transformation of man proceeding from it as its consequence.

Ver. 8.—In the forgiveness of sins established through Christ Paul sees again the riches of grace, which he has caused to abound towards man. But it is a question here, whether ἐν πάσῃ σοφίᾳ καὶ φρονήσει is to be joined to ἐπερίσσευσεν, or to γνωρίσας. We must be guided in our decision on that point by the fact, that neither πᾶσα σοφία,* nor φρόνησις, nor φρόνιμος, φρονίμως, can fitly be said of God. The joining it with γνωρίσας is, therefore, inadmissible, because, according to it, both words must necessarily be referred to God. True, Grotius, Baumgarten, and others, have chosen to refer the ἐν πάσῃ σοφίᾳ καὶ φρονήσει to God, even when joining it with ἐπερίσσευσε; but, besides the above-cited general reason, a comparison with Col. i. 9, where ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ must be referred to man, should have withheld them from that interpretation. Therefore, the clause in ver. 8 is to be paraphrased thus: ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἵνα ἐν πάσῃ σοφίᾳ καὶ φρονήσει περιπατῶμεν. But the definition of the words σοφία, φρόνησις, and the kindred σύνεσις (Col. i. 9), which we will here consider at the same time with them, is not without difficulty. Σοφία, related most closely to γνῶσις, seems in the language of the New Testament to be the result of the rightly applied νοῦς, *i. e.*, of the faculty by which we perceive that which is eternal.† But, whilst γνῶσις refers only to knowledge, there is constantly couched in σοφία a reference to *the practical application* of knowledge, as in the Hebrew חָכְמָה, whilst γνῶσις answers to בִּינָה. On the other hand, φρόνησις and σύνεσις are expressions of the rightly applied φρένες, *i. e.*, of the understanding. They answer to our "prudence and understanding." Both words have also a practical reference, like σοφία, but with the difference, that in the latter the practical aim is directed more to great and comprehensive

* Harless remarks very justly that one may say indeed, "God has wisdom," or "in him is all wisdom," but not, "he does anything in *all* wisdom," because God possesses all attributes absolutely. But the phrase "all wisdom" is here *relative*, as it must be thus paraphrased: "All the wisdom which, under existing circumstances, is imaginable, which one can suppose in men."

† We have spoken already on 1 Cor. xii. 8 of σοφία and γνῶσις, but as of charismata, which cannot be meant here (see on ver. 17), not as of natural faculties, which can be cultivated even without the influences of the Holy Ghost, or awakened through them. But certainly the *Divine* Spirit ever attaches himself to the *human* spirit, whence the like names for the certainly *related*, but yet *different*, gifts. There cannot be, from the nature of the thing, a χάρισμα of φρόνησις, or of σύνεσις, because these are faculties of the *soul*.

relations, φρόνησις and σύνεσις, on the contrary, relate to special and individual cases. As wisdom takes earthly relations in their totality, and thus estimates them in their reference to the eternal, there can be no false application of wisdom; false wisdom is only *seeming* wisdom; wisdom is always rightly applied. Prudence, on the contrary, can, just because it has to do with individual cases, be, it is true, entirely what it is, viz., a sagacious use of present circumstances, and yet be applied to ungodly ends. Therefore Paul, at Col. i. 9, pertinently adds: ἐν συνέσει πνευματικῇ, in order to distinguish *real* prudence, which is applied to spiritual ends, from the worldly prudence (φρόνησις σαρκική or τοῦ κόσμου), of which the Scriptures say that the children of the world distinguish themselves by it more than the children of light. (Luke xvi. 8, οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰσι.) But σύνεσις and φρόνησις seem distinguished only as σύνεσις denotes rather the *power* of the understanding, φρόνησις the *application* of that power. It may be said, God has implanted the νοῦς in the spirit, and σύνεσις in the soul, but not φρόνησις (as neither did he implant γνῶσις and σοφία in the νοῦς), because the latter depends on the faithful application of the power of the σύνεσις. But from this relation between them it is comprehensible that they can be used quite synonymously, just as our words, understanding and prudence. (Compare on this point my essay de naturæ humanæ Trichotomia in my Opusc. Theol. p. 158, seq. I still perfectly approve of the definition given there, γνῶσις ἐν τῷ νοΐ, πίστις ἐν τῇ καρδίᾳ, only I would modify the proposition: σοφία ἐν ταῖς φρεσίν, to the extent of saying that the σοφία also belongs to the department of the νοῦς, as complement of the γνῶσις.)

Ver. 9.—The rich manifestation of Divine grace is further more accurately defined by the γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος, κ. τ. λ., *making known to us the mystery of his will*, etc. By this connexion with ἐπερίσσευσεν it will be clear enough that γνωρίζειν is not to be understood of a mere external making known, but of such a making known, by which he, to whom anything is revealed, receives at the same time the *essence* of the thing, *here* of the mystery of the Divine will. For that the μυστήριον τοῦ θελήματος, *mystery of his will*, is here Christ's incarnation, and the work of redemption which depended on it, is clearly shewn by what follows. This was known as about to happen through the prophecies of the Old Testament from even Adam downwards, but the aorist (γνωρίσας) points to something actual, and, as such the realization of the prophecies presents itself to us; by this that mystery was first made really known, which even the angels desired to look into (1 Peter i. 12). It remains to be said, that we find here θέλημα and εὐδοκία separate, whereas in ver. 5 they were fused into one idea. Κατὰ τὴν

εὐδοκίαν αὐτοῦ, according to his good pleasure, joins itself to *γνωρίσας*, and denotes the *γνωρίζειν* itself as an act of Divine benevolence; on account of the following *ἣν προέθετο*, *εὐδοκία* is to be taken as = to "gracious decree," because *προέθετο* is not adapted to express the "grace and favour of God," as permanent conditions; on the other hand, *τοῦ θελήματος αὐτοῦ* denotes more closely the mystery of which mention is here made, as a voluntary act proceeding from the depths of the Divine being. As such, as an act of the Divine will, which has its ultimate basis in the being of God himself, Christ's manifestation and work is, and constantly remains, a mystery (*μυστήριον*), whilst, in other points of view, considered in its appearance, it is an actual revelation, and is hence also presented as a subject of knowledge. Paul, again connecting what follows with *εὐδοκία* by a relative, proceeds to give a more accurate account of God's gracious decree. In every case (whether we here again, as is most suitable, with Lachmann and Harless, read *ἐν αὐτῷ*, or even *ἐν αὐτῷ*) the *προέθετο ἐν αὐτῳ, he purposed in him*, can only refer to God and his intentions, and not to Christ, since in what immediately follows (ver. 11), *πρόθεσις* refers back to *προέθετο*. If *ἐν αὐτῷ* meant to express that God's purpose realized itself in the person of Christ and in his work, it would have had its place at the close of the proposition, in this way: *εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν ἐν αὐτῷ*. But as to the import of *οἰκονομία*, it depends on the context how the general meaning "administration, disposition, arrangement," is to be applied. In the passages 1 Cor. ix. 17 (compared with iv. 1) and Col. i. 25 *οἰκονομία* denotes the apostolical office. *Here*, according to the context, it refers to the dispensation of the grace of God in Christ, and the word *οἰκονομία* for "incarnation" is quite familiar to the Fathers, perhaps with reference to this passage. (See Suiceri Thesaur. Eccles. s. v.) But the *εἰς* denotes the object towards which God's purpose (*πρόθεσις*) is directed. This object is, finally, with regard to time, more nearly defined by the addition *τοῦ πληρώματος τῶν καιρῶν, of the fulness of times*. One expects, perhaps, "*in* the fulness of times;" genitive construction (*οἰκονομία τοῦ πληρώματος*) denotes the dispensation of God in Christ but regarded as one that *belongs* to the fulness of times. On this phrase itself see the remarks on Gal. iv. 4, where *πλήρωμα τοῦ χρόνου* stands parallel to it. It implies, of itself, no reference to the *ἡμέρα ἐσχάτη, last day* (although it is true that the apostles looked on the time of the second advent of the Messiah as, at the same time, the *τέλη τῶν αἰώνων*); the *πλήρωμα* rather involves merely a reference to a pre-established term, up to which the time is considered as being fulfilled.

Ver. 10.—The *ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ* is named as the ultimate aim of the mysterious Divine decree. In these

words we have first to consider the import of the term *ἀνακεφαλαιοῦν*. In Rom. xiii. 9, we had the word in the meaning, "to comprise under a *κεφάλαιον*, *i. e.*, to comprehend, sum up, under a radical idea." Since the question here is concerning a gathering together under the person of Christ, the word can only be referred to the idea of *κεφαλή*, to which indeed its composition does not primarily lead. Christ, that is to say, here appears to be described as he, in whom, as the head, God has gathered together everything, so that he governs all as Lord and Regent of the world. The elements of *τὰ πάντα* are thus distributed: *τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς*, *both things in heaven and things on earth*. According to this the *ἀνακεφαλαιώσασθαι* would appear as the result of giving to Christ all power, etc. (*ἐδόθη Χριστῷ πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς*, Matth. xxviii. 18, compared with Matth xi. 27); and of the *πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ* of Paul (1 Cor. xv. 26, with reference to Ps. viii. 7). The passage would seem, according to this, to have no especial difficulties; the neuter *τὰ πάντα*, *τά τε ἐν τοῖς οὐρανοῖς*, *κ. τ. λ.*, might be left in all their indefiniteness, and we might understand by them not merely *persons*, but these *together with* all other forms of the creation, in one word, the creation as a whole, which Christ rules by his power. Evil itself, with its representatives, must carry out Christ's almighty will; *it* too is, although repugnant, gathered under Christ as the head.

But, for several reasons, we are not satisfied with this mode of taking the passage. First, Paul uses the figure which represents Christ as the "head of the body," not so as to make the body represent *the universe*, but *the church* (see Eph. i. 22, iv. 15, v. 23; Col. i. 18, ii. 19). We should thus be obliged to say that *ἀνακεφαλαιώσασθαι* is here to be taken, without reference to the metaphor of the body, merely in the meaning, "to gather together under one's rule," for which Col. ii. 10, the only passage in which *κεφαλή* seems to have a wider reference than merely to *the church*, might be quoted. Again the entire context in our passage seems adverse to that view. The *μυστήριον*, of the operation of which Paul here speaks, is assuredly nothing but redemption through Christ; this, therefore, appears *here* also to be necessarily prominent in the *ἀνακεφαλαιώσασθαι*, as the grand aim of the *μυστήριον*. The parallel passage Col. i. 20, where *ἀποκαταλλάξαι* stands in a like connection, and the *δι' αὐτοῦ* is more nearly defined by *διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ*—raises this supposition to certainty. The meaning of the apostle must, therefore, *here* also be taken thus, that God, through Christ's atonement, has gathered together all things, whether in heaven or on earth, in him as the head, *i. e.*, knit them together into living, harmonious unity, in opposition to the present state of

dissension and enmity, which is expressed in Col. i. 20 by *εἰρηνοποιήσας*, which Bähr erroneously separates from *ἀποκαταλλάξαι*. True, the same critic (on Col. i. 20) has chosen to explain the *ἀποκαταλλάξαι* by the word in *our* passage, instead of, conversely, our *ἀνακεφαλαιώσασθαι*, by *that*; but it has already been remarked, in opposition to that, on several hands, and recently in particular by Harless, that the more *general* expression may recently be explained by the more *special*, but not the more *special* one by the more *general*. Now, if we consider more nearly that idea which the apostle intends us to recognize in this passage, it cannot be disputed that in it the restoration of all things (*ἀποκατάστασις τῶν πάντων*) seems to be again favoured, a view which Paul in general, as has been already remarked on Rom. xi. 32; 1 Cor. xv. 24, seq.; Gal. iii. 22, says more to support than the other writers of the New Testament. (See, however, in contrast to these passages, 2 Thess. i. 19, and the remarks thereon in my Comm.) For, even putting the *τά τε ἐν τοῖς οὐρανοῖς* quite out of sight, the words *ἀνακεφαλαιώσασθαι τὰ πάντα—τὰ ἐπὶ τῆς γῆς*, alone, seem to express the conversion of all men; for, to confine the conception of the *πάντα ἐπὶ τῆς γῆς*, *all things on earth*, to those on earth, who are elected to salvation according to God's gracious election, seems altogether arbitrary; the words speak of all without exception. But, add still the *τὰ τε ἐν τοῖς οὐρανοῖς*, and it is very conceivable how the defenders of the restoration could understand *τὰ πάντα* of the universe, and *τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπι τῆς γῆς* of the two halves of the universe, the spiritual and the material world, in such a way that in both halves *all* beings,* therefore also evil spirits, along with their prince, the devil (whom, as spirits, Paul, at Eph. vi. 12, transfers to the celestial world), would be yet converted, through the might of the atonement, and gathered together under Christ as the head.† The various ways by which interpreters have sought to evade this explanation are but little satisfactory. Some understand the "things in heaven" of those who died in the hope of salvation, who were converted and atoned for by Christ; thus Beza, Calixtus, Suicer, Wolf, and others.—Others, as Schöttgen, Ernesti, and several others, proposed to understand the Jews by those in heaven, by those on earth the Gentiles. According to Schleiermacher (in the essay on Col. i. 16, seq., of which we shall speak further on that passage), the things in heaven here denote "all matters relating to Divine worship, and the

* The rabbins distinguish between a familia quæ suprà, and one quæ infrà, est. See Wetstein on this passage.

† It is especially Origen who first openly announced and spread this interpretation. That Father, besides this, assumed, altogether arbitrarily, that Christ had suffered several times in the different spheres of the universe, for the redemption of their respective inhabitants.

dispositions of mind thereto relating," "the things on earth," on the other hand, "all that belongs to earthly kingdoms, to civil order, and legal conditions."

Others, again, understand the good angels by τὰ ἐν τοῖς οὐρανοῖς; so Calvin, who, without proof, advanced the assertion, that by Christ's atonement the good angels are established in purity, so that they can no more fall away; and Chrysostom, Anselm, Calovius, who understood our passage as referring to an enmity of the good angels against men who had become wicked, which Christ had put an end to. Finally, Bähr, Tholuck, Böhmer, and others, also refer this to the good angels, but regard the enmity which was appeased, as not existing in *them*, but in *man*, so that, thus, only a restoration of peace between the two divided parties, of which *one alone* bears the guilt, is asserted. Against each of these interpretations, however, there are so many well-founded objections (as may be seen in detail in Harless, in his Comm., ad. h. l.), that we can adopt no one of them. The universality of the τὰ πάντα, and the equally general division of this collective whole, τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, preclude us from thinking of anything individual, whether in heaven or on earth. On the contrary, we are, no doubt, to conceive not of personal *conscious* beings alone, though of them especially, but of the whole κτίσις, even the *unconscious* part of it, which Paul in Rom. viii. 17, seq., expressly designates as having part in the redemption through Christ; and indeed we have to refer this κτίσις not merely to the earth, but also to the celestial world. The reconciliation through Christ is, therefore, to Paul, a fact whose influences pervade the universe, which affects the conscious and the unconscious creation equally, whether, or not, as in the world of good angels, they be themselves touched by sin. Most of the interpretations quoted contain, therefore, elements of truth; they fail principally from the circumstance that they make these one-sided elements pass for the whole. Harless, too, maintains in this passage a reference to the totality as related to the work of redemption. "Everything," says he, p. 52, "whether in heaven or on earth, has a share in that fact."

In Col. i. 20, Harless finds a Zeugma, because ἀποκαταλλάξαι relates primarily to the things on earth; "and yet," continues he, "it cannot be called a Zeugmatic connexion, as undoubtedly also what is in heaven is reconciled with the rest, in that it is included with the rest in the final development of the work of reconciliation, which delivers the whole creation." Paul, therefore, does not mean to speak "as if there were an actual need of redemption in heaven, or as making heaven merely a figure of speech; he would seem for this reason thus to express himself, because the Lord and Creator of the whole body, of which heaven and earth are members, has in the

restoration of the *one* body, restored the whole body; and the greatest significance of redemption consists in *this*, that it is not merely a restoration of the life of this earth, but a restoration of the harmony of the universe." But this interpretation leaves unresolved the principal difficulty, viz., how Paul could say that all have a share in redemption, that it is a restoration of the harmony of the universe, if he shared the common view that the numberless hosts of angels who fell, along with the by far greatest part of mankind (Matth. vii. 13, 14), are eternally damned, and thus shut out from the harmony of the universe. The defenders of "universal restoration" understand "the harmony of the universe" seriously in its literal meaning, and seem, according to that, to be here in the right. Certainly, if taken in their isolation, the two passages, Eph. i. 10; Col. i. 20, cannot be explained otherwise. But the interpreter has the task not merely of explaining separate passages, but also of elucidating the separate passages from the general tenor of the ideas of the writer to whom they belong, and again of *throwing light* on the ideas of the individual writer (of course without encroaching on his individuality), in connexion with the expressions of the primitive Christian doctrine in all the writers of the New Testament. According to this, it may perhaps be affirmed that Paul is the writer in the New Testament who touches on the doctrine of eternal damnation most rarely, leaves it most in the background, and contains most of the expressions which, considered *per se*, seem to teach a general restoration. Still, we cannot say he *teaches* that doctrine decidedly; partly, because he nowhere enunciates it outright, but always in such a way only that we are led to it by inference; partly, because the other writers of the New Testament, and especially in the Gospels our Lord himself, so expressly maintain the contrary. Now, as regards the two passages (Eph. i. 10, and Col. i. 20), it might be the most simple plan to make the meaning we obtain from them harmonize with the general doctrinal type of the Scriptures, by putting prominently forward in the infinitives *ἀνακεφαλαιώσασθαι*, *ἀποκαταλλάξαι*, *the purpose of God*, which, in the establishment of that redemption which is furnished with infinite power, tends to the restoration of universal harmony, and to the recovery of *all that was lost*, so that the sense would be the same as in the passages 1 Tim. i. 4, 6. "God will have all men to be saved, he has given himself a ransom for all." But that, through the unfaithfulness and wickedness of man, this purpose is not fulfilled, and that *many* men are not benefitted by it, is a subject that the apostle has no occasion to put forward. It cannot be objected to this, that surely God, in his omniscience, foreknows that the fallen angels would not be converted, for he knows that just as well of *men*, who continue in unbelief; but a reference of Divine

grace, which reaches its highest climax in Christ and his work, to the evil spirits, must, according to God's universal all-embracing compassion, necessarily be supposed; although this very grace, in consequence of their continued resistance, effects the very opposite of reconciliation, viz., the utmost obduracy. (Lachmann reads *ἐπὶ* [for *ἐν*] *τοῖς οὐρανοῖς*, in which he follows B.D.E. But the connexion of *ἐπί* with *οὐρανοῖς* is so entirely unusual and unsuitable in itself that we can scarcely take the reading for anything more than a copyist's error.)

Ver. 11.—The *ἐν αὐτῷ* concludes the sentence with a retrospect to *ἐν τῷ Χριστῷ*, on one side, but, with *ἐν ᾧ καί*, also makes a transition to what follows. But here the question is, first of all, whether *ἐκλήθημεν* or *ἐκληρώθημεν* should be read. A.D.E.F.G., and the *Itala* (Italic version) are in favour of *ἐκλήθημεν*, which, therefore, Lachmann also has received into the text, and, indeed, according to his principles, was obliged to do. But *ἐκληρώθημεν*, though less supported by critical authorities, is yet favoured by its rareness, and the difficulty of explaining it. The origin of *ἐκλήθημεν* in an explanatory gloss, which was written in the margin on *ἐκληρώθημεν*, is very simply brought about; the origin of *ἐκληρώθημεν*, on the contrary, in case it is not genuine, admits no explanation. Now there is, doubtless, couched in the word *κληροῦσθαι*, as most and the best interpreters acknowledge, a reference to the Old Testament phrase נָחַל יָרַשׁ, which the LXX. translate by *κλῆρος Θεοῦ* (Deut. iv. 20, ix. 26, 29). To this we are also led especially by the parallel passage, Col. i. 12, by which we must certainly be very greatly guided in the interpretation of our expression, since both were written at one time, and from one circle of ideas. *Κληροῦσθαι*, therefore, here denoted the realization, in time, of the *ἐκλογὴ ἐν Χριστῷ* which was treated of above. But the *προορισθέντες κατὰ πρόθεσιν*, *being predestinated according to the purpose*, has a reference to God's eternal decree (see on vers. 5, 9), which, as a decree of the Almighty (*τοῦ τὰ πάντα ἐνεργοῦντος*), necessarily includes its realization also. The *prædestinatio sanctorum*, as we defined it on Rom. ix. 1, is again quite unmistakably couched in this passage. It might seem, however, that the *τὰ πάντα* led further to a *reprobatio impiorum* also. But the determining clause *κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ*, *according to the counsel of his will*, excludes that. Evil, as such, is against God's will; it is only in giving it a concrete shape that God's hand is manifest in regard to it; in regard to the *form* of evil, we cannot hesitate, as has been already said at Rom. ix. 1, to recognize the Almighty's *influence on evil*. (The connexion of *βουλή* with *τοῦ θελήματος* is to so be explained that the Divine will, in an active sense, is represented as shewing itself in individual actions; *θέλημα* is, therefore, the more *general*, *βουλή* the more *special*.)

εὐδοκίαν αὐτοῦ, according to his good pleasure, joins itself to *γνωρίσας*, and denotes the *γνωρίζειν* itself as an act of Divine benevolence; on account of the following *ἣν προέθετο, εὐδοκία* is to be taken as = to "gracious decree," because *προέθετο* is not adapted to express the "grace and favour of God," as permanent conditions; on the other hand, *τοῦ θελήματος αὐτοῦ* denotes more closely the mystery of which mention is here made, as a voluntary act proceeding from the depths of the Divine being. As such, as an act of the Divine will, which has its ultimate basis in the being of God himself, Christ's manifestation and work is, and constantly remains, a mystery (*μυστήριον*), whilst, in other points of view, considered in its appearance, it is an actual revelation, and is hence also presented as a subject of knowledge. Paul, again connecting what follows with *εὐδοκία* by a relative, proceeds to give a more accurate account of God's gracious decree. In every case (whether we here again, as is most suitable, with Lachmann and Harless, read *ἐν αὐτῷ*, or even *ἐν αὐτῷ*) the *προέθετο ἐν αὐτῳ, he purposed in him,* can only refer to God and his intentions, and not to Christ, since in what immediately follows (ver. 11), *πρόθεσις* refers back to *προέθετο*. If *ἐν αὐτῷ* meant to express that God's purpose realized itself in the person of Christ and in his work, it would have had its place at the close of the proposition, in this way: *εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν ἐν αὐτῷ*. But as to the import of *οἰκονομία*, it depends on the context how the general meaning "administration, disposition, arrangement," is to be applied. In the passages 1 Cor. ix. 17 (compared with iv. 1) and Col. i. 25 *οἰκονομία* denotes the apostolical office. *Here*, according to the context, it refers to the dispensation of the grace of God in Christ, and the word *οἰκονομία* for "incarnation" is quite familiar to the Fathers, perhaps with reference to this passage. (See Suiceri Thesaur. Eccles. s. v.) But the *εἰς* denotes the object towards which God's purpose (*πρόθεσις*) is directed. This object is, finally, with regard to time, more nearly defined by the addition *τοῦ πληρώματος τῶν καιρῶν, of the fulness of times.* One expects, perhaps, "*in* the fulness of times;" genitive construction (*οἰκονομία τοῦ πληρώματος*) denotes the dispensation of God in Christ but regarded as one that *belongs* to the fulness of times. On this phrase itself see the remarks on Gal. iv. 4, where *πλήρωμα τοῦ χρόνου* stands parallel to it. It implies, of itself, no reference to the *ἡμέρα ἐσχάτη, last day* (although it is true that the apostles looked on the time of the second advent of the Messiah as, at the same time, the *τέλη τῶν αἰώνων*); the *πλήρωμα* rather involves merely a reference to a pre-established term, up to which the time is considered as being fulfilled.

Ver. 10.—The *ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ* Χριστῷ is named as the ultimate aim of the mysterious Divine decree. In these

words we have first to consider the import of the term *ἀνακεφαλαιοῦν*. In Rom. xiii. 9, we had the word in the meaning, "to comprise under a *κεφάλαιον*, *i. e.*, to comprehend, sum up, under a radical idea." Since the question here is concerning a gathering together under the person of Christ, the word can only be referred to the idea of *κεφαλή*, to which indeed its composition does not primarily lead. Christ, that is to say, here appears to be described as he, in whom, as the head, God has gathered together everything, so that he governs all as Lord and Regent of the world. The elements of *τὰ πάντα* are thus distributed: *τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς*, *both things in heaven and things on earth*. According to this the *ἀνακεφαλαιώσασθαι* would appear as the result of giving to Christ all power, etc. (*ἐδόθη Χριστῷ πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς*, Matth. xxviii. 18, compared with Matth xi. 27); and of the *πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ* of Paul (1 Cor. xv. 26, with reference to Ps. viii. 7). The passage would seem, according to this, to have no especial difficulties; the neuter *τὰ πάντα*, *τά τε ἐν τοῖς οὐρανοῖς*, *κ. τ. λ.*, might be left in all their indefiniteness, and we might understand by them not merely *persons*, but these *together with* all other forms of the creation, in one word, the creation as a whole, which Christ rules by his power. Evil itself, with its representatives, must carry out Christ's almighty will; *it* too is, although repugnant, gathered under Christ as the head.

But, for several reasons, we are not satisfied with this mode of taking the passage. First, Paul uses the figure which represents Christ as the "head of the body," not so as to make the body represent *the universe*, but *the church* (see Eph. i. 22, iv. 15, v. 23; Col. i. 18, ii. 19). We should thus be obliged to say that *ἀνακεφαλαιώσασθαι* is here to be taken, without reference to the metaphor of the body, merely in the meaning, "to gather together under one's rule," for which Col. ii. 10, the only passage in which *κεφαλή* seems to have a wider reference than merely to *the church*, might be quoted. Again the entire context in our passage seems adverse to that view. The *μυστήριον*, of the operation of which Paul here speaks, is assuredly nothing but redemption through Christ; this, therefore, appears *here* also to be necessarily prominent in the *ἀνακεφαλαιώσασθαι*, as the grand aim of the *μυστήριον*. The parallel passage Col. i. 20, where *ἀποκαταλλάξαι* stands in a like connection, and the *δι' αὐτοῦ* is more nearly defined by *διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ*—raises this supposition to certainty. The meaning of the apostle must, therefore, *here* also be taken thus, that God, through Christ's atonement, has gathered together all things, whether in heaven or on earth, in him as the head, *i. e.*, knit them together into living, harmonious unity, in opposition to the present state of

§ 2. THANKSGIVING FOR THE FAITH OF THE READERS.

(i. 15—ii. 10.)

Vers. 15, 16.—Whilst the section from ver. 3 to ver. 14 was properly only an effusion of love annexing itself to the usual thanksgiving at the beginning of the epistle, Paul only comes *now* to the *formal* commencement of the epistle, as the parallel passage, Col. i. 3, 4, 9, shews. He expresses himself, however, as to the faith and love of his readers in such a way, that we see he did not know many of them personally. (See Introd. § 1.) To attribute to ἀκούειν the meaning "to know of one's-self, to know by one's own observation," is, of course, entirely inadmissible. Col. i. 4 shews that ἀκούειν is rather *opposed* to personal knowledge, for Paul had certainly not been in Colossæ. Faith and love are, we may add, named here as the two chief utterances of religious life, to which hope is further joined at 1 Thess. i. 2, 3. Finally, the beginnings of the epistles in 1 Cor. i. 4; Phil. i. 3; 2 Thess. i. 2, 3, are just like that of *this* epistle. (In ver. 15 the κἀγώ is to be referred to the prayer of all other believers, whom Paul supposes to exist, "as all thank, so do I also thank." We might expect in the first clause, τὴν καθ' ὑμᾶς πίστιν, a repetition of the article before ἐν τῷ κυρίῳ, as in τὴν ἀγάπην τὴν εἰς. See on this point Harless, p. 84. Similar instances are found Rom. iii. 25; 2 Cor. vii. 7; Col. i. 4.—Love is here described primarily as φιλαδελφία, but true *brotherly* love in general love *of man* is necessarily implied. See 2 Pet. i. 7.)

Ver. 17.—The theme then of the prayer for the readers is, that God may vouchsafe them the spirit of wisdom and of revelation, *i. e.*, that God may call forth among them the highest and noblest fruits of the Spirit. As just before (ver. 14), believers are represented as being sealed with the Holy Spirit of promise, and possessing him as an earnest of the future inheritance, the ἵνα δώῃ ὑμῖν πνεῦμα, *that he may give to you the Spirit*, cannot be here understood of the Spirit being given to them for the first time; but only of his working in them in a peculiar and deeper way. Therefore, when wisdom is again named here (as in ver. 8), it seems to be used of the charisma of wisdom, which we could not suppose at ver. 8, for *this* reason, if for no other, that there is not, and cannot be, a charisma of prudence (φρόνησις). (See on 1 Cor. xii. 8.) But the two words, σοφία and φρόνησις, are in ver. 8 so united that either both or neither must be understood of a charismatical working of the Spirit. But *here* Spirit of wisdom (πνεῦμα σοφίας) seems, like "word of wisdom," 1 Cor. xii. 8, to stand for the charisma.

Paul, therefore, distinguishes the ordinary influences of the Holy Spirit, as they are even now active in the church, which rouse, heighten, and sanctify all men's powers, from their *particular* charismatical efficiency, which was exhibited only in the earliest times of the church. (Πνεῦμα occurs directly for charismata in 1 Cor. xiv. 12 also.) This interpretation of *ἵνα δώῃ ὑμῖν πνεῦμα σοφίας* is also the only way of explaining the difficult use of *καί*, scil. *πνεῦμα ἀποκαλύψεως*, which otherwise cannot be expounded at all satisfactorily. For the charisma of *ἀποκάλυψις*, *revelation*, is here, as at 1 Cor. xiv. 6, 26, the capacity for receiving revelations, therefore for being a prophet. Would we, on the contrary, take *ἀποκάλυψις* here in the entirely general meaning, "revelation of God to man," the *following* collocation of the words would be necessarily required: *δώῃ ὑμῖν ἀποκάλυψιν πνεύματος σοφίας*. To resort to hendiadys can plainly not soften the harshness of the collocation.

Harless thinks Rom. xi. 29 most like our passage: no doubt the *κλῆσις*, which occurs further on in that passage, contains the basis of the *χαρίσματα*, but the *ἀποκάλυψις here* does not so contain the ground for the *σοφία*; on the contrary, according to this interpretation, *πνεῦμα* is limited and determined by *ἀποκάλυψις*. That this *can be* thus brought in afterwards is certainly not established by any example. (Ἵνα with the following *δώῃ* is not to be taken *τελικῶς*, but to be explained by the later less forcible use of the particle after words of commanding, begging, etc. See Winer's Gr. § 44, 8.—On *ὁ θεὸς τοῦ κυρίου* see at ver. 3.—The addition *πατὴρ τῆς δόξης*, *father of glory*, is explained, as to the sense, by the fact that the subsequently named charismata are precisely operations of the Divine glory; but the form is unusual. We find in Acts vii. 2 the phrase *ὁ θεὸς τῆς δόξης*, which is found Ps. xxix. 3, also, in the LXX. for the Hebrew אֵל־הַכָּבוֹד. On the other hand, there is found Ps. xxiv. 7 *ὁ βασιλεὺς τῆς δόξης*, *the king of glory*, for the Hebrew מֶלֶךְ הַכָּבוֹד, but our phrase *ὁ πατὴρ τῆς δόξης* is without analogy. The assumption of a hendiadys, rendering it = *πατὴρ ἔνδοξος*, is not very probable; the purpose is not here to add a laudatory epithet of God, but to express that the *δόξα* proceeds from God, that he is the source of it. It is therefore fittest to take *πατήρ* here in the more extended sense of *auctor*, *fons*, just as at 2 Cor. i. 3, *πατὴρ τῶν οἰκτιρμῶν*. In like manner, at John viii. 44, the devil is called *ὁ πατὴρ τοῦ ψεύδους*, because lies proceed from him. The assumption of the Fathers, to which Bengel also assents, that *δόξα* is here a name of Christ, requires no refutation, since it will scarcely find further approval.)

Ver. 18.—After the reference of *πνεῦμα σοφίας καὶ ἀποκαλύψεως* to the gifts of wisdom and prophecy, *ἐν ἐπιγνώσει αὐτοῦ* cannot, of course, be joined with what *precedes* (as those are wont to suppose, who take ver. 17 to allude only to the general working of

εὐδοκίαν αὐτοῦ, according to his good pleasure, joins itself to *γνωρίσας*, and denotes the *γνωρίζειν* itself as an act of Divine benevolence; on account of the following *ἣν προέθετο*, *εὐδοκία* is to be taken as = to "gracious decree," because *προέθετο* is not adapted to express the "grace and favour of God," as permanent conditions; on the other hand, *τοῦ θελήματος αὐτοῦ* denotes more closely the mystery of which mention is here made, as a voluntary act proceeding from the depths of the Divine being. As such, as an act of the Divine will, which has its ultimate basis in the being of God himself, Christ's manifestation and work is, and constantly remains, a mystery (*μυστήριον*), whilst, in other points of view, considered in its appearance, it is an actual revelation, and is hence also presented as a subject of knowledge. Paul, again connecting what follows with *εὐδοκία* by a relative, proceeds to give a more accurate account of God's gracious decree. In every case (whether we here again, as is most suitable, with Lachmann and Harless, read *ἐν αὐτῷ*, or even *ἐν αὐτῷ*) the *προέθετο ἐν αὐτῳ*, *he purposed in him*, can only refer to God and his intentions, and not to Christ, since in what immediately follows (ver. 11), *πρόθεσις* refers back to *προέθετο*. If *ἐν αὐτῷ* meant to express that God's purpose realized itself in the person of Christ and in his work, it would have had its place at the close of the proposition, in this way: *εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν ἐν αὐτῷ*. But as to the import of *οἰκονομία*, it depends on the context how the general meaning "administration, disposition, arrangement," is to be applied. In the passages 1 Cor. ix. 17 (compared with iv. 1) and Col. i. 25 *οἰκονομία* denotes the apostolical office. *Here*, according to the context, it refers to the dispensation of the grace of God in Christ, and the word *οἰκονομία* for "incarnation" is quite familiar to the Fathers, perhaps with reference to this passage. (See Suiceri Thesaur. Eccles. s. v.) But the *εἰς* denotes the object towards which God's purpose (*πρόθεσις*) is directed. This object is, finally, with regard to time, more nearly defined by the addition *τοῦ πληρώματος τῶν καιρῶν*, *of the fulness of times*. One expects, perhaps, "*in* the fulness of times;" genitive construction (*οἰκονομία τοῦ πληρώματος*) denotes the dispensation of God in Christ but regarded as one that *belongs* to the fulness of times. On this phrase itself see the remarks on Gal. iv. 4, where *πλήρωμα τοῦ χρόνου* stands parallel to it. It implies, of itself, no reference to the *ἡμέρα ἐσχάτη*, *last day* (although it is true that the apostles looked on the time of the second advent of the Messiah as, at the same time, the *τέλη τῶν αἰώνων*); the *πλήρωμα* rather involves merely a reference to a pre-established term, up to which the time is considered as being fulfilled.

Ver. 10.—The *ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ* Χριστῷ is named as the ultimate aim of the mysterious Divine decree. In these

words we have first to consider the import of the term *ἀνακεφαλαιοῦν*. In Rom. xiii. 9, we had the word in the meaning, "to comprise under a *κεφάλαιον*, *i. e.*, to comprehend, sum up, under a radical idea." Since the question here is concerning a gathering together under the person of Christ, the word can only be referred to the idea of *κεφαλή*, to which indeed its composition does not primarily lead. Christ, that is to say, here appears to be described as he, in whom, as the head, God has gathered together everything, so that he governs all as Lord and Regent of the world. The elements of *τὰ πάντα* are thus distributed: *τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, both things in heaven and things on earth.* According to this the *ἀνακεφαλαιώσασθαι* would appear as the result of giving to Christ all power, etc. (*ἐδόθη Χριστῷ πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς*, Matth. xxviii. 18, compared with Matth xi. 27); and of the *πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ* of Paul (1 Cor. xv. 26, with reference to Ps. viii. 7). The passage would seem, according to this, to have no especial difficulties; the neuter *τὰ πάντα, τά τε ἐν τοῖς οὐρανοῖς, κ. τ. λ.*, might be left in all their indefiniteness, and we might understand by them not merely *persons*, but these *together with* all other forms of the creation, in one word, the creation as a whole, which Christ rules by his power. Evil itself, with its representatives, must carry out Christ's almighty will; *it* too is, although repugnant, gathered under Christ as the head.

But, for several reasons, we are not satisfied with this mode of taking the passage. First, Paul uses the figure which represents Christ as the "head of the body," not so as to make the body represent *the universe*, but *the church* (see Eph. i. 22, iv. 15, v. 23; Col. i. 18, ii. 19). We should thus be obliged to say that *ἀνακεφαλαιώσασθαι* is here to be taken, without reference to the metaphor of the body, merely in the meaning, "to gather together under one's rule," for which Col. ii. 10, the only passage in which *κεφαλή* seems to have a wider reference than merely to *the church*, might be quoted. Again the entire context in our passage seems adverse to that view. The *μυστήριον*, of the operation of which Paul here speaks, is assuredly nothing but redemption through Christ; this, therefore, appears *here* also to be necessarily prominent in the *ἀνακεφαλαιώσασθαι*, as the grand aim of the *μυστήριον*. The parallel passage Col. i. 20, where *ἀποκαταλλάξαι* stands in a like connection, and the *δι' αὐτοῦ* is more nearly defined by *διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ*—raises this supposition to certainty. The meaning of the apostle must, therefore, *here* also be taken thus, that God, through Christ's atonement, has gathered together all things, whether in heaven or on earth, in him as the head, *i. e.*, knit them together into living, harmonious unity, in opposition to the present state of

knowledge, the charismatic—*γνῶσις*, not *ἐπίγνωσις*, is used. (See 1 Cor. xii. 8, xiii. 8.)

Ver. 19.—The object as to which the Spirit is to enlighten the readers of the epistle is a single one, in which, however, all that is worthy to be known is comprised, viz., future glory, the kingdom of God in its completeness. Paul treats of this one object under three heads. In the first, *τίς ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ*, hope cannot be taken as a subjective state, on account of the *τίς*, for the question here cannot be of the *degree* of the subjective state of hope, as an object of heightened knowledge, but only of the magnitude of the object of the hope itself. Τίς is here, as in the following passages, = *ποταπός*. The sense is, therefore, "that you may know how exalted the object of the hope is, which your calling of God holds out to you." Understood of the subjective state, the words could only be translated thus: "That ye may know of what nature the state of hope is, which your calling of God brings forth in you." This would require for *τίς* another meaning *here* than in the two other clauses; besides, it requires no special operation of grace to know of what nature is the subjective hope; but *it is really* required to know the true object of the hope, viz., the still hidden kingdom of God, to which believers are called. The very general phrase, *ἐλπὶς τῆς κλήσεως*, is then in the second place designated as the "inheritance" to which believers have a claim after their adoption as children (ver. 5), and the earnest of which is the spirit which God has given them (ver. 14). Its magnitude is expressed by the words "what the riches of the glory" (Col. i. 27); this glory is incomprehensible to the natural man, the enlightened eyes of the heart alone can conceive it. (See on 1 Cor. ii. 9.) The connexion of *ἐν τοῖς ἁγίοις* is uncertain. Koppe and Winer (Gr. p. 129*) join it with *τίς* scil. *ἐστι*: "how great in the saints is the riches of the glory of the inheritance." But Harless has shewn, with the most cogent arguments, this connexion to be quite inadmissible; if *this* were the meaning, *ἐν τοῖς ἁγίοις* must have been put earlier, viz., before *πλοῦτος*, and this connexion would lay the stress on *ἐν τοῖς ἁγίοις*, which the context requires to be laid on *πλοῦτος*. According to the parallel passages, Numbers xviii. 23, Acts xx. 32, xxvi. 18, *ἐν τοῖς ἁγίοις* can be connected only with *κληρονομία*, and *ἐν* can be taken only as "among," *ἐν μέσῳ*. It is to be supposed that the same idea floated before Paul's mind, that is expressed in the Gospels by the formula "to sit down with Abraham, Isaac and Jacob," viz., the union of the faithful with all the saints of the Old Testament in the kingdom of God.—As the third branch of the more exalted knowledge wrought by the Holy Ghost, is named finally *τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας*, *what the exceeding greatness of*

* In Winer's sixth ed. the explanation and reference are erased.—[K.

his power, etc. Judging from the reference to the hope and the inheritance, the magnitude of the Divine power, to the knowledge of which God's Spirit leads, is also to be specially referred to the future revelation to the faithful, in that they are prepared for the kingdom of God, which is the inheritance. This power of God, which perfects believers, works, it is true, even here below in them, and is in its operation on earth a pledge for their future perfection; but it will not be manifested in its full magnitude until the consummated development of all things through the resurrection of the dead, and their putting on the spiritual body. (We find in the New Testament *ὑπερβάλλω*, as also *ὑπερβαλλόντως*, *ὑπερβολή*, in Paul alone. See 2 Cor. iii. 10, ix. 14; Eph. ii. 7, iii. 19.)

Ver. 20.—Paul adduces the work of God in Christ, his resurrection from the dead, as the highest expression of the Divine power, as is usually the case in the New Testament; in *proportion to* this power (*κατὰ τὴν ἐνέργειαν, κ. τ. λ.*), God works also on the faithful (*εἰς τοὺς πιστεύοντας*). In this connexion, it cannot well be doubtful, that the overwhelming magnitude of the power, of which mention was made just before, is to be specially referred, according to Paul's meaning, to the general resurrection of all believers from the dead, with which the kingdom of God, the sacred object of Christian hope, reveals itself in its glory. The resurrection of the body is, that is to say, the most exalted manifestation of God as the power and the true life in man, according to the scriptural mode of viewing and representing truth. In favour of this we may quote also the passage ii. 1, in connexion with ver. 5, which is united immediately with our passage, as all that intervenes is merely a series of subordinate ideas, which have Christ's praise and glory for their object. The here proposed connexion of *κατὰ τὴν ἐνέργειαν, κ. τ. λ.*, "in accordance with the energy," etc., which thus more nearly defines the *ὑπερβάλλον μέγεθος, κ. τ. λ.* (an interpretation which everything favours), might seem opposed by a comparison of Col. ii. 12, a passage certainly closely allied to ours. For *there* it is *ἐν ᾧ* (*Χριστῷ*) *καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ, τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν.* *Here* *πίστις τῆς ἐνεργείας τοῦ Θεοῦ*, is, no doubt, "the faith which God effects, which he has called forth by his operation." According to this, we might (with Bähr) think it needful to connect *here* too *τοὺς πιστεύοντας* with *κατὰ τὴν ἐνέργειαν*, "who believe by means of the operation of God," *i. e.*, who have attained to faith through God's power. But it is clear that we must not stretch the application of the parallel passages so far as thereby to prejudice the context now before us (though, no doubt, if our epistle is *borrowed* from Col., these passages must be in reference to it particularly regarded). Here the following *ἣν ἐνήργησε* removes all doubt that *κατὰ τὴν ἐνέργειαν* defines more exactly the *ὑπερβάλλον*

μέγεθος τῆς δυνάμεως. (The construction κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ has analogies in passages like Eph. vi. 10; Job xxi. 23. A purposeless heaping up of synonyms can by no means be assumed in it. The ἐνέργεια is, in the first place, the actual putting forth of power; this word, therefore, stands out quite clearly and distinctly from the two others. Κράτος and ἰσχύς are certainly more closely connected. But the two are distinguished according to Harless, ἰσχύς denoting power *in itself*, strength, κράτος its external relation, might, the prevailing over another. Calvin says, in like manner, *robur* est quasi radix, *potentia* autem arbor, *efficacia* fructus.)

Hitherto the construction has been perfectly natural from ver. 15; but after the ἐγείρας αὐτὸν ἐκ νεκρῶν follows a series of clauses (vers. 20–23) which, all of them, relate to Christ, and his glory, and are connected with one another only by καί, as above (vers. 6–14) a series of propositions was connected merely by relatives. At ii. 1 Paul again takes up the idea in ver. 19, but lets it drop again immediately, in order to deduce some subordinate ideas connected by relatives in vers. 2, 3; it is only at ii. 4, seq., that he finally adheres to the leading idea, in order to conclude it in ver. 7. This character of the style implies a great commotion in Paul's soul when he wrote, and which did not permit any regular ordering of his thoughts, but compelled him to pour them out, as it were, in a stream.

Vers. 20–23.—This passage is a leading one for Paul's doctrine concerning Christ. It receives its complement from other important passages, from which the knowledge of Paul's doctrine of Christ, which he elsewhere generally supposes to be known, admits of being gathered, particularly from Col. i. 14–19. For, while in Colossians Christ is conceived of rather in his eternal, timeless, existence, as the Word which was in the beginning, as John expresses himself, he is here represented pre-eminently in his humanity, and that too in its exaltation by his ascension into heaven, and his sitting at the right hand of God, as Ruler of the World. In this reference to Christ's human nature, the Epistle to the Philippians is the complement to our passage; for that epistle (ii. 9–11) describes, precisely as here, Christ's exaltation, yet immediately before (ii. 6–8) depicts his humiliation in its several stages. The entire Christology of Paul is therefore comprised in three passages Eph. i. 20–23; Col. i. 14–19; Phil. ii. 6–11. To avoid repetitions, we once for all, as to what is here omitted in respect of the doctrine of Christ, refer to the explanations of Phil. ii. 6–11, and Col. i. 14–19. To the resurrection of Christ from the dead Paul annexes, first of all (ver. 20) his sitting at the right hand of God in the heavenly world, which presupposes his ascension. As sitting at the right

hand of God, however (see on the *καθίζειν ἐν δεξιᾷ τοῦ Θεοῦ* at Matth. xxvi. 62–66, and on *ἐν τοῖς ἐπουρανίοις* at Eph. i. 3, compared with Heb. viii. 1) Christ, as participating in the Divine government of the world, is more exalted than every *created* and therefore *derived* power. The expressions *ὑπεράνω* (here = *ὑπέρ*, see also iv. 10, and Heb. vii. 26, ix. 5) *πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος* of course denote, in an especial manner, *heavenly* powers, without furnishing any ground for our understanding *good* or *bad* angels *alone*.* Christ seems merely meant to be designated (as 1 Cor. xv. 24, where also *ἀρχή*, *ἐξουσία*, and *δύναμις* stand together) generally as the Ruler of all rulers, without reference to their moral condition. In Col. i. 16 the following four words stand together in a like way, *θρόνοι*, *κυριότητες*, *ἀρχαί*, *ἐξουσίαι*, also without distinction between good and bad angels. But, as in Col. i. 16, so *here* too the accumulation of synonyms, to denote powers or dominions, seems to denote not merely *heavenly* powers, but also all which declares itself as a power or dominion. Thence it follows of itself that it cannot be more accurately pointed out *how* the individual expressions relate to different classes of angels; that among the angels also there *is* supremacy and subordination, as among earthly creatures, is clear; but *how* they are distinguished cannot be shewn.

The Rabbinical dreams as to the classes of angels are just as capricious and mutually contradictory as those of the Gnostics and Mystics. (See on that point Harless, ad h. l.) How very generally Paul conceives the idea of dominion is especially shewn by the addition *καὶ παντὸς ὀνόματος*, *κ. τ. λ.*, in which by *ὄνομα* every personal entity, and, with reference to what precedes, every personality in whatsoever way ruling, is denoted. We do not see, therefore, with what reason rulers of the earth should be excepted. We can, therefore, only say with Chrysostom: *ἄρα ἔστι δυνάμεών τινων ὀνόματα ἡμῖν ἄσημα καὶ οὐ γνωριζόμενα*. The abstract forms, *ἀρχή*, *ἐξουσία*, *κ. τ. λ.*, are also, no doubt, meant to serve the purpose of keeping the idea of power as indefinite and general as possible. Therefore Meyer's hypothesis (ad. h. l.), which takes *δυνάμεις* to allude to the Hebrew צְבָא, and to denote hosts of angels, is altogether inadmissible. In the sense of hosts of angels the *ἀρχαί*, the *ἐξουσίαι*, *κ. τ. λ.*, *belong* rather to the *δυνάμεις*, but *here* they are *distinguished* from them. We cannot with any certainty point to even a climax or an anticlimax in the words.—The concluding words of ver. 21, finally: *ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι*, *named*

* That the expressions *can* denote *bad* angels *also*, the passages Eph. vi. 12, Col. ii. 15, on which see the Comm., shew. The reasons why these expressions are used here, as also in Col. i. 16, is, we may suppose, to direct attention to the over-estimation of the angel world by many false teachers, not, it is true, *actually* existing at Ephesus, but possible at some *future* time. See Introd. § 2.

not only in this world, etc., would bring the question, whether *earthly* powers are also meant, to a decision, if with Meyer we might understand *αἰὼν μέλλων*, of the *heavenly* world, and *αἰὼν οὗτος* of the *earthly* one. But we never find the phrases in the New Testament in this sense, but always in the well-known one already developed at Matth. xii. 32, which makes *αἰὼν οὗτος* mean the *terrestrial* order of things, in which sin predominates, *αἰὼν μέλλων* the *holy* order of the world founded by Christ, which can be taken as having a purely spiritual, and at the same time also, an outward realization, just as *βασιλεία τοῦ Θεοῦ* admits of such a twofold acceptation. (See at Matth. iii. 2.) The words, therefore, only admit of being so taken as opposing the *future* to the *present;* "Christ is above whatever name can, not only *now* but also *in future*, be named." In the same way *ἄγγελοι* and *ἀρχαί* are set by the side of *ἐνεστῶτα καὶ μέλλοντα* in Rom. viii. 38.

In ver. 22, Christ, exalted above all, is then more closely described in his relation to what is subject to him; for it is self-evident that, if *the greater*, *the ruling*, is subject to Christ, the *inferior* must be so still more. In *πάντα ὑπέταξε*, therefore, we are not to maintain a mere reference to the immediately preceding *ἀρχαί, ἐξουσίαι, κ. τ. λ.*, but to *extend* it to the whole creation. *This* alone places a tautology with what precedes out of the question; on the contrary, the *πάντα ὑπέταξε* appears as the necessary result of the *καθίζειν ἐν δεξιᾷ ὑπεράνω πάσης ἀρχῆς, κ. τ. λ.* But the connexion of *πάντα ὑπέταξε* with the following *ἔδωκε κεφαλὴν τῇ ἐκκλησίᾳ*, and a comparison of the parallel passage, 1 Cor. xv. 25, seq. (where the allusion to the passages of the Old Testament, Ps. viii. 7, cx. 1, appears more clearly), seems to render necessary in our passage a further especial reference for the phrase *πάντα ὑπέταξε, κ. τ. λ.* That is to say, as the *Head* of the church, Christ is, of course, also its *ruler*, but, at the same time it clearly cannot be said that the members of the church are laid at Christ's feet; Paul rather makes the relation of the Redeemer to the church appear entirely distinct. Accordingly, the first clause of ver. 22: *καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, and he put all things under his feet*, should be referred specially to all that strives against Christ, and is repressed by his ascendancy (among which the unconscious part of the creation also is especially to be reckoned, see Phil. iii. 21), while the second clause: *καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ* refers to Christ's relation to those who have given themselves up to him in love, and have thereby become his property. The annexed "over all" only defines more closely the *κεφαλή*; the apostles and prophets also were in a certain sense heads of the church, but Christ was *κεφαλὴ ὑπὲρ πάντα*. (Rückert would retain here the proper meaning of *διδόναι*: "God has given Christ to the church as Head over all." But, according

to iv. 11, it seems *here* also more suitable to take διδόναι, according to the Hebrew נתן, = τιθέναι, with the meaning "to appoint, to arrange according to a Divine decree.")

In ver. 23, finally, the church is, in continuation of the metaphor of the Head, represented as Christ's *body* (see on 1 Cor. xii. 12), which is not merely guided by the head, but also filled with its life, whence the church itself is called Christ. But, before we enter on the explanation of the extremely obscure words τὸ πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου, *the fulness of him*, etc., both in themselves and in their connexion here, we must premise an inquiry into the usage of language in respect to the word πλήρωμα. The word has been deemed to contain a polemic allusion to Gnostic false teachers, as combatted by Paul in the Epistle to the Colossians; thus, among the moderns, especially Meyer and Bähr. That is to say, the later Gnostics, especially Valentine and his school, designated by πλήρωμα the whole fulness of life of the kingdom of light, in opposition to the κένωμα; now, Paul is supposed, on the contrary, to have represented Christ as the true Pleroma. (See Neander's Hist. of the Christian Church, vol. i. part 2, p. 466, seq.) But, first, it cannot be shewn that this use of the word already existed among the heretics of the apostolical age; next, there was surely couched in the appellation πλήρωμα itself nothing at all blameable, but only in the *manner* in which the false teachers conceived of the kingdom of light itself, and in opposition to the κένωμα; the mere use of the word could not refute any portion of that doctrine; and, finally, we find in the passages of Ephesians and Colossians, in which πλήρωμα occurs (Eph. iii. 19, iv. 13; Col. i. 19, ii. 9), as Harless has already remarked ad h. l., no intimation whatever that the term involves anything polemical; the *converse* might rather seem the more probable, viz., that the Gnostics had borrowed the word from the apostolical vocabulary to express their ideas. But neither can we recognize a parallel between the πλήρωμα and the well-known Rabbinical-cabalistical term מְלֹא. This latter word, that is to say, denotes primarily (see Buxtorf lex. Talm. p. 2394) a visible form of Divinity, or, conversely, Divinity, in so far as he makes himself known to men in any visible form. (See on John i. 1.) This original meaning might by degrees be confounded in the minds of men, and Shechinah stand directly for God; but still it always meant the Son of God, the revealer of the Father, from whom the Holy Ghost was not distinguished. But πλήρωμα, when used of God, is entirely different; it denotes neither a form of the Divine manifestation, nor God himself as the revealer, but only the infinite fulness of life, the manifold powers which the Divine essence comprises, and so *God, as the Infinite One.* A reference to the filling *of the world* by God is not, *per se*, couched in the expression, but only the fulness of

God *in himself*. If we consider the word πλήρωμα in general more closely, we find that the two forms of the *classical* language, πλήρωσις and πλήρωμα, are in the New Testament comprised in the latter one. Πλήρωσις is the act of filling, πλήρωμα the state of being filled, and the substance which fills. But even in classic writers the two words are reciprocally interchanged. (See Passow in voce.) In the dialect of the New Testament both meanings occur in the case of πλήρωμα, the form πλήρωσις is never found. Thus, at Rom. xiii. 10, in the words πλήρωμα τοῦ νόμου ἡ ἀγάπη, the word = πλήρωσις, "love works the observance of the law." On the other hand, in Mark viii. 20, σπυρίδων πληρώματα is "the filling of the baskets, what fills them," as πλήρωμα πόλεως, "the inhabitants of a town." Thus πλήρωμα can, in our passage, and wherever it refers to God, either be only "God's filling act," or "the state of being filled." So at Col. ii. 9, it is πᾶν τὸ πλήρωμα τῆς θεότητος, by which the Divine essence in itself seems to be designated (without reference to the world) as being filled with infinite powers. That passage elucidates the word πλήρωμα in Col. i. 19, where πᾶν τὸ πλήρωμα in like manner, can only be, "the Divine state of fulness, the Divine essence, as filled with infinite powers." Accordingly, in our passage the words τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου might be translated conformably to Paul's usage: "the Divine fulness of him who filleth all in all;" so that Christ would be described in them as he in whom πᾶν τὸ πλήρωμα τῆς θεότητος κατοικεῖ, *dwells all the fulness of the Godhead*, and who, as such, is able to fill the universe in all its forms with his powers. But this in itself admissible interpretation of the words fails when we come to the grammatical connexion; τὸ πλήρωμα forms an apposition to σῶμα; a retrospective reference of it to Christ is entirely inadmissible. For, if we would make it depend on ἔδωκε in the sense, "God made him to be the fulness of him that filleth all in all," the sense would be directly opposed to Paul's tenets, as Christ possesses the fulness of the Godhead, not through any act of the will of the Father, but by the necessity of his nature. It is only what is predicated of his *human* nature, as the setting him to be head of the church, that can be referred to acts of the Divine will. If we, therefore, understand τὸ πλήρωμα of the church, inasmuch as Christ, who fills *all*, fills it *also*, we find another stumbling-block in the participle πληρουμένου, which, it seems, must be taken passively. The interpretation of Chrysostom, Theophylact, Anselm, Thomas Aquinas, Beza, Calvin, who understand τὸ πλήρωμα of the church, as *complementum*, the complement of the κεφαλή, by which the body is made complete, is so utterly unsustained as to need no serious notice. For πλήρωμα can certainly mean "complement," but *there only*, where mention is made, as in Rom. xi. 12, of a deficiency (ἥττημα), which is filled up,

made good. And, besides, Christ is never called the head in such a way that the church forms the complement of it, and that thus he without the church, would be a mere head without a body, but so that he, inseparably united with the body of the church, fills it with his Spirit, and therefore is one with it, needs no complement.—But as to πληρούμενος it is certainly true that πληροῦσθαι occurs *elsewhere* only as a *passive*, for which reason Chrysostom, Theophylact, Jerome, would so take it *here;* but the τὰ πάντα ἐν πᾶσι by no means permits it, as Harless has convincingly shewn, and Winer (Gr. § 38, 6) acknowledges ; wherefore it only remains to recognize here a solecism in the use of πληροῦσθαι in the middle form with an active meaning. With this view there is no objection to our referring these words to the church, as the body of our Lord ; it is called "the fullness of him who filleth all in all," in order to bring its high dignity prominently out, and set it in contrast to everything else. Christ is exalted above all power and might ; all adversaries God hath put under his feet ; but the church is his body, he fills it with his holy element of life.

Chap. ii. 1.—What has already been briefly observed above, with respect to the construction of this verse and its connexion with what precedes and what follows, must here first receive a more extended demonstration. We must, above all, separate the purely grammatical connexion from the connexion of the ideas, which here do not run entirely parallel. According as the attention was fixed on the one or the other *alone*, different interpretations were arrived at, which in themselves could not satisfy. True, the connecting the acc., καὶ ὑμᾶς, κ. τ. λ., with the immediately preceding πληρουμένου (which Calovius and Koppe recommended), or with ὑπέταξε at the beginning of ver. 22, sufficiently refutes itself, and can make no pretensions to correctness. On the other hand, the connecting of ii. 1 with ver. 19, as also that of ii. 1 with ii. 4, 5, have both a degree of correctness ; and what is true in both must be combined. That is to say, the acc., καὶ ὑμᾶς ὄντας νεκροὺς, κ. τ. λ., connects itself with ver. 19, not, indeed, by the grammatical coherence of the clauses, but certainly by the connexion of ideas. For, beginning with ver. 15, this was as follows : "I pray God that he may give you spiritual gifts of wisdom and revelation, the eyes of your heart being enlightened in the knowledge of him, to understand how great is the hope of the Divine calling, and the riches of the glory of his inheritance in the saints, and the greatness of his power to us-ward who believe." But with the words κατὰ τὴν ἐνέργειαν, κ. τ. λ., Paul turns aside from the direct address to his readers, and dwells upon what God has done in Christ. So far as the power of God in Christ is the measure of the greatness of the working of his power upon the faithful (who, according

to ii. 5, 6, are partakers in all that God does in Christ), this digression has, to be sure, nothing heterogeneous in it; but still it carries us away from the immediate train of ideas. In ii. 1, on the other hand, Paul again resumes in its main thread the chain of ideas which he had pursued down to i. 19, except that instead of the previous ἡμεῖς he again says ὑμεῖς, as in i. 13, thus making the reference to the Gentile Christians prominent, though ἡμεῖς recurs directly at ver. 5, after the topic touched on in vers. 2, 3 has been discussed. If, therefore, ii. 1 is thus connected with i. 19, in the main course of thought, we find on the other hand, no rhetorical connexion at all with this verse; but Paul permits himself to be determined by the construction in vers. 20, 23, καὶ ἐκάθισε—καὶ ὑπέταξε—καὶ ἔδωκε (which, in reference to the main course of thought form *subordinate* clauses *only*), to proceed with the main idea also in this form of construction; we can only, therefore, at καὶ ὑμᾶς, κ. τ. λ., supply Θεός, with which συνεζωοποίησε (ii. 5), as the chief verb, is connected. But, as the subject of the principal verb had become uncertain, through the subordinate remarks again introduced in ii. 2, 3, Paul repeats it (ii. 4), resuming with δέ the thread of his discourse, and so does not regularly continue the discourse, which he had begun at ii. 1, till ver. 5, when he pursues it down to ii. 7.

Paul here (ii. 1–5) begins by depicting man in general (ver. 5), but primarily (ver. 2) the Gentiles, among whom sin had manifested itself in the most startling forms (see Rom. i.), as dead, but afterwards as quickened and raised up by God together with Christ. At the basis of this lies the typical conception of the events of Christ's life, which often appears in the New Testament, and especially in Paul. (See the remarks on Rom. vi. 1, seq.) There seem accordingly, as has been already observed, to be good reasons for the preceding digression concerning the person of Christ (i. 20-23). Men are of course here called *dead* through transgressions, inasmuch as the higher life of the spirit is vanished; though alive *physically*, man is dead *spiritually*, ζῶν τέθνηκε, 1 Tim. v. 6. (The plural ἁμαρτίαι of course denotes also workings of sin, not, however, sinful *acts*, so definitely as παραπτώματα, but rather inward sinful movements of the soul in desires and words. The article before the two words is to be taken: *the* transgressions, *the* sin, which you are conscious of having committed. In the parallel passage, Col. ii. 13, finally, νεκροί, is construed, not with the mere dative, but with ἐν παραπτώματι. *Here* sin is conceived as that which kills, but in the Epistle to the Colossians as the element *in* which the deadness of the natural man shews itself continually.)

Ver. 2.—After this, Paul, with the words ἐν αἷς ποτε περιεπατήσατε, κ. τ. λ., *in which ye once walked*, etc., begins a new digression, which describes the state of sinfulness before conversion more accu-

rately, but at the same time as one that has passed away. This state is described by the phrase *περιπατεῖν*, *walk*, as a continued and permanent one (see Rom. vi. 4 ; 2 Cor. iv. 2), in opposition to single, isolated transgressions, and that, too, as a walking in accordance, not with the *heavenly* world, with the kingdom of God, but with the spirit of *this* world. Both phrases, *κόσμος οὗτος*, and *αἰὼν οὗτος*, are, it is well known, often found in the New Testament dialect, but the conjunction of the two phrases, *κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου*, in this passage, is singular. We cannot suppose a reference to the Gnostic use of the word, for the reason that Paul here characterizes no *special* error, and therefore not the doctrine of the Æons ; but describes the position of the Gentiles in a way entirely general. Rückert's idea, that the pronoun is to be joined with *αἰών* in this way, *κατὰ τὸν αἰῶνα τοῦτον τοῦ κόσμου*, can make no claim to be received, besides that the combination *αἰὼν οὗτος τοῦ κόσμου* is also quite unusual. We might, perhaps, however, starting from the generally received meaning of *αἰών*, "time," take the phrase in the sense of "course of time, tendency of the age," unless, with Harless, according to the original meaning of the word in Homer and Pindar, *vital power*, we determined more accurately its meaning, as not denoting the abstract idea "time" at all, but "movement and development in time," which gives us, as its natural sense, "Genius, spirit of the age." But what was first expressed *impersonally*, is now, in what follows, conceived *personally*. As he that lives in accordance with the heavenly world, walks "according to God," so he who lives in accordance with the *αἰὼν τοῦ κόσμου τούτου*, walks according to the devil. But this "accordance" expresses, at the same time, the being determined or governed by the devil ; for he knows how to lead men in accordance with his wishes through his influence. Paul describes, in his peculiar way, the prince of darkness as *ἄρχων τῆς ἐξουσίας τοῦ ἀέρος*, *prince of the power of the air*. The name *ἄρχων*, *prince*, used of the devil, is, it is true, by no means surprising, and particularly in John he is often called so. (John xii. 31, xiv. 30, xvi. 11.) But at the outset, the import of *τῆς ἐξουσίας* is obscure ; for the genitive cannot, as might at first sight be thought, be taken as an apposition, *qui est potestas*, or *cui est potestas*, but must express the object of the dominion. Neither can we by any means suppose a reference to Gnostic false doctrines, as they prevailed among the Colossians, because, as has been already observed in the Introduction, this epistle is quite free from polemics, nor can it even be shewn that *ἐξουσία* was in use as a Gnostic *terminus technicus*, least of all in the age of the apostles. According to Col. i. 13 (*ἐξουσία τοῦ σκότους*), and Eph. vi. 12, where evil spirits are called *κοσμοκράτορες τοῦ σκότους*, *world-rulers of darkness*, *ἐξουσία* here is surely nothing more than the power of darkness in general, the kingdom of evil spirits con-

ceived as a unity which Satan governs. But the most obscure of all is the second genitive, τοῦ ἀέρος, *of the air*, which has much employed the interpreters, and has in some cases called forth the most startling views. Τοῦ ἀέρος is not to be taken as a predicate of ἐξουσία, thus representing evil spirits as of an airy nature, as Chrysostom, Grotius, Cornelius à lapide, Calixtus, and others, have fancied ; the last two indeed, adding as a subordinate consideration, that the evil spirits caused storms, and other meteoric phenomena disastrous to man. Paul considers demons as *spiritual* beings (vi. 12), not *material* ones, however subtle, which they would be if they were airy beings. The genitive, τοῦ ἀέρος, denotes not their substantial nature, but the region of their sojourn, the place of their activity ; in *that* all the better interpreters are unanimous. We can also at once repudiate the purely figurative or metaphorical acceptation of the phrase, as worthy of no further investigation. Thus Calvin and Beza insisted on finding in it a figurative designation of the great danger which evil spirits prepared for man, as if, for instance, they hovered in the air over their heads. Thomas Aquinas, Erasmus, and others, insisted, on the contrary, on the air being taken metonymically, continens pro contento, for the earth itself, surrounded by it. The conjecture of Harless is very probable, that the reading of the MSS. F.G., of the Vulgate, and of several Fathers, ἀέρος τούτου, rests on that interpretation, which would accordingly be very ancient. But the acceptation of the phrase which recommends itself at first sight seems to be that which takes ἀήρ as synonymous with σκότος, *darkness*. Evil spirits are very commonly represented in biblical phraseology as belonging to the element of darkness, and it is likewise undoubted that ἀήρ, *i. e.*, "the lower cloudy region," is used in the classics as synonymous with darkness. (See Homer, Iliad, v. 776, xii. 240, xvii. 645 ; Hesiod, Theog. vv. 119, 252 ; Wisd., xvii. 9.) That the meaning does not occur again in the New Testament should not surprise us, as ἀήρ occurs altogether only at 1 Thess. iv. 17 besides. But the use of that meaning for the elucidation of this passage is, according to Harless' remark, made inadmissible by the circumstance that ἀήρ means "darkness" but in a physical sense, never in the figurative one "spiritual obscurity," for which σκότος always stands as the opposite of light. We are thus thrown back upon the proper meaning of ἀήρ. But now, that Paul should have assigned the atmospherical air as an abode for the evil angels, is both striking in itself, and seems to contradict other passages, *e. g.*, Eph. vi. 12, where they are described as existing ἐν τοῖς ἐπουρανίοις, *in the heavenly places*. The reference to platonizing and gnosticising ideas, which place evil spirits in the region of the air, is here inadmissible, because those speculations of philosophy could scarcely be known to the apostle, and he would not have used them as such even if they

had been. He had but one source of knowledge, illumination by the Holy Ghost. Whatever in his communications coincides with the views of other nations, or other schools, Paul has not borrowed from the latter, but the rays of truth which are to be found in those views appear allied with his doctrine in a manner independent of that Divine illumination which filled the apostle. The parallel passages which have been quoted from Jewish writers seem of more importance, because among the people of Israel, even where the Old Testament is silent, opinions may have been transmitted by tradition even from the age of the prophets, which find a corroboration in the New Testament, and especially because Paul had, as a born Jew and a scholar of the Rabbis, from his early youth forward, imbibed the opinions of Jewish sages, and, as it were, breathed in their spiritual atmosphere. But the Holy Spirit filling Paul, enabled him, even in his Jewish circle of ideas, to separate with accuracy truth and error; hence he never adopted an idea merely because it was of Jewish origin, and had been familiar to him from childhood; but whatever Jewish opinions known to him he retained and made use of, he adhered to because the Spirit in him guaranteed them. But now we must add that the careful inquiry which Harless (pp. 154–6) has instituted into the Rabbinical passages on which the assertion that the Jews supposed the evil spirits lived in the air is founded, shews them to be far from proving this as a prevailing opinion among the people. On the contrary, there appears in this respect such obscurity, confusion, and gross superstition, in the Rabbinical writings, that the above-named interpreter justly considers "such quagmires" as wholly unadapted to furnish anything for the elucidation of our passage. We therefore confine ourselves to Divine revelation, and seek to determine the meaning of the words ἐξουσία τοῦ ἀέρος by the intimations contained in that revelation itself, in the following way. According to Job i. 6, Satan, too, appears along with the בְּנֵי הָאֱלֹהִים plainly in heaven. In like manner at Eph. vi. 12, compared with iii. 10, the angels, good and bad, are represented as to be found ἐν τοῖς ἐπουρανίοις, which, according to Eph. ii. 6 is equivalent to ἐν τῷ οὐρανῷ, *in heaven*. As spiritual beings they are separated from the earth, the material world, and assigned to the heavenly world, as the spiritual one. If the words are not expressly "in the heaven," the cause is to be sought for in the circumstance that "heaven" is not a mere description of the spiritual world, but also of the holy and blessed region, the abode of God. Still in Luke x. 18; Rev. xii. 8, 9, 12, the devil is also represented as to be found ἐν οὐρανῷ, and as not degraded to the earth till after his subjugation, though, no doubt, the figurative colouring in these passages is not to be overlooked. Now, if we compare the only other passage in the New Testament in which ἀήρ occurs, viz., 1 Thess. iv. 17, it appears (see the Comm. on that passage)

that εἰς ἀέρα is put there for εἰς οὐρανόν, in that the sensible conception of being "caught up" (ἁρπάζεσθαι) is expressed by the phrase εἰς ἀέρα. In like manner we find in Matth. vi. 26 the phrase οὐρανός used; the birds are there called "the birds of heaven," because they seem to the view of sense to fly in heaven. Accordingly, we believe we are fully justified in understanding ἀήρ in our passage, not of the atmospherical air, but of the higher regions generally, which we are wont to call heaven. Paul here chose for the idea that phrase instead of ἐπουρανίων, with the object, perhaps, of characterizing by it the powers to which the readers of the epistle had been subject before their conversion, as not *earthly* ones, it is true, but certainly not *heavenly* ones either.

But, further, the *concluding words* also of this difficult second verse, τοῦ πνεύματος, κ. τ. λ., require a closer investigation. The supposition of Flatt, that τοῦ πνεύματος stands parallel to κατὰ τὸν ἄρχοντα, consequently for κατὰ τὸ πνεῦμα, *according to the Spirit*, as also the opinion of several of the Fathers, that τοῦ ἀέρος τοῦ πνεύματος are to be connected in the sense of πνεύματος ἀερίου, need no refutation. Rückert maintains that Paul has departed from the construction; but that hypothesis is rendered unnecessary by our pointing out a proper construction. Such a one arises if we put τοῦ πνεύματος as equivalent to τῆς ἐξουσίας, and make both genitives depend on κατὰ τὸν ἄρχοντα. That is to say, while the *objective* power of evil, the kingdom of darkness, is denoted by ἐξουσία, πνεῦμα relates to its *subjective* side, to the spirit of evil, working in the souls of men. This proceeds from the devil and the evil spirits, and has, therefore, the spiritual nature which they themselves bear within them; but of course it is only the created spirit. The efficacy of this evil principle begets in the children of disobedience the trespasses and sins of which mention was made in ver. 1. As now, in those words, the state of sinners is described altogether *generally*, apart from their relation to redemption, we have no reason to interpret the ἀπείθεια of *unbelief in the gospel*; the expression denotes *disobedience in general*, which is the essence of sin, in whatever form it may shew itself. From the νῦν we are not to infer that the Spirit worked thus in the children of unbelief *then* only when Paul wrote; on the contrary, it continually works in the very same way; Paul rather means by the νῦν to contrast earthly conditions in general with the αἰὼν μέλλων of the kingdom of God, and by that means to make the working of the devil appear as confined, in contradistinction to the eternal Divine working of the Holy Ghost. Meyer's explanation of νῦν, "which even now, when the gospel is working so powerfully counter to it, still continues to reign in the children of unbelief," is justified by nothing in the context. On the contrary, the contrast with ποτέ gives the νῦν clearly enough

its reference to the state of man without Christ, *i. e.*, the *αἰὼν οὗτος*. (See Col. iii. 7.)

Ver. 3.—While vers. 1 and 2 were addressed to the Gentile Christians, Paul in verse 3 makes a transition to the Jewish Christians, and says the same of *them*. Before their conversion (*ποτέ*) *they* too walked among the children of disobedience in the wicked lusts of the flesh. In the same way, in the second chapter of Romans, the state of the Jews is paralleled with that of the Gentiles described in Rom. i. Further, the *ἀναστρέφεσθαι ἐν ἐπιθυμίαις τῆς σαρκός*, just as the *περιπατεῖν κατά* of ver. 2, portrays the enduring mode (plan, direction) of life in opposition to isolated sinful acts. From evil lusts proceeds the accomplishing of the desires of the flesh, and of sinful thoughts. Although it is well known that in Paul's usual language, as already shewn at Rom. vii. 14, flesh denotes not sensuality or fleshly lust alone, but the whole God-averted tendency of man and of the *ψυχή*, yet Paul ascribes no *διάνοιαι* to the *σάρξ*. The collocation of the words is therefore very suitably chosen ; *τῆς σαρκός* could not have stood after *διανοιῶν*. The *θελήματα σαρκός* stand in relation to the above-mentioned *ἐπιθυμίαις* as the single actual lusts, which are developed according to circumstances from the state of *concupiscentia*, but *διάνοιαι* denotes sinful thoughts, which have no sensual desire for their basis. As *διάνοιαι* here, so in Matth. xv. 19 *διαλογισμός*, but with the addition *πονηρός*, is used of sinful thoughts ; but in Luke xi. 17 *διανόημα* by itself denotes wicked thoughts. If any one, however, should conclude from this description that all Jewish Christians, and consequently all the apostles likewise, had actually committed the grossest carnal sins, he would be greatly mistaken. Paul, entirely in the spirit of the Sermon on the Mount, contemplates internal sinful aberrations as already actual sins before God. But now at length by the *ὡς καὶ οἱ λοιποί*, which has a retrospective reference to verse 2, Paul comprises the whole picture of the sinfulness of men in the sentence : *ἦμεν* (scil. *ποτέ*, before our conversion to Christ) *τέκνα φύσει ὀργῆς, we were by nature children of wrath*, or, as Lachmann after A.D.E.F.G. reads, *φύσει τέκνα ὀργῆς*, but which looks more like a correction to facilitate the understanding of the passage, than like the original reading. That in these words the expression *ὀργή*, put absolutely, is the Divine anger, cannot be doubtful, whether by itself, or after the parallel passage Col. iii. 6. But as to the reality of that anger we have already at Matth. xviii. 34, 35, John iii. 35, 36, expressed ourselves at sufficient length. Certainly in God anger is no passion (so far as the expression is anthropopathic), but the real displeasure of God's holiness at what is evil. Now men as sinners are the objects of this divine displeasure, *i. e.*, *τέκνα ὀργῆς*. For the context must determine the sort of dependence which is always expressed by *υἱός* or *τέκνον*. The interpretation of *τέκνον* by *ἄξιος*,

which Calvin, Grotius, and other interpreters defend, is not the proper meaning of the word, but only a derivative one; the object of the Divine anger is, under all circumstances, such a one as deserves punishment. But *φύσει, by nature*, is here in a dogmatic point of view extremely important for the doctrine of original sin; that is to say, if "we were children of wrath," stood alone, one might think that every single person had by his individual fault alone made himself the object of the Divine anger, as the Pelagian-rationalistic mode of interpretation is wont to maintain. *This* view of man's sinful nature, as produced in every individual by personal guilt, is refuted by *φύσει*. True, many subtleties have been introduced into the interpretation of it (see Harless on this passage, p. 171, seq.); but *φύσις* cannot, without violence, be understood otherwise than as the Latin *natura*, of what is original, innate, in opposition to what has been acquired by practice. True, a thing may by custom become *φύσις*, but the habitual always forms a contrast with what is *φύσει*. Now, that Paul does not mean original, innate, to be here taken as, created by God, cannot indeed be deduced from this passage itself; we see from the chief passage (Rom. v. 12, seq.) on the doctrine of original sin that Paul derives the sinful nature, born in all individuals without exception, from the original sin of the founder of the race; this passage, therefore, receives from that leading passage its natural supplement. Accordingly, by the dogmatic connexion in the system of Paul, *φύσει* obtains here the meaning "sinful birth," which it, of course, cannot have of itself, and thus forms the antithesis to *χάριτι*, verse 5. That is to say, the being by nature children of wrath rests on the transmission of sin by bodily propagation, which has continued from Adam; what, therefore, men are by nature, they are by sinful birth. The most plausible objection to this interpretation is, that in what preceded (*ἀνεστράφημεν ἐν ἐπιθυμίαις—ποιοῦντες τὰ θελήματα, κ. τ. λ.*) the discourse was of the *doing* of sin, and not of the state of sinfulness, a fact apparently inconsistent with the following *φύσει*. Thus most of the rationalistic interpreters since Grotius. But a somewhat more accurate consideration of the context of verse 3, shews clearly that this objection to the above interpretation is totally unfounded. For, whilst *ἡμεῖς πάντες ἀνεστράφημεν, κ. τ. λ.* portrays the actual state of sinful walking, and *ποιοῦντες, κ. τ. λ.* the bursting forth of it into individual actual sins, both are pointed out in the concluding words in their ultimate foundation, viz., in the inborn sinfulness of each individual through his connexion with Adam. It is true this remark was not absolutely necessary here; the general train of thought would remain uninjured, even if the concluding clause *καὶ ἦμεν—λοιποί* were wanting; but Paul appears, according to the judicious remark of Harless, to have wished by that means to place in a clear point of

view the contrast between the state of sin and the calling of the people of Israel. Paul would not have represented the Jews, as God's people standing under the guidance of Jehovah, in the same way as the Gentiles are described in verse 2, as being under the power of Satan; yet they walked, as Adam's sinful descendants, in like manner after the wicked lusts of the flesh, that is, because they were not obedient to the Law and the exhortations to a holy walk arising from it.

Ver. 4.—But the connexion had been made doubtful by this long and important digression. Paul could not resume the discourse with the accusative from verse 1 alone, since the subject above all must have escaped the reader, because it had not been named since i. 17; he therefore begins with *ὁ δὲ Θεός*, adds some clauses to characterize his compassion, and then in ver. 5 again takes up the words from ver. 1. While, however, he *there* said *ὑμᾶς*, he *here* writes *ἡμᾶς*, as it had been proved in the exposition in ver. 3 that there is no difference between Gentiles and Jews, as to their relation to redemption, *i. e.*, that they both need it in an equally high degree. The Divine love is, however, here represented especially as mercy, because the subject is its exhibition to mankind, who have been made miserable by sin. But in the aorist *ἠγάπησε ἡμᾶς* is couched the reference to the actualized expression of God's love in Christ as the highest form of exhibition of love (John iii. 16).

Vers. 5, 6.—Here now Paul carries out in its separate points of view the typical interpretation of the life of Christ, which he had already touched on at ii. 1, and for which the representation of our Lord's life in i. 19, seq., was to prepare us. As Christ was dead, but was made alive by God's power, and awakened and set on God's throne, so has God with Christ made alive, awakened, and transferred to the heavenly world mankind dead through their sins. The repetition of *καί* before the three verbs is explained by the vivacity of the picture, and the endeavour to place the climax in the strongest light; but the form of the aorist in all three verbs is striking, especially as their substance seems to be as yet future, as shewn above all in *συνεκάθισε*; for how could it be said of the readers then living that God *had* transplanted them with Christ into the heavenly world? True, it is quite correct to say that, as *συζωοποιεῖν*, *quickening together*, and *συνεγείρειν*, *raising together*, are here to be understood not of physical awakening from the dead, but of quickening the spiritual essence, so too *συγκαθίζειν*, *seating together*, denotes but figuratively the inner heavenly consciousness of believers, not a local raising into heaven; and, accordingly, the Protestant interpreters maintain that everything here named is to be looked on as already actually wrought in the readers of the epistle. But Paul's intention is clearly not to represent these parallels with

the events of Christ's life as realized only in the first readers of the epistle, but to designate them as also valid for all who should in future believe in Christ. According to that, then, it must, at all events, be granted that Paul, in the style of prophetic representation, describes the future as already realized. But even this does not exhaust Paul's idea. If we compare Rom. viii. 30 (see the Comm. on that passage), it is clear that he conceives at once as completed in the work of Christ, according to his word τετέλεσται, all that which is gradually realized in men's hearts in the progressive development of the world's history. What happened to him, as the second Adam, the representative of the race, has actually once for all happened for the benefit of all. The above statement, that Christ's life is typically conceived by Paul, is therefore not to be understood either, as implying that *independently* of Christ and his person, is formed analogously to his fortunes, by express Divine ordinance, the development in believers. Rather, Christ is the real type for every form of life among the saints unto the end, so that their life is only the development of what has been already given in the germ in him, and been transplanted out of him into their nature. The supplying of an ἐν before τῷ Χριστῷ, which is found in some MSS., is therefore totally unsuitable; the dative depends on σύν in the compound verbs, and is to be understood entirely in its own meaning, since Christ, as the universal man, bore all men in him, and completed all in himself. The parallel passage in Col. ii. 13, in which σύν is expressly repeated, also favours this construction. The only thing surprising in this interpretation is, that at the end of ver. 6 ἐν Χριστῷ Ἰησοῦ occurs, and the ἐν is there genuine beyond a doubt. But that addition would seem perhaps only to serve to shew that συγκαθίζειν is here used as already remarked, in a figurative sense. But in saying that, we do not say that believers will not actually share in Christ's sitting in heaven on God's throne; it is asserted at Rev. iii. 21, in the strongest terms, and it also follows from the nature of the case, that what is of a heavenly nature belongs to the heavenly world. But in this passage the figurative συζωοποιεῖν and συνεγείρειν shows a reference merely to the inner world, and the arousing of the heavenly consciousness, whereas elsewhere Christ's bodily resurrection, and whatever is connected with it, is also treated as a real type of *ours*. The distinction between συζωοποιεῖν and συνεγείρειν deserves also to be more closely investigated. Although the two, as we said, can here be taken only figuratively, yet they are borrowed from the process of physical resurrection, and must, therefore, have in it their signification. Now, in the prophetic description (Ezek. xxxvii.) there is also a plain distinction drawn between a moving, a becoming alive, of the dead bones, and an actual resurrection; the

same distinction is pointed to in Matth. xxvii. 52, 53, according to which passage the bodies of the saints move indeed simultaneously with Christ's death, but do not awake and go forth from the graves till after his resurrection. Although, therefore, the resurrection itself is an act, it yet presupposes in the process of the gradual quickening *ζωοποιεῖν*, its successively advancing preparation. In the midst of the discussion, there appears in ver. 5 the parenthetical ejaculation *χάριτί ἐστε σεσωσμένοι*, by which Paul lays the great thought, which filled his life, on the hearts of his readers, viz., that neither works, nor any merit whatever, but God's undeserved grace, is the sole ground of our salvation, which is further carried out in ver. 8. In the parallel passage too (Col. ii. 13) this idea attaches itself to the *συνεζωοποίησε*, in the words *χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα*. (At the addition in ver. 5, *χάριτί ἐστε σεσωσμένοι*, various readings are found; particularly, D.E.F.G. read *οὐ τῇ χάριτι*, inferior critical authorities also add *γάρ* or *δέ*. But all these readings owe their origin to the copyists misunderstanding the nature of the short exclamation arising from the excited feelings of Paul, and supposing they must somehow bring it into grammatical connection, principally with reference to ver. 8. On *ἐν τοῖς ἐπουρανίοις*, see at Eph. i. 3.)

Ver. 7.—At length Paul closes this long collection of propositions, reaching from i. 15 to this verse, with the idea that it was God's intention, by the work of Christ, to make known the abundant riches of his goodness; just as was expressed in i. 6, xii. 14, *εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, to the praise of the glory of his grace*, as the ultimate object of the whole creation, and of all its forms. This manifestation of the richness of the Divine grace, however, Paul places *ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις*. The participle *ἐπερχόμενον, quod imminet, instat* (Luke xxi. 26; James v. 1), is found united with *αἰών* nowhere else in the New Testament.—Apart from the context, *αἰῶνες ἐπερχόμενοι* could mean only "the coming generations," in opposition to the living one, to which Paul addressed his epistle. But it has been already remarked on vers. 5, 6, that Paul there had already in mind those also who should live later; he would have Christ's benefits referred not merely to the one generation then living, but to all the races of man. Therefore *οἱ αἰῶνες ἐπερχόμενοι* can only be taken as = the usual term *αἰὼν μέλλων*, so that the sense of the 7th verse is this: "that God in the future order of things, *i. e.*, in the kingdom of God (in which the glory of the faithful, which is hidden here below, will be made visible to all), may manifest the overwhelming richness of his grace."—The concluding words of ver. 7, *ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ*, determine more exactly the more general word *χάρις*; to connect *ἐν, κ. τ. λ.*, with *ὑπερβάλλοντα* is unsuitable, because the participle belongs quite objectively to *πλοῦτος*.

(The neuter form of πλεῖτος is with Lachmann and Harless, on the authority of MSS. A.B.D.F.G., to be preferred as the rarer one, here, as at Eph. iii. 8, 16 ; Phil. iv. 19 ; Col. ii. 2.)

Vers. 8, 9.—The greatness of the Divine goodness in the work of redemption Paul finds especially in this circumstance, that the σωτηρία is solely effected (as *causa efficiens*) through the grace of God (see ver. 5), and on the part of man only faith is required (as the *conditio sine quâ non*); thereby redemption appears as the sole work of God, to whom alone therefore all praise for it belongs. The idea at first positively expressed is again repeated negatively, in order to impress it the more emphatically, οὐκ ἐξ ὑμῶν, οὐκ ἐξ ἔργων sc. ἔστε σεσωσμένοι. Since, therefore, here every work, and consequently every merit on the part of man, is excluded, faith (πίστις) itself too is denied meritoriousness : faith too, like everything good in man, is a gift of God, that all self-glorifying may ever be annihilated, and all glory be preserved unto God. (See the details on χάρις, πίστις, ἔργα, at Rom. iii. 21 ; 2 Cor. iii. 5.)

Ver. 10.—Now, that everything in the path of salvation is thus referred to God's working, which man on his part has only to accept with faith, is based on the nature of the process of regeneration. It is like a new creation ; the regenerate are God's ποίημα, κτίσμα, κτίσις (see at 2 Cor. v. 17 ; Gal. vi. 15), created in Christ Jesus. The ἐν is again not to be taken as = through, but to be understood as in vers. 5, 6 : Christ, as the representative of the race, bears in himself all who are his in the faith. But the aim of this inner Divine creation is more closely determined by ἐ π ὶ ἔργοις ἀγαθοῖς, *i. e.*, unto good works, that they may bring forth good works. However little, therefore, salvation *proceeds* from works, it does not, for all that, *exclude* good works, *i. e.*, works which proceed from a heart in which dwells faith active through love (see Gal. v. 6); on the contrary, the fruits of faith are supposed to proceed from the new birth, as inevitable consequences. God wills that we should walk in those fruits, by which again, as vers. 2, 3, the permanent being and living in good works is to be understood, because faith and love afford an inexhaustible source for them. The only difficulty in ver. 10 is the construction of οἷς προητοίμασεν ὁ Θεός, κ. τ. λ. The question is whether οἷς is here to be taken as a strict dative : "for which God has prepared us," or as by attraction for ἅ, in the sense : "which God has prepared that we might walk in them." Against the first interpretation it might be urged that it is unsuitable to represent the persons as prepared *for* the works, since, on the contrary, the latter depend on the former. And in that case we necessarily expect ἡμᾶς after προητοίμασεν. Against the second, for which we decide, might in like manner be urged the incongruity of *God's having prepared* the works, while these are surely deeds of man. But the prepa-

ration is not to be understood as excluding man's free-will, but only as implying that the circumstances and conditions, under which it becomes possible for men to accomplish good works, are ordered by God. (*Προετοιμάζειν* [see Rom. ix. 23] differs from *προορίζειν* and *προτιθέναι* only by pointing to a working of the Divine eternal will which relates more to details.)

§ 3. Of the Unity of all Believers in Christ.

(ii. 11—iii. 21.)

To this description of the grace of God in Christ Paul in what follows annexes very fitly a reminiscence of the former abandoned condition of his readers. In order to attain to a full appreciation of the greatness of God's benefits in Christ, man must remember his condition when he was without them. Now, when Paul said that they had once been heathens, he said everything to designate the wretchedness and spiritual desolation of his readers. (This *ποτέ* forms, as in vers. 2, 3, an antithesis with *νυνί* in ver. 13, and contrasts the time *before* their conversion with that *after* it.) That is to say, the name *ἔθνη*, answering to the Hebrew גּוֹיִם, denotes, both in the Old and the New Testament dialects, the idea of utter estrangement from God, and blindness. The more strongly to mark the contemptuousness of the expression, Paul further adds, in a parenthetical clause, *οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς, who are called uncircumcision*, etc. (See as to *ἀκροβυστία* and *περιτομή*, abstracts used for the concretes *ἀκρόβυστοι* and *περιτμητοί*, the Comm. on Rom. ii. 26, iii. 30, iv. 9, 10.) But it is a question how, in ver. 11, the additions of *ἐν σαρκί* to *τὰ ἔθνη* and *ἐν σαρκὶ χειροποιήτου* to *περιτομῆς* are to be understood. The latter might produce the impression that bodily circumcision, as such, is meant to be undervalued in comparison with the spiritual one (see on Rom. ii. 28, 29); but this the whole context forbids. For Paul means to shew that the Gentiles were really inferior compared with the Jews, as ver. 2 shews; but the latter had received the circumcision in the flesh (*ἐν σαρκί*) as a Divine institution, which was to distinguish them from the Gentiles; he cannot, therefore, possibly mean to undervalue *that*. Nevertheless, the words *ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου* unmistakably bear a colour of blame, but which is not to be referred to the symbol of circumcision in itself, but to the want of honesty of the Jews, in not suffering themselves to be led by the outward symbol ordained by God to that moral purification which it was to typify.—Accordingly, the words included in parentheses are to be thus paraphrased: "Ye,

who are called uncircumcised by the so-called circumcision performed in the flesh, which, however, merely as such (*i. e.*, without, along with the outward circumcision, being also circumcised in the heart), has certainly no right to look down contemptuously on you." Accordingly then it also follows that the phrase *τὰ ἔθνη ἐν σαρκί* does not form, as might be thought, an antithesis with *τὰ ἔθνη ἐν πνεύματι*, to designate better and worse, noble-minded and ignoble-minded, Gentiles; but that *ἐν σαρκί* denotes the want (common to all Gentiles without exception) of a symbol of the covenant in the flesh; then, too, the reference of the passage to the Gentiles as such, explains the article before *ἔθνη*.

Ver. 12.—To this is annexed a more accurate description of the state of the Gentiles. Paul considers, in his far reaching and noble style of conception, his immediate readers as the representatives of Gentilism, and of the Gentile age of the world in general; therefore the following picture, with which Col. i. 21; Eph. iv. 18, 19, are to be united also, is a representation of heathenism in all ages and in all its forms. It is always *χωρὶς* Χριστοῦ, *without Christ*, and therefore *χωρὶς σωτηρίας*, *without salvation*. *Here* Ἰησοῦ or Ἰησοῦ Χριστοῦ, could not have stood, as might be thought, for the Jews too were without Jesus; Χριστός denotes the Messiah ideally, of whose manifestation the Jews had received the prophecies; which indeed are described in what immediately follows as wanting to the Gentiles. But the phrase *χωρὶς* Χριστοῦ is in so far significant as the prophecies among the Jews are not to be viewed as mere abstract assurances of something future, but as real promises, in and with which the germ of what was promised was already present in the people. Christ already dwelt, as the eternal word of the Father, in the people of Israel by an *ἐπιδημία νοητή*, before the *ἐπιδημία αἰσθητή*, which commenced with Jesus' becoming man. This indwelling of Christ in Israel in his Godhead was wanting in heathenism; hence its infinite distance, even in its noblest forms, from what the people of God included.—This state of abandonment by God is more accurately designated by the *ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραήλ*, κ. τ. λ., *being aliens*, etc., to which the parallel passage Col. i. 21 further adds *καὶ ἐχθροὶ τῇ διανοίᾳ* (= *ἐν τῷ νοΐ*) *ἐν τοῖς ἔργοις τοῖς πονηροῖς*, *and enemies in your mind by wicked works*, that is, living in works known to be evil, and thereby standing in spiritual enmity against God. God's people had a peculiar, politico-religious constitution, ordained by God, which was a prefiguration of the "kingdom of God." This regulated state of the theocracy, which must have powerfully promoted the development of the life of faith, is here designated by the word *πολιτεία*, which we became acquainted with in Acts xxii. 28, in the sense of citizenship, *civitas Romana*. Now, as Paul denies the

Gentiles any *participation in* this πολιτεία τοῦ Ἰσραήλ, he denies indeed their right of citizenship in it, which belonged to every Jew by birth alone; yet in its connexion with τοῦ Ἰσραήλ we cannot here ascribe to the word exactly the meaning of right of citizenship." (See Harless' remarks on this passage.) But in the word ἀπηλλοτριωμένοι seems to be couched not merely that the Gentiles have no part in the kingdom of Israel, but that the participation in it was taken from them. This is undoubtedly involved in the form of the word, yet not that they had previously had a share in the kingdom of God, and had lost it, but that God, by the restriction of his special gracious influences to Israel, had expressly excluded the Gentile world, but only in order first to give intensity to the fire by concentration in one place, and then to diffuse it over all the nations of the earth. (Ἀπαλλοτριόω is found elsewhere in the New Testament only at Eph. iv. 18; Col. i. 21. Josephus often uses it. It is also found in Sirach xi. 34; 3 Macc. i. 3, as also in the LXX. for זור, Ps. lvii. 3, and נכר, Job xxi. 29; Jerem. xix. 4. The clause ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, which some inconsiderable MSS. endeavoured to render easier by the corrections τῶν ἐπαγγελιῶν τῆς διαθήκης or τῆς ἐπαγγελίας τῶν διαθηκῶν, is to be viewed as a further exegesis of the χωρὶς Χριστοῦ. It would seem, in fact, to have been sufficient to say: ξένοι τῆς ἐπαγγελίας, *i. e.*, far from the promise of the Messiah, which composed the central point of all the prophecies of the Old Testament; for the attempted connexion of τῆς ἐπαγγελίας with ἐλπίδα μὴ ἔχοντες is inadmissible, as it would require the collocation τὴν τῆς ἐπαγγελίας ἐλπίδα. However, the plural τῶν διαθηκῶν could occasion difficulty only if taken for the Old and New Testaments; but, according to Rom. ix. 4, by that word are understood the covenants of God with the fathers of the Jewish people, a view favoured by the passages Wisdom of Solomon xviii. 22, Sirach xliv. 11; 2 Macc. viii. 15. Those covenants are here called διαθῆκαὶ τῆς ἐπαγγελίας because the promise of the Messiah was the support of those covenants.—At such a distance from the Divine institutions the Gentiles are therefore ἐλπίδα μὴ ἔχοντες, *i. e.*, not only without the hope of the Messiah, but in general wanting *all* real hope, and therefore also ἄθεοι, *i. e.*, Godless, without actual connexion with the living God. The addition ἐν τῷ κόσμῳ, *i. e.*, in this wicked world, gives a point to the idea, inasmuch as it is to be paraphrased by: "in this wicked world, in which one has such urgent need of a sure hope, of a firm hold on the living God." This declaration of Paul might seem in contradiction to Rom. i. 19, where to the heathens is ascribed τὸ γνωστὸν τοῦ Θεοῦ, and to the historical fact, that individual heathens elevated themselves above superstition to a purer knowledge of God; but such is not the case. True, we must not try to solve the apparent contradiction by saying that Paul here speaks

merely of those Gentiles strictly living in spiritual blindness; but that single individuals who arrived at a purer knowledge of God, as Socrates, Plato, and others, had properly ceased to be heathens; for we have remarked already at the phrase *τὰ ἔθνη ἐν σαρκί*, that we are not to distinguish them by a suppressed antithesis from *τὰ ἔθνη ἐν πνεύματι*. Paul speaks of the whole of the Gentile world, *i. e.*, of all mankind except the Jews; he divides the human race into Israel and non-Israel. Rather, we can solve the apparent contradiction in this way only. No natural knowledge of God, such as we meet in non-Jewish thinkers and sages, valuable as it may be considered in itself, can be compared with the knowledge of God which was spread in the bosom of God's people; for it was not the result of true Divine enlightenment and of God's spiritual communication of himself, but the product of mere reflection on the existence of the distant Deity, from the contemplation of nature, and from conscience. But God can *there alone* be truly understood, where he communicates himself beforehand to him who knows him. *Οὐδεὶς ἔγνωκε τὸν Θεὸν, καθὼς δεῖ γνῶναι, εἰ μὴ ὃς ἔγνωσται ὑπ' αὐτοῦ.* (Compare on 1 Cor. viii. 3.) The Gentile knowledge of God, so far as it deserves that name, could not therefore but exhibit itself as rather negative and formal than positive, and the knowledge of Socrates, that he knew nothing, is an adequate expression for it. But the less the Jews used their great privileges as they ought, the more guilty they became before God, and the more did those heathens put them to the blush, who in their godless state, with their weak light, were more faithful than the Jews with their clear blaze of revelation.

Ver. 13.—To the description of the Gentile estrangement from God is then further annexed the picture of the state of the converted. In it all live in Christ Jesus, *i. e.*, in communion with Jesus of Nazareth, in whom the idea of the Messiah was realized. Paul here expresses the altered state of the Gentile world by *ἐγγὺς ἐγενήθητε, ye became nigh*, in opposition to the preceding distance (*μακρὰν εἶναι*). This is only a resumption of the previous *ἀπαλλοτριοῦσθαι τῆς πολιτείας τοῦ Ἰσραήλ*. In God's people God was present in the Shechinah of the temple, the Jews were therefore near him; the Gentiles, on the contrary, were far from him, inasmuch as they were not allowed to approach the temple. (See on vers. 17, 18.) The act of coming near, and consequently the state of being in Christ, is represented finally, as effected in the blood of Christ (*ἐν τῷ αἵματι τοῦ Χριστοῦ*). The shedding of his blood, and the atonement earned thereby, ended the separation among mankind, which God had ordained till the completion of Christ's work, and enabled the Gentiles to unite themselves to the community of Christ just as immediately as was allowed to the Jews. (Cf. ii. 18.)

Vers. 14, 15.—Such an effect Christ produces by his nature; *he himself is our peace.* In that idea there is couched not merely that Christ institutes peace, that he is the Peace-maker, but that he himself, in his essence, is peace, and that he alone has peace who lives in him and his element. Where discords dwells inwardly, there outwardly, too, peace is only mock peace. Thus Christ is called, even in Isaiah ix. 6, prince of peace (שַׂר שָׁלוֹם, ἄρχων εἰρήνης). Therefore in the name "our peace," ἡμεῖς implies not the Jews alone; Paul here speaks from the point of view of the whole human race, in which all distinctions are levelled. (See on Gal. iii. 28.) Christ manifests himself as our peace both inwardly and outwardly; Paul, no doubt, on account of the special need of his first readers, dwells especially on the external features of the reconciliation. Christ abolishes the division of mankind into Jews and non-Jews, he makes both halves one. The neuter, τὰ ἀμφότερα, Paul himself (vers. 15, 16) interprets by τοὺς δύο, τοὺς ἀμφοτέρους, *i. e.*, Jews and non-Jews. Both form a unity in their relation to Christ (John x. 16), one flock under one shepherd. This uniting efficiency of Christ is still more closely described by Paul in the explanatory words: καὶ λύσας τὸ μεσότοιχον τοῦ φραγμοῦ, *and breaking down the middle wall of partition.* This middle wall of partition is further explained by the τὴν ἔχθραν, *the enmity*, and the whole train of thought is more accurately determined by the final words "in his own flesh doing away the law of commands in ordinances" (ἐν τῇ σαρκὶ αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας). True, it has been proposed to connect τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, and even Lachmann has accepted that punctuation; but this mode of taking the context yields no fitting sense; for the interpretation of Bugenhagen, Schulthess, and others, who explain ἔχθρα ἐν τῇ σαρκὶ αὐτοῦ, "enmity in his people, in the corporeal relatives of Christ" (as σάρξ is used Rom. xi. 14), sufficiently refutes itself. It is only in the above given connexion of the words that the writer's exposition proceeds step by step elucidating itself. Now, first of all, as to the form of the phrase λύειν τὸ μεσότοιχον τοῦ φραγμοῦ, it is clear that λύειν here, as at John ii. 19, has the meaning of "to dissolve, destroy, and therefore remove." Μεσότοιχον, *paries intergerinus* or *intermedius*, denotes a party-wall, a partition-wall; Phavorinus interprets it τὸ διάφραγμα. It is very rare in profane writers, yet Athenæus has it, Lib. vii. p. 281. Ed. Casaubon. The combination μεσότοιχον τοῦ φραγμοῦ is meant, however, to render the barrier prominent, as the means of separation, "the barrier which forms and is meant to form the hedge, the separating medium." This phrase points, of course, immediately to the law, which produced the separation between those who were under theocratic government and those who were not under it, by expressly declaring the Gentiles unclean, and forbidding all communication with them on the part

of the Jews. In the Rabbis, therefore, the law is called סְיָג or סִיָּגָא, *sepes, sepimentum*, and the Masoreh again סְיָג לְתוֹרָה. (See Buxtorf, lex. talm. p. 1447.) The investigations as to what sort of barrier Paul meant, seem idle; if, however, it is to be supposed that he, in using the universally intelligible figure, had something *special* in his mind, it is most reasonable to understand the wall which divided the forecourt of the Gentiles from the precincts of the inner temple, and thus was a symbol of their separation from the covenants of promise. The presupposed reference of the *μεσότοιχον τοῦ φραγμοῦ* to the law, seems, however, to have a doubt cast on it by the epexegetic *τὴν ἔχθραν*. Erasmus, Cornelius à Lapide, and Rückert understand it rather of the reciprocal enmity between Jews and Gentiles. But if *τὴν ἔχθραν* were different from *μεσότοιχον*, *καί* would not be wanting; if it is to explain the previous phrase, the idea, "the party-wall *is* enmity," seems unfitting; the enmity may well be a consequence of the separating medium, but not the separating medium itself. Besides, Paul himself surely gives the explanation immediately by the following, "abolishing the law of commands," which stands exactly parallel to the *μεσότοιχον λύσας*. The *ἔχθρα* can and must be here taken as an *effect* of the law. But the question is, as *what* effect? Chrysostom, Theophylact, and Œcumenius, to whom Harless has given in his adhesion, understand by the *ἔχθρα* the enmity of the Jews and Gentiles together against God, which arises through the operation of the law, in that it makes sin abound. (Rom. v. 20, vii. 13, viii. 3; Gal. iii. 10.) The last-named interpreter defends this acceptation by laying emphasis on the *καὶ ἀποκαταλλάξῃ—τῷ Θεῷ, and reconciled—to God*, which follows in ver. 16, and which he understands of *inward* reconciliation through Christ, and therefore of the abolishment of guilt and enmity against God, in opposition to the merely outward union of Jews and Gentiles. According to this, as Harless interprets the passage, the two members of the clause expressive of purpose correspond to the two members of the principal sentence; that is to say, the first member of the subordinate sentence, *ἵνα*, down to *εἰρήνην*, to the first member of the principal sentence, *ὁ ποιήσας* down to *ἕν*, and the second member of the subordinate sentence, *καὶ ἀποκαταλλάξῃ* down to *ἐν αὐτῷ*, to the second member of the principal sentence, *καὶ τὸ μεσότοιχον* down to *καταργήσας*. Thus, then, Paul spoke not merely of the amalgamation of the Jews and Gentiles into one, through Christ, but also of the abolishment of the enmity of the sinful world against God through the atonement. But the twofold subject, which this interpretation supposes, is not found in Paul's discussion. The *ἀποκαταλλάσσειν* (ver. 16) is, by the addition *τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι*, referred to the relation between Jews and Gentiles, just as the preceding *κτίζειν τοὺς δύο*. In vers. 17–22 we see most clearly that

this relation continues the chief subject of the epistle in what follows, just as, from vers. 11–15, it forms the central point of the argument. We find, therefore, no justification for introducing along with *this* idea, which forms the basis of the whole exposition from ver. 11 to ver. 22, *another* idea in vers. 15, 16 merely, and that, too, the entirely general one, that God has reconciled both Gentiles and Jews with himself through Christ. This idea must have seemed to Paul the more completely superfluous here, that he had already treated of it in chap. i. But it is here *inappropriate* also, inasmuch as rendering prominent the inward reconciliation along with the outward amalgamation of Jews and Gentiles must have excited the notion that the latter was merely an outward one, that it was separated from the spirtual atoning work of Christ. But such is not Paul's meaning; rather, Christ, inasmuch as he is the Reconciler of man to God, and therefore their peace, is also in and by those very relations the abolisher of the separation between Gentiles and Jews. Paul, therefore, could not think for a moment of placing the inward reconciliation side by side with the outward amalgamation, because to him the amalgamation is no mere outward one. To this is still added this further fact, that nowhere is it said, either in Paul or in the whole New Testament, that "the effect of the law is enmity against God." Certainly it is said that "it works wrath or a curse," but never "enmity."—Finally, on the assumption that τὴν ἔχθραν denotes the enmity of both, of the Jews and of the Gentiles, against God, we must also assume that Paul, in speaking of the law, thought of the law of the Gentiles also, written in their hearts. But the subsequent language does not at all accord with this view, and no passage can be found in the whole New Testament which declares *this* law, too, of the conscience, to work wrath or a curse.

If, therefore, we must reject the reference of the enmity to the enmity of both, Jews and Gentiles, against God, nothing remains but, with most interpreters, to refer it to the object spoken of both before and after in these verses, to the relation of the law to those *under* the theocracy and those *not*. The bitter enmity between the two was the result of the law, the separating hedge. As, therefore, the latter was through Christ and the completion of his work taken away, so was the reciprocal enmity of the Jews and Gentiles taken away, *objectively* immediately, *subjectively* so far as they receive Christ in faith; Christ was their peace in this relation also. Thus we rigorously maintain the closest connexion of this whole passage; that is to say, the following "in his flesh," etc., now describes the action of the λύειν more accurately, and interprets for us authentically the "middle wall of partition," which caused the enmity between Jews and Gentiles. And such an interpretation was

necessary, because those words might have been misunderstood. For this breaking down the middle wall, etc., might seem, from its relation to the law, to stand in antagonism with the declarations of the Lord at Matth. v. 17, 18, where the abolition of the law is expressly disavowed. Paul cannot intend to utter the antinomian error that Christ had abolished (*καταργήσας*) the law in general, both in its moral and ceremonial parts, in *every* relation; but only that the law had obtained through Christ a totally different position, and so far was made inoperative in a *certain* relation. This relation, which through Christ is changed in reference to the law, Paul designates by the phrase *νόμος τῶν ἐντολῶν, law of commandments*, and the addition *ἐν δόγμασι, in ordinances*. The word "commandment" (*ἐντολή*), denotes the expression of the law (*νόμος*) for the individual case; thus the unity of the law comprises a multitude of *ἐντολαί*. It cannot be supposed that the ceremonial ordinances alone are here so called; the moral commandments of the *νόμος* are also to be taken as *ἐντολαί*: but Paul names the law here "the law of commandments," in order to contrast it in the *dividedness* of its precepts with the *oneness* of the spirit (*ἐν ἑνὶ πνεύματι*, ver. 18), which reigns in the gospel. While the law says, do this, do that, do not this, do not that, the gospel has but the one commandment of love, and even that not in the form of a commandment, but as an influence of grace. Certainly this holds good also of the law of the Gentiles written in their hearts. This, too, declares itself in a multitude of separate exhortations and warnings; but we need not mention that *ὁ νόμος τῶν ἐντολῶν, the law of commandments*, cannot possibly be referred to this inner law also. If it were still doubtful, the *ἐν δόγμασι, in ordinances*, which follows would, at all events, make the reference to the universal moral law impossible.

But certainly the interpretation of *this* expression again is very uncertain. True, the reference of *δόγματα* to Christian doctrines, which, besides the Fathers, Chrysostom, Theodoret, Œcumenius, also Grotius, Bengel, Fritzsche, Winer,* and others, defend, seems inadmissible, because *δόγμα* elsewhere occurs in the New Testament only in the sense of "imperial decree, edict," as Luke ii. 1; Acts xvii. 7; in the Septuagint, Daniel ii. 15. Nor is the meaning "dogma, Christian doctrine," found in the earliest Fathers. We may suppose it was first formed when philosophers entered the Christian church, and transferred to Christ their own custom of calling the doctrines of the philosophers *δόγματα*. Still, this is not decisive against such an acceptation of the word in this passage; for, even if it does not occur elsewhere in the New Testament in the meaning "dogma," it might have it here and in Col. ii. 14, as it

* Winer has proposed this view in the third edition of his Grammar, but has given it up in the fourth (p. 196, seq.)

was used of the doctrines of philosophical schools. But here this meaning neither suits the context, nor harmonizes in its sentiment with the doctrine elsewhere taught by the sacred writers. We nowhere find it taught in the New Testament that Christ *by his precepts* made the law of no effect; it is constantly said, *by his death, by his blood.* So also *here* ἐν τῇ σαρκὶ αὐτοῦ, *in his own flesh*, is to be connected with καταργήσας, *doing away*, so as to express the means by which Christ works the abrogation of the law; it denotes the offering up of his flesh, and therefore = ἐν τῷ αἵματι αὐτοῦ, *in his blood* (ver. 13), or διὰ τοῦ σταυροῦ, *by his cross* (ver. 16). But further, it is impossible to discover how ἐν δόγμασι could be so connected with καταργήσας, that it should mean "He made the law of no effect through his doctrines." Such a sentiment would certainly have required ἐν τοῖς δόγμασιν αὐτοῦ. Therefore other interpreters, particularly Ambrose, Calvin, Beza, Calovius, Wolf, Michaelis, Storr, and, among the later ones, Koppe, Flatt, Theile, Rückert join ἐν δόγμασι with τὸν νόμον τῶν ἐντολῶν, which precedes. But Winer (Gr., p. 196, seq.) and Harless have correctly observed, in opposition to that view, that it would require the repetition of the article.* Were ἐν δόγμασι meant to determine more exactly the νόμος, it must have been τὸν ἐν δόγμασι; if to determine the ἐντολῶν it should have been τῶν ἐν δόγμασι. Besides, we cannot thus well avoid tautology; "the law of the commandments in ordinances" says *idem per idem.* Nothing remains, therefore, but, with Harless (in favour of whose interpretation Winer, too, declares, *ubi supra*) to *join*, indeed, ἐν δόγμασι with καταργήσας, but not to refer it to Christian precepts, but to the form of command in which the law of the Old Testament appears; and to consider that form as the part of the law abolished by Christ, so that the sense of the words is this: "Christ has, by offering up his flesh, made the law, which declared itself in a multitude of precepts, inoperative *in relation to the commanding form of its ordinances*, and gained for man in lieu of it the one spirit of love."

Ver. 16.—To the above is further annexed the description of the design of the Lord in his abolishment of the separating hedge of the law, which divided mankind among themselves into Israel and non-Israel, into God's people and not God's people, into man and wife. (For, as under the *New* Testament Christ has a relation [to the church] as the man to the wife [see v. 23, seq.], so is, under the *Old* Testament, Israel as the man related to the heathen world as to the

* Winer, in the 6th edition of his Grammar (§ 31, Anm.) unites ἐν δόγμασιν with ἐν-ολῶν, and regards them as forming *one* conception "commandments in (special) ordinances." He thus withdraws his objection based on the absence of the article (τῶν ἐν δόγ.), and refers to § 20, 2, where he has accumulated many analogous examples of its omission.—[K.

wife.) But *ἵνα* admits of no immediate connexion with the chief verb of the previous sentence, *αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, for he himself is our peace*, for in it Christ's essence is described, not his working; the particle of intention connects itself with the parallel participles *ποιήσας, λύσας, καταργήσας*. The description of Christ as personally our peace, is again resumed in the *ποιῶν εἰρήνην*, for which *ποιήσας* could not here stand; for which reason also the *εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ*, Col. i. 20, stands parallel in *thought*, it is true, but not in *language*, with this passage. The two national masses, Jews and non-Jews, are, however, represented as greater individuals; thence *τοὺς δύο, τοὺς ἀμφοτέρους*. Indeed, those united through Christ, who in ver. 14 were represented as *ἕν* = *ἑνότης*, are here called *εἰς καινὸς ἄνθρωπος, one new man*. As, therefore, the separate individuals in the nation coalesce into a higher personality, so do nations in the totality of the race, coalesce into one man; of that isolating view of mankind which regards it as forming a sum of absolutely separate individualities, merely aggregated, placed *beside* one another, and each standing and falling by itself—the Scriptures know nothing. Humanity is in Christ a living unity, filled and borne by one Spirit. (See at Gal. iii. 21, 28.) However, the phrase *κτίζειν ἐν ἑαυτῷ εἰς, κ. τ. λ., create in himself*, etc., shews that Paul does not use "one new man" as a mere personification. According to the phrase *κτισθέντες ἐν Χριστῷ Ἰησοῦ, created in Christ Jesus*, in ver. 10, *here*, too, the "in himself" is not to be referred to Christ's death, as if = *ἐν τῇ σαρκὶ αὐτοῦ, in his flesh*, in ver. 15, but Paul represents in it Christ himself, as the true one universal man, the representative of the race, in whom the two separate halves have returned to a perfect unity. As Adam is the one old man, in whom and through whom all individuals of the race receive the old man, so is Christ the one new man, in whom and through whom all receive the new man, made after God in righteousness and holiness. (See at Rom. v. 12, seq.) Accordingly it is clear that the making both one, creating the two into one new man (*τὰ ἀμφότερα ἓν ποιεῖν*, the *κτίζειν τοὺς δύο εἰς ἕνα καινὸν ἄνθρωπον*) is not merely external, a purely negative removal of the separating medium, but something truly spiritual; the process of Christ's life was the actual creation of this one new man. But now the question arises, how, after this, is the second half of the subordinate clause *ἵνα ἀποκαταλλάξῃ, κ. τ. λ.*, to be taken, without being merged in the former half? If we, with Harless, conceive the union which Christ effected between those under and those not under the theocracy, as an *outward* one only, there certainly appears here *an advance*, inasmuch as those at first *outwardly* united, are afterwards, by the cross, *i. e.*, by the death of the Son of God on the cross, also *inwardly* reconciled with God. But this hypothesis, that the union of Israel and non-Israel

is to be conceived as a merely outward one, can only be purchased at the expense of the idea in the preceding words. We must, therefore, look for another acceptation of the *ἵνα ἀποκαταλλάξῃ, that he may reconcile*, in relation to the preceding *ἵνα κτίσῃ, that he may create*. First, it is decided that the words *τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι* scil. *ὄντας* are to be closely connected. The one body forms the antithesis to the former separateness in the dual state, and *σῶμα, body*, denotes, as is usual in the language of Paul (Rom. xii. 5, *πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ*, 1 Cor. x. 17, xii. 13, *εἰς ἓν σῶμα ἐβαπτίσθημεν*, Eph. iv. 12, 16, v. 23 ; Col. i. 18, 24, ii. 19, iii. 15), the church as Christ's body, which he fills with his life. *Ἐν ἑνὶ σώματι* in our passage, is parallel with *ἐν ἑνὶ πνεύματι* in ver. 18 ; Jews and Gentiles are in spiritual unity in one body. (See at iv. 4.) As the individual is divided into body and spirit, so also does the united Christ of the church (1 Cor. xii. 12) bear in itself body and spirit. (In the same way, also, in Col. iii. 15 it is said, *ἐκλήθητε ἐν ἑνὶ σώματι*.) To refer the words to the atoning death of Christ, as = *ἐν τῇ σαρκὶ αὐτοῦ*, ver. 15, is in every respect inappropriate. In the first place, the *διὰ τοῦ σταυροῦ, through his cross*, already expresses that idea ; for to take those words as a subordinate determination of *ἐν ἑνὶ σώματι* in the sense, "by means of the giving up of his one body, that is to say, through the cross," is altogether opposed to Paul's usual style. It is self-evident that the giving up of the body took place through the death of the cross, and so Paul, in using *σταυρός* constantly supposes the body as what was put to death by the cross. But again, in this acceptation of *ἐν σώματι*, the addition of *ἑνί, one*, is unsuitable. That Christ's body was One has no relation whatever to the atonement ; while, on the contrary, the previous duality of the Jews and the Gentiles is very properly contrasted with the unity of both in the body of the church, whereby, too, the close juxtaposition of *τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι* is alone satisfactorily explained. Finally, it is but little likely that Paul should have expressed the same idea five times in vers. 15 and 16, and that the widely different phrases *ἐν τῇ σαρκὶ αὐτοῦ, ἐν ἑαυτῷ, ἐν ἑνὶ σώματι, διὰ τοῦ σταυροῦ*, and *ἐν αὐτῷ*, mean exactly the same thing. True, a similar accumulation is found in Col. i. 22 in the words *ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου*, but brought together, however, on one point, not as a repetition of the same proposition in different places.

But now as to the question, already touched on, how *ἵνα ἀποκαταλλάξῃ* is connected with the preceding *ἵνα κτίσῃ*, we must not, as we have already remarked, in accordance with the correct explanation of the *κτίζειν ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον*, in *ἀποκαταλλάσσειν* see anything specifically different from *κτίζειν* ; rather, the first half of the clause expressing intention would seem to be more ex-

actly determined by the second. The sense might accordingly be paraphrased in the following way: "That he might in himself make the two into one new man, and at the same time also reconcile (which the *κτίζειν* necessarily involves) not the Jews merely, but both Jews and Gentiles, united in the one body of the church, to God through the cross, slaying the enmity between them through himself, (*i. e.*, through the giving himself up unto death), *i. e.*, removing, annihilating it." (The double compound *ἀποκαταλλάσσειν* is found, besides our passage, also Col. i. 20, 21. Elsewhere we always have *καταλλάσσω*. In profane authors the form strengthened by *ἀπό*, found here and in the Epistle to the Colossians, has the meaning "to reconcile *again*." Paul uses it indifferently with *καταλλάσσω*.)

Vers. 17, 18.—To the representation of the work of Christ itself is annexed in these verses the mention of the announcement of that work to man. The clause *καὶ ἐλθὼν εὐηγγελίσατο, and came and preached peace*, can by grammatical connexion only be joined with ver. 14, *αὐτὸς γάρ ἐστιν, κ. τ. λ.*; but, as the intermediate ideas do not bear the nature of a parenthetical clause, *ἐλθών* cannot be referred to Christ's incarnation, and to his teaching before his death, because that death had been already previously mentioned as the means of abolishing the divided condition of mankind; it is rather to be understood of Christ's being come in his Spirit. (See John xiv. 18.) Before the completion of his work by his death, Christ was not our peace; his teaching before his death was only a prophesying as to himself; the true publication of the gospel did not begin till the pouring out of the Spirit. Before the completion of his work, so little did the Lord view those under, and those not under the theocracy as one, that he even said to his disciples, Matth. x. 5, 6, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not," and to the woman of Canaan, "I am not sent except to the lost sheep of the house of Israel" (Matth. xv. 24). The following *ὅτι δι' αὐτοῦ ἔχομεν κ. τ. λ.* also necessarily supposes Christ's work as already completed; for *δι' αὐτοῦ, through himself*, means *διὰ τοῦ αἵματος αὐτοῦ, through his own blood*, and the access to the Father (*προσαγωγὴ πρὸς τὸν πατέρα*), presupposes the adoption (i. 5), which is imparted only by the experience of salvation. The *ἀμφότεροι ἐν ἑνὶ πνεύματι*) *both in one spirit*, which answers to the *ἀμφότεροι ἐν ἑνὶ σώματι* above, ver. 16, shews, as does also what follows (ver. 19, seq.), that Paul still has the leading idea in his mind, namely, the difference between Jews and non-Jews which had been abolished by Christ. (In ver. 17 B.D.F.G. read *εἰρήνην* repeated before *τοῖς ἐγγύς*, a reading which Lachmann has justly received into the text.—Ver. 18.—On *προσαγωγή* see Rom. v. 2.—From the idea of *μακράν, far*, rises naturally that of access, of being permitted to approach; if

a special reference is required, the only admissible one is that borrowed from the Temple, which the Gentiles were not allowed to approach.—Ἐν ἑνὶ πνεύματι is, of course, not "*through* one spirit, but *united in* one spirit," thus forming a unity of spiritual life, in which the former distinctions are abolished. Comp. Gal. iii. 28.)

Vers. 19, 20.—Paul next introduces the close of this chain of ideas, by representing, with a retrospect to the picture of the Gentile world in ver. 12, this state of estrangement as now done away in the case of his readers; like the Christian Israelites, *they* too, the Gentile Christians, are members of the commonwealth of Israel (πολιτεία τοῦ Ἰσραήλ), nay, stones in the building of the Temple, which the Church of Christ represents. (Ver. 19. On ἄρα see at Rom. vii. 25.—Whilst ξένοι and συμπολῖται τῶν ἁγίων correspond to each other, πάροικοι and οἰκεῖοι τοῦ Θεοῦ are mutually contrasted. The two former words are sufficiently explained by ver. 12. The form συμπολίτης is not found again in the New Testament; the grammarians designate it as not Greek. [See Lobeck's Phrynichus, p. 172.] However, Josephus uses the word, Antiq. xix. 2, 2. But the second antithesis gives rise to a difficulty, because πάροικοι does not seem adapted to this connexion. It usually means a resident alien, *i.e.*, one who is allowed to *live* in a city or land, but has no right of *citizenship*, thus allied to ξένος, as indeed it occurs Acts vii. 6, 29; 1 Peter ii. 11, along with ξένος. But that meaning is not appropriate here as an antithesis to οἰκεῖοι τοῦ Θεοῦ. This phrase points to the image of a family of God (Gal. vi. 10) to which the idea of a Father naturally leads; in this family the Jews are conceived as the proper inmates, and the Gentiles as next neighbours, [or as Meier expresses himself, Beisassen,] who are, it is true, in the great house of God along with the Jews, but do not properly belong to the family.) The figure, which conceives all believers together as a temple, the corner-stone of which is Christ, whose foundations are the apostles and prophets, often occurs in the Scriptures. Each individual is called a temple (1 Cor. vi. 19), and again all together also form a ναὸς Θεοῦ (1 Cor. iii. 16). The figure is most completely carried out in 1 Peter ii. 4, seq. There Christ is called λίθος ζῶν, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένος, παρὰ δὲ Θεῷ ἐκλεκτὸς, ἔντιμος, *a living stone, rejected indeed by men*, etc. The individual believers, who are built upon Christ (ἐποικοδομεῖσθαι, see 1 Cor. iii. 10), also bear the name of living stones (λίθοι ζῶντες), and the whole building of the Temple is designated a spiritual house (οἶκος πνευματικός). The basis of this figurative representation is formed by the typical conception of the stone Temple in Jerusalem, which was not arbitrarily built on its exact plan, but after patterns from a higher world (Exod. xxv. 8, 9). The only difficulty in our passage is caused by the remark that the apostles

and the prophets form the foundation (*θεμέλιος*) which again is to be conceived as reposing upon Christ, as the proper foundation and corner-stone. For in other passages, particularly, Rev. xxi. 14, the twelve apostles alone form the *δώδεκα θεμελίους* of the church. The first question, is here whether the reference is to the prophets of the Old, or to those of the New Testament? Everything argues the latter. Not merely the circumstance that the prophets are named *after* the apostles, but also the absence of the article, which makes apostles and prophets appear most intimately united, and the nature of the case; the prophets of the Old Testament cannot well be called foundations of the Temple, which grows out of Christ (ver. 21). But how can the prophets of the New Testament be set on a par with the apostles in relation to the foundation of the church? Inasmuch as the Holy Ghost, which fills them both, is the real element which lays that foundation; whilst Christ is called the corner-stone in his person, the apostles and prophets are called, not in relation to their persons, but in regard to their doctrine and the Holy Ghost, which accompanied it, taken together, *the foundation.* It is otherwise in Revelation; the stress there laid on the number 12 is connected with the whole description of the new Jerusalem in that passage, and can therefore exercise no influence over our passage; otherwise neither could Paul, as not being comprised in the number 12, be reckoned among the founders of the church. (Ver. 20 *ἀκρογωνιαῖος* is found again in 1 Peter ii. 6. It stands for the Hebrew אֶבֶן פִּנָּה or רֹאשׁ פִּנָּה, *κεφαλὴ γωνίας*, Is. xxviii. 16; Ps. cxviii. 22; Matth. xxi. 42.)

Vers. 21, 22.—As the building of the church rests *on* Christ as the corner-stone, so it also increases continually *in* him, *i. e.*, in the fellowship of all the members of the church with Christ, in their introduction into him. Both verses express substantially the same idea; for the second *ἐν ᾧ* must not be connected with *ναός*, but with *κύριος*, and is consequently parallel with the first *ἐν ᾧ*. But ver. 22 again in the *καὶ ὑμεῖς, ye also,* renders expressly prominent the reference to the Gentile Christians as integral parts of the structure of the church. But the concluding words of ver. 24, *εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι, for a habitation of God in the Spirit,* define more accurately the idea of the *ναὸς ἅγιος ἐν κυρίῳ, holy temple in the Lord.* Indeed this addition *ἐν κυρίῳ* is produced by the image which Paul made use of in ver. 20; as it has the force of designating the *ναὸς ἅγιος* as a spiritual community, *ἐν κυρίῳ* has nothing at all pleonastic, though *ἐν ᾧ* preceded: for this *ἐν ᾧ* only defines the participle *συναρμολογουμένη*. But the *κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι* describes still more expressly the nature of this spiritual community, which is built up in Christ of Gentiles and Jews. The church is in it described as the lodging, in which God himself takes up his abode (see

2 Cor. vi. 16, seq.), and that too permanently, inasmuch as it is of a spiritual nature in opposition to the earthly habitation (*κατοικητήριον γήϊνον*), from which the whole simile is borrowed. (Ver. 21. The *ἡ* and *πᾶσα* is wanting in B.D.E.G., it is, therefore, no doubt to be erased. But *πᾶσα οἰκοδομή* must not be rendered "every building," since mention is made here of the one Temple only, but "the whole building." In later Greek *πᾶς* often has the meaning *totus* even without the article. [See generally on the use of *πᾶς* Winer's Gr. § 18, 4, and Harless on this passage.]—*Συναρμολογεῖν* is found again only at iv. 16. It = *συμβιβάζειν*, and refers to the firmness of the building, in which the various personages and opinions [iv. 16] are put together. The form *αὔξω*, instead of the usual *αὐξάνω*, is found nowhere else in the New Testament but Col. ii. 19.—Ver. 22. On account of *ἐν ᾧ*, which precedes, *ἐν πνεύματι* cannot be connected with *συνοικοδομεῖσθε*, but only with the collective idea *κατοικητήριον τοῦ Θεοῦ*. Harless chooses to take *ἐν πνεύματι* "in the Holy Ghost;" but against this are: 1, the preceding *ἐν ᾧ*, *i. e.*, *ἐν κυρίῳ*; 2, the *τοῦ Θεοῦ*. Paul certainly says *χαρὰ, ἀγάπη ἐν πνεύματι*, but he does not, and cannot, say: *Θεὸς ἐν πνεύματι*, because the Spirit itself is God. *Ἐν πνεύματι* forms here the antithesis with *ἐν σαρκί*, with a reference to the *ναὸς χειροποίητος*.)

Chap. iii. 1.—To this description of the glory of the church Paul meant now to add only a prayer, in which he beseeches God to realize in his readers all that belongs to the idea of the church, in order with it to close entirely this general part of his epistle; but he allows himself by the liveliness of his feelings to be once more led into a discussion, so that he does not till ver. 14 resume the discourse begun in ver. 1. There has been indeed no want of attempts to avoid the assumption of an anacoluthon in ver. 1, by proposing to make ver. 1 an independent proposition, and supply the verb which is wanting. Some MSS., particularly, D.E., supply *πρεσβεύω*, which may be supposed to have come into the text from vi. 20, others *κεκαύχημαι*, perhaps after Phil. ii. 16. Most interpreters, who are against the anacoluthon, content themselves with supplying *εἰμί*. But, to say nothing of the difficulty caused by the *τούτου χάριν* on this assumption, the article must then necessarily have been wanting before *δέσμιος*. But, if we suppose a digression in ver. 2, Paul cannot possibly resume the discourse in ver. 8, or ver. 13, or even iv. 1, as many have thought, but only, as all the better later interpreters assume, in ver. 14, where the *τούτου χάριν* expressly marks the resumption of the discourse. *Thus* the thanksgiving prayer in ver. 14, seq., is brought into connexion with the description of the church in ii. 19, seq., in the glory of which the Gentiles also have a share, and the *τούτου χάριν* appears, therefore, in well-founded connexion. But Paul makes mention of his bonds

here in order, we may suppose, to allow the glory just described to appear in stronger contrast with the then existing state of the church, and especially to make the Gentiles observe, by what sacrifices on his part their entrance into the church had been purchased. Considered in itself, we might here take *ὑπὲρ ὑμῶν τῶν ἐθνῶν* "for your sake, *i. e.*, because I have preached to the Gentiles." But if we compare verse 13, and especially the decisive parallel passage Col. i. 24, it results that *here* too the words are to be taken, "for your benefit:" in what sense this is more particularly to be understood will be found determined at Col. i. 24 more in detail. (We find at iv. 1 *ὁ δέσμος ἐν κυρίῳ* for *ὁ δέσμος τοῦ Χριστοῦ Ἰησοῦ*. The genitive here is to be taken as a designation of the active cause, "whom Christ and his cause have made a prisoner, and that too unto salvation for you, the Gentiles, *i. e.*, for the whole body of Gentiles," as in Philem., verse 13, *δεσμοὶ τοῦ εὐαγγελίου*, *bonds of the gospel*, denote bonds, which the gospel has brought.)

Vers. 2, 3.—The expression which follows, and with which the digression extending to verse 13 begins, shews the uncertainty of Paul as to whether all his readers were acquainted with him personally. This explains the naming his name in verse 1, and the picture of his then existing state, and this very uncertainty was also the occasion for Paul in what follows again to expatiate on his position with regard to the gospel and his mode of apprehending it, with reference to the main point of the calling of the Gentiles for the kingdom of God, before resuming at ver. 14 the main thread of his discourse. Paul does not name his apostolical office in general, as that in regard to his readers' knowledge of which he shews himself uncertain, but the dispensation of the grace of God, that to *him* was made known the mystery of the redemption by immediate revelation and with special reference to the Gentiles. The subordinate clause *ὅτι κατὰ ἀποκάλυψιν, κ. τ. λ.*, defines, that is to say, the idea of the chief clause *εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τ. Θ., κ. τ. λ.*, more accurately. (Ver. 2. See on *εἴγε* and its relation to *εἴπερ* the remarks in the Comm. on Rom. viii. 9; 2 Cor. v. 3; Gal. iii. 4. *Εἴγε* here contains the idea of pre-supposition in itself: "that is to say, if you, as I may suppose, have heard."—On *οἰκονομία*, see at i. 10. It cannot here, as at 1 Cor. ix. 17; Col. i. 25, mean "the apostolical office," as people have been misled by the latter parallel passage tc assume also here; on the contrary, the reference to the office here is couched in the *χάρις τοῦ Θεοῦ*, as the addition *τῆς δοθείσης μοι εἰς ὑμᾶς* shews, while Col. i. 25 relates to *οἰκονομία*. The *οἰκονομία* here denotes only the way in which the office came to Paul, viz., *κατὰ ἀποκάλυψιν*. In ver. 7 *κατὰ τὴν δωρεὰν τῆς χάριτος, κ. τ. λ.*, stands together in the same way, and in verse 8 Paul himself explains the grace, of his apostolical call to preach to the Gentiles.—*Εἰς ὑμᾶς*

marks again the special reference to the Gentiles for whom Paul was especially called. (Ver. 3. The *ἀποκάλυψις* relates, of course, to the occurrence at Damascus, Acts ix.—Instead of the reading of the *text. rec.* *ἐγνώρισε*, which was doubtless put in the text only on account of *ἐγνωρίσθη* which follows in verse 5, we must read *ἐγνωρίσθη* on the authority of A.B.C.D.F.G.; and with all the better critics and interpreters.)

Ver. 4.—In a subordinate clause, which, however, need not be, with Griesbach, exactly put in brackets, Paul appeals, with respect to the mystery of Christ, which is imparted to him by revelation, to his own earlier communications to them, from which they might understand his knowledge in the mystery of Christ. This idea exhibits the striking feature that Paul seems by it to set up his readers as judges over him; they are to judge of his knowledge in the gospel from his communications to them; it should seem that they, on the contrary, would first be obliged to learn of him what the mystery of Christ is. But Paul conceives them to himself as endowed with the Holy Ghost, and through him the gift of the *διάκρισις πνευμάτων*, *discerning of spirits*, and thus the idea is merely this: "the Spirit in you will testify to you that my representation of the gospel is the true one." But Paul would certainly not have made that remark, had not there been persons, who denied him the true understanding in the mystery of Christ (*σύνεσις ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ*), and of whom it was supposed that they would sooner or later also appear against him in the churches to whom this epistle is addressed. (On *καθώς* see i. 4.—The reference of *προέγραψα* to an earlier epistle is quite inadmissible; the expression is only to be referred to the previous declarations of Paul in this very epistle. Paul scarcely has in mind any particular passage; he has the epistle up to that point before his eyes, which already sufficed to make his readers conscious of the apostolical spirit which animated him.—*Πρὸς ὃ* "according to which, in consequence of which." The *ἀναγινώσκοντες* places wholly out of the question any *vivâ voce* expositions whatever; it is to be referred immediately to the public reading of the epistle in the congregations.—The *σύνεσις* is here the gnosis in its more defined, as it were, scientific form. See the remarks on i. 8.)

Ver. 5.—Paul does not mean in the words which follow to explain why he calls this decree of God a *μυστήριον*, *mystery*, as is Meyer's opinion, but to place the apostolical form of revelation as the higher one in comparison with all previous ones. The decree of God in Christ is called a *μυστήριον* only inasmuch as it cannot be known from human power, but only by means of Divine revelation. Stress must, therefore, be laid on the *ὡς νῦν ἀπεκαλύφθη*, *as it is now revealed*, to which an *οὐχ οὕτως ἐγνωρίσθη*, as an antithesis, is to be understood. (The *δ* is connected with the *μυστήριον* immedi-

ately preceding, not with that in verse 3, which would be requisite if a parenthesis were supposed. "Sons of men" is a general designation of men as such; Paul doubtless thought especially of the Prophets of the Old Testament, but he seems designedly to conceive the idea in quite a general way; "the mystery has not been made known to men in general, wherever they may have been and whenever they may have lived, as it is now revealed to the prophets." Γενεά denotes here *age, generation.* The ἐν is rejected by the MSS. with an overwhelming majority. The dative is usual in definite statements of time. See Winer's Gr. § 31, 9.—On the juxtaposition of ἀπόστολοι καὶ προφῆται see at ii. 20. The αὐτοῦ here added, which refers to God, is certainly genuine, since the omission of it is easily explained by ii. 20. But it is undoubtedly singular, that Paul here calls the apostles, and consequently himself along with them, "*holy* apostles." De Wette indeed goes too far in finding in this a mark of the non-apostolical origin of the epistle; but still the expression is unusual. I explain it to myself by the fact that Paul here conceives the apostles and prophets as a collective body [see iv. 11], and gives them as such, therefore, in their official character, the predicate ἅγιος, just as he calls the faithful, considered as a body, ἅγιοι, or ἡγιασμένοι, but never an individual. The connexion of ἁγίοις with ἐν πνεύματι, which Meier proposes, is utterly to be rejected; ἐν πνεύματι is undoubtedly to be taken as more exactly determining ἀπεκαλύφθη.)

Ver. 6.—That now in which Paul finds the progress in the revelation of the mystery of Christ, as it was imparted to the apostles and prophets, is again the calling of the Gentiles along with the Jews through the gospel. But this certainly seems to have been *already* clearly taught in the Old Testament also (see Isaiah lv. 5, lx. 3, seq., 10, seq.; Jerem. iii. 16, seq.), and thus everything *specific* in the revelation in the New Testament to be lost! But in the Old Testament just *that* point, which was the decisive one in regard to the question as to the relation of the Gentiles to the Church, and which Paul had to defend against the Jewish Christians, was not discussed; the Gentiles were, it is true, represented in the Old Testament as called to the kingdom of the Messiah, but without any clear information on the point that they would enter it immediately, not through the medium of circumcision and of the ceremonial law. The universal character of Christianity was first completed by enlightenment on that decisive point. The apostles officially recognized that great truth under the illumination of the Holy Ghost (Acts xv.); but Paul was called more than the rest to translate it into life, and to defend it against all gainsayers. (The infinitive εἶναι connects itself with what precedes as denoting not *purpose*, but only the *explanation*, "that is to say that the Gentiles

are to be, etc."—We have already had *συγκληρονόμος*, i. 14.* *Σύσσωμος* we may suppose was invented by Paul himself; it is found in ecclesiastical writers alone, who borrowed the word probably from Paul's epistles. *Συμμέτοχος* is found also in v. 7.—There is no climax in the words; rather the former expression seems only more accurately defined by the two later ones; but, the repetition of *σύν* seems meant to put the leading idea in a clear light.—Lachmann has stricken out the *αὐτοῦ* before *ἐν τῷ Χριστῷ* on the authority of A.B.C.D. We scarcely see, however, who would have added it if it were originally wanting in the text, whilst we can understand how it might easily have been omitted by copyists.)

Vers. 7, 8.—The apostle represents himself, then, as a servant of this gospel, according to the grace bestowed on him to preach the gospel to the Gentiles, but designates himself in his humility, notwithstanding the grandeur of his call, as the least of all the saints, (thus not merely of the holy apostles but of all saints,) with reference to his former persecution of the church of the Lord before his conversion. (Ver. 7. Compare Col. i. 23, 25 as a parallel passage. On *δωρεὰ τῆς χάριτος* see at ver 2. Ver. 8 explains more in detail what the *χάρις* consists in, viz., in the authority to preach the gospel among the Gentiles.—*Τῆς δοθείσης* is, after Griesbach and Lachmann, to be justly preferred to the reading of the *text. rec.* *τὴν δοθεῖσαν*, as the *χάρις*, not the *δωρεά*, denotes the office.—On the combination *ἐνέργειαν τῆς δυνάμεως*, see i. 19. The mention of the power of God is founded on the circumstance that Paul sees in his change of heart from a foe to a friend of Christ an act of omnipotence. So rightly Calvin, on this passage: domini est homines nihili extollere; hæc est potentiæ ejus efficacia, ex nihilo grande aliquid efficere.—Ver. 8. The designation of himself by Paul as *ἐλαχιστότερος πάντων ἁγίων*, *least of all saints*, is no false modesty. He was well aware on the other hand [1 Cor. xv. 9, 10] that he had laboured more than they all; but *that* he ascribed to the grace of God alone; *himself* he knew only in his wretchedness.—On the comparative form of the superlative, see Winer's Gr. § 11. 2, and Wetstein, ad h. l.—*Ἀνεξιχνίαστος* is found again at Rom. xi. 33.—On *τὸ πλοῦτος* see at ii. 7.)

Ver. 9.—But Paul's task as the preacher of the gospel is further also to enlighten all men as to the institution of the mystery of redemption which was hidden in God from eternity and revealed in Christ. The *καὶ φωτίσαι πάντας*, *and to enlighten all*, cannot as Meier explains, serve merely to determine more closely the *ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι*, *publish the gospel among the Gentiles*, which precedes, but is a fresh idea. Primarily, indeed, Paul has the task of preaching among the Gentiles, but then also that of enlightening all men on the mystery of Christ, as in fact also, according to the

* It is not there. It is found Rom v'ii. 17.—[K.

testimony of the Acts, he always offered the gospel to the Jews first. Of course, however, the φωτίσαι πάντας is to be understood not of the actual result, but of the tendency of the office, so that what Paul himself could not execute remained for his successors to do. Further, there is no occasion here to maintain in οἰκονομία τοῦ μυστηρίου a reference to the calling of the Gentiles to the kingdom of God, to which idea doubtless the reading κοινωνία owes its origin. In vers. 18, 19, Paul himself explains the expression τίς ἡ οἰκονομία. It denotes merely the riches of Divine grace which are revealed in the institution of redemption through Christ. This mystery, however, is designated as hidden in God from eternity in order to contrast the present in the νῦν, as the time of the revelation, with the past. But the object of the addition, τῷ τὰ πάντα κτίσαντι, *who created all things*, is the most difficult thing to explain in this passage. For that the reading διὰ Ἰησοῦ Χριστοῦ, which is wanting in all the better MSS., is not genuine, may be considered as decidedly certain as the interpretation of the words of the *physical*, not of the *spiritual* creation of the new birth, in conformity with the striking remarks of Harless ad h. l. Usteri and Meier have again recommended the latter acceptation of the words in addition to Calvin, Calixtus, and others. But both the aorist of the participle and the τὰ πάντα, *all things*, require the reference of the words to the creation generally. But for what purpose does Paul here exalt the creative energy of God? In order, we may suppose, to make it observed that the institution of the redemption in Christ himself is a creative act of God, and could emanate from him only who has made all things; the Creator alone could also be the Redeemer. (On φωτίζειν see at i. 18. A.B.C.D.E.F.G. and other important critical authorities read οἰκονομία, so that there can be no question whatever as to the decision for it and against κοινωνία.—In addition to ἀπὸ τῶν αἰώνων = מִן־עוֹלָם, Gen. vi. 4, F.G. read also καὶ ἀπὸ τῶν γενεῶν. But this addition is quite incongruous, for it points to the historical development of humanity; while Paul intends, as the ἐν τῷ Θεῷ shews, to speak of absolute eternity, of the decree of redemption as God conceived it in his eternal being, which in the following verse is called πρόθεσις τῶν αἰώνων.

Ver. 10.—The following idea is clear, it is true, when taken literally, but it contains a difficulty, partly in itself, partly in the connexion of the passage. "The infinite wisdom of God," says Paul ("which reveals itself in the gospel—the mystery of redemption), is through the church (as the theatre of his working) made known to the angels in heaven." According to this Paul supposes the angels capable of an increase of their knowledge. We have no reason to refer this exclusively to *good* or exclusively to *bad* angels. Paul speaks altogether generally. All higher beings receive by means of

the church a deeper insight into God's wisdom. We found in the gospels that sympathy with events in the church is attributed to the angels; particularly, joy at the penitence of sinners (Luke xv. 10). Paul says further, in the first Epistle to the Corinthians, "we are become a spectacle to the angels" (iv. 9); but *here* only is an increase of their insight into God's wisdom through the church and the events in her spoken of. A concordant declaration is found in 1 Pet. i. 12 in the words, *εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, into which the angels desire*, etc. The idea is difficult to conceive, since, as we cannot imagine in the angels any *propagation*, so neither can we imagine any *development*, nor, therefore, in general, any *history*. The earth, with man, the bearer of her consciousness, appears, according to this idea of the apostle, again as the centre of God's workings, as the Golgotha of the universe. The universe takes part in the occurrences on her, not merely in the *contemplation* of them, but also in their actual reaction. The increase of knowledge in the angels is to be conceived as at the same time a change of their position; all that is in heaven and on earth is reconciled through Christ. (Eph. i. 10; Col. i. 20.) The particular thing, however, which is now first (*νῦν*), *i. e.*, after the revelation of the hidden decree of God, made known to them, as the manifold wisdom of God (*πολυποίκιλος σοφία τοῦ Θεοῦ*), is the wonderful way of God in the pardon of the sinner, through the adjustment in him of the antagonism between justice and grace. But how comes Paul upon this idea here in this connexion? He wishes to contrast with his personal nothingness the grandeur of his call, and therefore pursues the theme of his ministry through all its stages. "First of all," says he, "he has to preach among the Gentiles, then to enlighten all men as to the mystery, and both in order to make known, even to the angels in heaven, the infinite wisdom of God." (Νῦν is wanting in F.G., but it certainly is necessary to the context; it forms the antithesis to the concealment from eternity of the Divine decree. On *ἐν τοῖς ἐπουρανίοις*, see at i. 3, 20.—Πολυποίκιλος is, it may be supposed, coined by Paul himself; it is not found again in Greek. It means properly *multiformis*, manifold, many-formed; as a predicate of God's wisdom it denotes the various forms in which it manifests itself.)

Vers. 11, 12.—In conclusion, Paul refers the wisdom of God, which is now made manifest to the angels, to the eternal decree of redemption (see on i. 5, 10), which he conceived in Christ, in whom through faith Christians have joy and access to God. (In verse 11 *πρόθεσις τῶν αἰώνων* is "the purpose determined on in eternity," as Jude ver. 6, *κρίσις μεγάλης ἡμέρας*, "judgment that will take place on the great day." Further the *ἐποίησεν ἐν Χριστῷ, wrought in Christ*, is necessarily to be referred to the historical realization of God's de-

cree through Christ's suffering and death, not to the inner act of the Divine will. First, the aorist leads to that interpretation, secondly, the form of the name; Christ Jesus designates, always and without exception, the Word become flesh.—Afterwards ver. 12 gives the consequence of the decree being carried out; *παῤῥησία* denotes the state of faith in its relation to the world, and *προσαγωγή* in its relation to God [see ii. 18].—The accumulation of substantives has given occasion to various readings. F.G. read *τὴν προσαγωγὴν εἰς τὴν παῤῥησίαν*, D. reads *ἐν τῷ ἐλευθερωθῆναι* for *ἐν τῇ πεποιθήσει*. But the common text deserves the preference on the testimony of all critical authorities. *Πεποίθησις* (see 2 Cor. i. 15, iii. 4, viii. 23, x. 2) is certainly closely related to *παῤῥησία*. It here defines the *προσαγωγή* more accurately as a coming near unto God, which proceeds in a trustful tone of mind. On the other hand, *διὰ τῆς πίστεως αὐτοῦ* denotes the means by which both *παῤῥησία* and *προσαγωγή* are alone possible. The genitive *αὐτοῦ* relates to Christ; see on this construction in lieu of *εἰς αὐτόν* the Comm. on Rom. iii. 26.)

Ver. 13.—The idea which follows at length concludes the long digression from verse 2; we may add that it is stated so generally that many interpretations of it are possible, and have been proposed. *Θεόν* or *ὑμᾶς* may be supplied at *αἰτοῦμαι*, and again *ἐμέ* or *ὑμᾶς* at *ἐκκακεῖν*. With Harless I prefer supplying *αἰτοῦμαι Θεὸν μὴ ἐκκακεῖν ἐμέ*, *I ask of God that I may not faint*, because thus only *ἐν* receives its proper meaning, and *διό* too by this interpretation is best connected with the main idea which precedes. Paul had spoken in what precedes of his great mission, and with this is fitly connected, "for the reason that so great a charge has been entrusted to me I beseech God that I may not faint in my tribulation for you." But the *ὑπὲρ ἡμῶν* I connect, on account of the analogy of iii. 1 and Col. i. 24 (on which see more particulars), with *θλίψεσί μου*, not with *αἰτοῦμαι*. The last words of the verse, *ἥτις ἐστὶ δόξα ὑμῶν*, again admit a double reference also; the *ἥτις*, attracted by the following *δόξα*, can be joined to *θλίψεις*, or to *μὴ ἐκκακεῖν*. I prefer the latter, because it could be asserted only in a forced way that Paul's sufferings were a glory of the Gentile Christians. On the other hand, the thought "my indefatigable endurance of all dangers, the approving of my faith in tribulations, *that* is your glory," is entirely pertinent.

Vers. 14, 15.—Here now Paul resumes with *τούτου χάριν*, *on this account*, the course of ideas from ver. 1, and utters the prayer for his readers, which should come in immediately after ii. 22. The bending of the knees is mentioned Acts xx. 36 as a symbol of devotion and humiliation before God. But the designation of the Father by the addition *ἐξ οὗ*, *κ. τ. λ.* is peculiar here; for the words *τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* here are decidedly not genuine, according to A. B.C., and Lachmann has justly erased them. The clause *ἐξ οὗ*, *κ. τ. λ.*

is therefore immediately connected with *πατέρα*, by which the reference to Christ is excluded; rather God, in the most general sense, as Father, *i. e.*, as Creator of all beings, is designated. According to the special reference of the prayer to the Gentile Christians (ver. 1), the clause declares expressly that God is the Father of the Gentiles also, not of the Jews alone. The meaning of the clause *ἐξ οὗ κ. τ. λ.* is entirely determined by that of the word *πατριά*, for the formula *ὀνομάζεσθαι ἐκ τινὸς* cannot be translated otherwise than: "to be named from something," and not as = *εἶναι* "to be," or even "to be made." *Πατριά* is found again in the New Testament only at Luke ii. 4, Acts iii. 25, in the sense of *φυλή*, "family, the whole of those who are descended from one *πατήρ*." But the language, "every family in heaven and on earth," involves an incongruity. The reference to heaven can apply only to the world of angels, of which no *φυλή* can be predicated, because no propagation takes place in it. Grotius, Wetstein, and Holzhausen, thought they could solve the difficulty from the Rabbinical idea, which represents the Jews as the earthly, the angels as the heavenly, family of God. (See Buxtorf. lexic. talm. p. 1753. The Rabbis had received the word משפחה also.) But in this epistle Paul is precisely occupied with proving that Jews and Gentiles are equals: it is therefore utterly improbable that he would here have reference to that sectional representation. Besides, the article must then have been necessarily repeated before *ἐν οὐρανοῖς* and *ἐπὶ τῆς γῆς*. Equally inadmissible is another interpretation which takes *πατριά* in the sense of "paternity," *πατρότης*. For although this seems to afford a good sense, still it is not demonstrable that *πατριά* is ever so used. Again, the idea of "paternity in heaven" is unsuitable, because in the world of spirits no development takes place. The passage seems to become plain, only as we take *πᾶσα* here as at ii. 21, in the sense of "entire," although the article is wanting. Paul conceives in his mind all the beings of the creation in its two halves, the spiritual and the material world, as one posterity, as one family of God (compare ii. 19, *οἰκεῖοι τοῦ Θεοῦ*), and this entire family has its name of children from God. In sense, therefore, Luther's version, "all that are called children in heaven and on earth," is entirely correct.

Ver. 16.—The first thing which the apostle now begs of God for his readers is that he, according to the riches of his glory (which includes particularly along with it his almighty power), may strengthen them as to the inner man. The "being strengthened" (*κραταιωθῆναι*) which is further enforced by the adverbial *δυνάμει*, refers primarily to the will; and the strengthening of the will through God's Spirit alludes to the conflict which awaits all Christians. The *εἰς τὸν ἔσω ἄνθρωπον*, *in the inward man*, determines, finally, with more

exactness the direction of the working of the Spirit; the Divine Spirit operating in the believer refers primarily not to the body, the ἔξω ἄνθρωπος, but to the human spirit, or this considered as a faculty, to the νοῦς, *mind*, as the ἔσω ἄνθρωπος. Mention of this antithesis was already made at Rom. vii. 22, 23. The inner man is not = καινὸς ἄνθρωπος, *new man;* even the unregenerate man, living under the law, has the ἔσω ἄνθρωπος, the νοῦς. But without the operation of Divine grace through the Holy Ghost it remains in that ματαιότης (iv. 17), which makes it incapable of conquering; it is only through strength from above that the νοῦς becomes a conqueror. (See on Rom. vii. 25.)

Vers. 17, 18.—The meaning of κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, *that Christ may dwell in your hearts by faith*, cannot in itself be doubtful after what has been observed at ii. 22. It denotes the indwelling of Christ, the Χριστὸς ἐν ἡμῖν (Col. i. 27), which realizes itself in the new birth through the working of the Holy Ghost on the *one* side, and of the receptivity of man (of the πίστις) on the *other*. (Compare the remarks on John xiv. 23, Gal. ii. 20.) But how does the idea here stand related to what precedes and what follows? Paul cannot entreat God that he would grant that Christ may dwell in them; for surely Christ already dwelt in the hearts of the readers (ii. 22) inasmuch as they are treated by the apostle as regenerate. Certainly the regenerate man may by degrees be more and more strengthened in the work of sanctification by the inner man; but regeneration itself, and the dwelling of Christ in the heart connected with regeneration, are incapable of increase; they merely *are*, or they *are* not. The difficulty can be removed only by connecting the following words: ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι, *being rooted and grounded in love*, immediately with the κατοικῆσαι κ. τ. λ.—True, considering the passage from a purely grammatical point of view, the connection of the clause ἐν ἀγάπῃ κ. τ. λ. seems to require a Metathesis of the ἵνα; but intrinsic difficulties produced by this isolation of the κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, totally forbid that supposition. The Anacoluthon, which is accordingly to be supposed here (just as in Col. ii. 2), is excellently justified by Harless remarking (p. 318), "the change of construction (in the nominative of the participles) was the more natural here, that the predicate applicable equally to καρδίαις and to ὑμῶν, could therefore be less properly joined exclusively with one of the two; and moreover the determining predicative clause, as an essential feature in the sentence, could not be subordinate to the preceding, but must stand independently." In this mode of taking it that great difficulty entirely vanishes. Paul prays for the indwelling of Christ not as something else after the being

strengthened in the inner man; this rather appears as a subordinate characterizing of the being strengthened, in the sense, that a dwelling of Christ in a mind not as yet established is distinguished from a dwelling in the established one. "That therefore Christ may by faith dwell in you, as in those who are established in love." The new birth is therefore presupposed in them; but Paul beseeches God that they may grow in sanctification, that they may be firm also in their regeneration, and not relapse into their old ways. The τεθεμελιωμένοι, *grounded*, points back to the above figure of the temple (ii. 20, seq.); on the other hand, ἐῤῥιζωμένοι, *rooted*, is to be explained by the figure which compares the faithful with plants. (Comp. Ps. i. 3, Matth. xv. 13.) But love here cannot be God's or Christ's love towards believers, but conversely the love of believers towards *them*, which is the expression of the will strengthened by the Holy Ghost, who makes it capable of manifesting faith in keeping the law, *i. e.*, in love. However, that the article is wanting when properties are conceived as subjective possessions—which Harless asserts—I am as little persuaded as is Winer (Gr. p. 113).

Vers. 18, 19.—From this grounding in love next proceeds an increased insight into the essence of the gospel, which insight is here taken telologically as the aim. As the object of the spiritual apprehension (see, on καταλαβέσθαι, Acts iv. 13, x. 34, xxv. 25) we must understand neither the ἀγάπη preceding, nor the one following, but that mystery hidden from eternity (verses 9, 10), which to the angels themselves is first made known through the works of God in the church. The natural powers of man do not suffice for this apprehension; he is first made capable of it by the power of grace; therefore it is said ἵνα ἐξισχύσητε καταλαβέσθαι, *that ye may be able*, etc. But this apprehension is not restricted to this or that esoteric circle, as Meier thinks, who understands the saints (ἅγιοι) of the apostles and prophets alone; it is rather to be referred to *all* believers. The four dimensions, borrowed from the relations of space, are not, in connexion with καταλαβέσθαι, to be understood as denoting distinct, conceptional knowledge any more than the γνῶναι which follows (for such cannot possibly be the possession of all believers in common), but of that comprehensive knowledge of essentials which by implication knows everything, and which John describes as the anointing of the Spirit which teaches everything. (See on 1 John ii. 27.) As the second point, is then named the ἀγάπη τοῦ Χριστοῦ, which is the root of the mystery itself, the length, breadth, depth, and height of which is to be comprehended. But the combination: γνῶναι τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην, "to know the love, which passeth knowledge," forms an Oxymoron. The incomprehensible cannot be comprehended. To this cannot be answered, that the knowledge to which love is to lead

is the new one wrought by the Spirit, the other, which love surpasses, that of the natural man; for the love of Christ surpasses even the knowledge of the regenerate man. But the true knowledge of Divine things and also of the love of Christ, is just this, to recognize that it is the infinite which to an ever increasing knowledge must ever present fresh aspects of knowledge. *At first* Luther correctly rendered this passage, "and know that the love of Christ surpasses all knowledge." But afterwards he allowed himself to be led into the error of understanding the love of Christ of the love of men towards Christ, and translated: "and to know that to love Christ is better than all knowledge." (Ἐξισχύω does not differ in meaning from the simple verb; it is found in the New Testament only here. On τί see at i. 18.—On ὑπερβάλλειν, see i. 19, ii. 7.)

But the last words of ver. 19, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ, *that ye may be filled*, etc. are still difficult. However, if we compare i. 23, it cannot be doubtful that πλήρωμα τ. θ. is *here* too the Divine Being, as comprising the fulness of life and of power. The referring πλήρωμα to the church, which Koppe in particular has defended, is here inadmissible, as Meier has already well proved. The reading πληρωθῇ πᾶν τὸ πλήρωμα in B. was, we may suppose, devised by such copyists as thought they must interpret πλήρωμα of the church. With the reference then to God, the meaning of the words would be this, "that ye may be filled (with all Christian gifts and virtues) unto the complete fulness of God, *i. e.*, that ye may be so filled, as God is filled," according to Christ's word: "ye must be perfect, even as your Father in heaven is perfect." (Matth. v. 48, on which see the Comm.) But is not that already involved in the indwelling of Christ (ver. 17)? Where Christ, the living Son of God, dwells, is surely already all the fulness of God. Christ in us and we in Christ are doubtless to be distinguished. The new birth begins with Christ being in the heart, but it is only by degrees that the new man grows up from childhood to manhood, so that we are also completely in Christ. This aspect of personal perfection in the new birth, up to manhood in Christ, is here denoted by the being filled with all the fulness of God.

Vers. 20, 21.—Finally, a magnificent doxology (similar to those at Rom. ix. 5, xi. 36, and especially xvi. 25–27, also Jude vers. 24, 25) forms the conclusion of this prayer, and thus also of the whole first part of the epistle. The praise of God is referred primarily to the almighty power, through which God can not only fulfil prayers, but is able to execute far more than we pray for, or understand. (In ver. 20 the construction of ὑπέρ as an adverb in the sense: "who can do everything super-abundantly," is decidedly to be rejected; "to be able to do beyond all" is a popular description of omnipotence.—Ὑπερεκπερισσοῦ is found again 1 Thess. iii. 10, v. 13. God bestows

this on man in Christianity, which gives far more than the boldest prayer can express.—The *δύναμις ἐν ἡμῖν ἐνεργουμένη* is according to ver. 16 the power of the Holy Ghost, which produces in the heart all that was expressed in the foregoing verses.—Ver. 21. *Ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ* is striking. A.C. read *καὶ ἐν* X., D.F.G. have also *καί*, but they place *ἐν* X. before, and *ἐν τῇ ἐκ.* after. Lachmann has declared in favour of the *καί*, but the intrinsic arguments are too decidedly against it. Its origin is easily explained from an Asyndeton being found in the passage, and the *transposition* from its being thought that Christ ought not to stand after the church. But *ἐν* X. would seem merely to determine more exactly the *ἐκκλησία*, "in the church, which is in Christ," perhaps with reference to the *ἐκκλησία* of the Old Testament, in which were Jews only.—The formula: *εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων* is also remarkable. Had we merely *εἰς π. τὰς γ. τοῦ αἰ.*, the entirety of the *αἰών* would appear simply divided into its different successive ages; but the repetition of the *τῶν αἰ.* disturbs the thought, for in relation to the one *αἰών* the *αἰῶνες* can again denote only sections of it. But while the *γενεαί* relate to the short spaces of human development and duration of life, the *αἰῶνες* denote longer spaces of time, which, taken in their totality, express the metaphysical idea of eternity. [Gal. i. 5; Phil. iv. 20; 1 Tim. i. 17; 2 Tim. iv. 18; Rev. i. 6.] Accordingly, the peculiarity of the passage lies simply in the fact that the separate *αἰῶνες* are again collected into the entirety of the *αἰών*, of which no other example is found.)

II.

PART SECOND.

(IV. 1—VI. 24.)

§ 4. The Unity of the Faith.

(iv. 1–16.)

To the *predominantly doctrinal* exposition Paul now subjoins the *ethical* discussion, which, however, is, naturally, also continually penetrated with, and supported by, doctrine.

Paul opens this second part with a call to preserve the unity of the faith. After the foregoing discussions this can refer only to the relation between Jewish Christians and Gentile Christians; it might, therefore, be at first deduced from these verses, that in the churches to which this epistle is addressed differences also existed similar to those in Galatia. But, as we have already shewn in the Introduction, there is here no trace of formal controversy; everything wears merely the appearance of a warning against apprehended future differences.

Chap. iv. 1, 2.—Paul begins his exhortations with again (compare iii. 1), mentioning his captivity, and calls himself the prisoner in the Lord, *i. e.*, prisoner as a Christian, a Christian prisoner, in which are expressed both the cause of his imprisonment, and the spirit in which he endures it. That Paul adds this in the sense; "to me as suffering for Christ's sake it is surely at least permitted to exhort you," is very improbable, for even his apostolical office amply justified him in the exhortation. Nor can I favour the assumption that Paul wished, by mentioning his imprisonment, to awaken compassion, and thereby excite his readers to render obedience to his exhortations. It seems to me more probable that Paul means by the addition ὁ δέσμιος ἐν κυρίῳ, *the prisoner in the Lord*, to represent himself as absolutely obedient to the Lord's will, and by that means to encourage them to a like state of mind.—The nature of the conduct which Paul recommends to his readers is determined by the calling (κλῆσις), of which they are to walk worthily; this call is a *holy* call (2 Tim. i. 9) to the kingdom of God, the community of the saints; the walking of those called must, therefore, be holy also. Of course the question here is not of any holiness pro-

ceeding from one's own strength, but of a holy walk which grows as fruit from the root of faith. In the parallel passage (Col. i. 10), it is: *περιπατῆσαι ἀξίως τοῦ κυρίου, i. e.*, walk holy, as the Lord is holy (1 Pet. i. 16).—To connect *μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, with all lowliness and meekness*, with "walk worthily" is inappropriate, because in the more general word "worthily" the special ones following are already included; humility and meekness, etc., are rather to be taken as an unfolding of what is included in *ἀξίως περιπατῆσαι*. On the other hand, to take *μετὰ μακροθυμίας* alone, as Lachmann too punctuates, does not seem natural; it more fittingly connects itself with *ἀνεχόμενοι ἀλλήλων*, in this sense: "bearing with long-suffering (your various weaknesses) among each other." (Comp. the parallel passage Col. iii. 12, where the same words occur.)

Ver. 3.—Since long-suffering is only a form of expression belonging to love, *ἐν ἀγάπῃ, in love*, cannot be taken with what precedes, but only with what follows, as Lachmann also correctly punctuates. The endeavour to preserve in love the unity of the Spirit presupposes the existence of the unity, and the fear alone lest disturbing elements *might* destroy it. This accords entirely with our supposition that no controversy against false teachers already existing is found in the Epistle to the Ephesians, and that endeavours to guard the readers against the future attacks of such are alone observable. In interpreting the clause: *ἐν τῷ συνδέσμῳ τῆς εἰρήνης, in the bond of peace*, we must not be guided by the parallel passage Col. iii. 14, where love was designated as the bond of perfectness (*σύνδεσμος τῆς τελειότητος*) for the two are very different. Peace here is rather the opposite of strife or discord (*ἔρις, διχοστασία.*) As such it is the bond (*σύνδεσμος*) by which the members of the church are held together as an (*ἑνότης πνεύματος*), and thus determines with more precision that spiritual unity which is to reign in the church; for that the "unity of the Spirit," is not, as Grotius thought, the church herself, is abundantly obvious.

Vers. 4–6.—How unity, and consequently union, among believers is a necessary condition of their successful development, the apostle further proves by enumerating all those things in which they are one. The following enumeration is not to be taken in the form of exhortation: "Be ye one body and one spirit, have one Lord," etc., but as an objective description of the nature of the church, so that *ἐστι* alone is supplied. The Asyndeton serves merely to give force to the representation. The first clause then, "one body and one spirit" (*ἓν σῶμα καὶ ἓν πνεῦμα*), refers back to the simile ii. 15, seq., which represented the church as *εἷς καινὸς ἄνθρωπος ἐν ἑνὶ σώματι καὶ ἐν ἑνὶ πνεύματι, one new man in one body*, etc. But the one Spirit which fills the church is, of course, not the human, but the Divine

Spirit, which has been imparted to man through the completion of Christ's work (John vii. 39.) As, however, in the present condition of the church all the members in her are united to an outward and an inward unity, so have they also a like goal for the future, viz., one hope of their calling, of salvation in the kingdom of God. Thus then every division of the unity is excluded for the future also. In actual appearance the church of Christ has not remained true to that beautiful picture: the unity of the Spirit in the bond of peace is ill preserved. Although all true members of Christ in all confessions and sects form "one spirit, in one hope," still one body can certainly not be ascribed to them. But Paul does not mean to say either, that the church is no church unless she exhibits herself as ἓν σῶμα καὶ ἓν πνεῦμα, but that she is not in her normal state. And this no one can dispute, that the condition of the church, especially since the Reformation, can only be considered as a consequence of sin, of the neglect of the apostle's exhortation (ver. 3), in that the admonition of God's Holy Spirit to correct the errors which had crept into her was not generally heeded.

The following subjects (vers. 5, 6) appear as the cardinal points which the universal church has inwardly recognized as the supports of her life. The question here is not as to determining the doctrine upon these points, but as to the points themselves. Paul does not say, "the church has exactly the same doctrine as to the Lord, faith," etc., but "she has but one Lord, she has but one baptism," etc.—It is unquestionably true that by false doctrine the Lord, faith, baptism, nay, God himself, can be transformed to something entirely different; but it is equally certain that differences in doctrine may exist without impairing the essential nature of the objects of faith. According to the apostle's meaning, therefore, *those* errors in doctrine are alone excluded here, which destroy the substantial unity of the doctrine. Under this view it may justly be said this passage belongs to those which give information upon the fundamental articles, as 1 Cor. xv. 3, seq.; Heb. vi. 1, seq.; 1 John iv. 2. At first sight, however, the collocation of the words seems unnatural; we expect particularly the Father to be put before the Son. But Paul begins with Christ, because all new life in man proceeds from him; faith is kindled at him; baptism, which supposes, and does not create faith, relates to him; the Father is named last, because it is only through baptism, *i. e.*, taken subjectively, through the new birth, that man recognizes *himself* as *child*, and *God* as *Father*. Again, it may surprise us that the Lord's Supper is not mentioned. Harless explains this by the assumption that "Paul here names only the fundamental conditions of Christian communion, as they exist with regard to every one at his first entrance into it." But that is as true of the Lord's Supper as of

baptism, since in the early church, at the baptism of adults, the Lord's Supper followed directly after baptism. If we reflect that none of the passages treating of the fundamental articles mention the Lord's Supper (1 Cor. xv. 6 ; Heb. vi. 2 ; 1 John iv. 2), there can be no doubt that its omission must be explained in some other way. Its specific character is the enjoying Christ, which (leaving out of sight the external act of the Lord's Supper) belongs also to faith. (See on John vi. 40, 47, 54.) The *εἷς κύριος, μία πίστις, one Lord, one faith*, accordingly, includes also the participation of the Lord in the Lord's Supper ; *i. e.*, as faith is not the *fides quæ creditur* (in which sense it surely included all the rest of the points named), but the *fides quâ creditur*, so also the Lord is mentioned, not merely as known outwardly, but as possessed inwardly, by man.

But according to the preceding exposition (ii. 11–18) there appeared as the leading idea, which brings Paul to this discussion of the unity of faith, the equal right of the Gentiles as of the Jews to an entrance into the kingdom of God. That Paul *here* too again addresses himself immediately to the Gentile Christians is shewn by ver. 1 compared with ver. 17. We can accordingly understand this description (ver. 4–6) also in the meaning of the apostle only thus: "Gentiles, like Jews, have but one Lord, one faith, one baptism, one God." *Πάντων*, therefore, must be taken, not as neuter, but as masculine. Whilst the Jews considered God as their Father exclusively, and not the Father of the Gentiles also, Paul calls him *πατὴρ πάντων, the Father of all.* But of course, then also, in the last words of ver. 6, *ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσι* can be taken only as masculine. The MSS. D.E.F.G. add *ἡμῖν* to *πᾶσι*, which is a perfectly correct interpretation, but has no claim to be received into the text. Finally, we became acquainted, as far back as Rom. xi. 36, with this mode of designation, which represents God in his various relations to his creatures by means of various prepositions, as Lord *over* all, and the origin *whence* they arise, as the instrument *through* which they are, as the element *in* which, and the object *for* which they exist, as the simplest expression of the relation of the respective persons in the Holy Trinity.

Ver. 7.—But with this representation of *objective* unity Paul now contrasts the difference of *subjective* position. True, all believers are one spirit and one body, have one Lord, one faith, one baptism, one Father ; but the gifts of each are variously distributed, according to the measure of the gift of Christ. In what way they are variously distributed, verse 11 details at greater length, and verse 16 more accurately tells us how, by that very variety, the increase of the church to an articulated organism becomes possible. But here stress is especially to be laid on the *ἑνὶ ἑκάστῳ ἡμῶν, to each one of us*, which is repeated ver. 16. This—referred to the apostle's main

idea, the relation of the Gentiles and the Jews in the church—is to be so taken as to express "Each, even the lowest, has his talent, and serves in his part the whole, *therefore so the Gentiles;* if they are not called to the greatest ministry (as, for example, Gentiles could not be chosen for apostles), still Christ has obtained gifts even for them."

Vers. 8–10.—But now, instead of immediately describing the different gifts themselves more accurately, and so, calling on each well to fill his place in the great whole, Paul introduces a series of ideas, which is not only difficult in itself, but, through the way in which it is connected with what precedes and follows belongs to the obscurest passages of the New Testament, to the proper *crucibus interpretum*, and has hence been subjected to the most discrepant interpretations. If we, first of all, consider the passage generally, as to the manner of its insertion into the body of the discourse, it seems altogether unadvisable to separate it as a purely incidental and subordinate passage, by brackets, from what precedes and follows. For, apart from the consideration that it should always be our last resource, to charge the author with having introduced into a discourse which is strictly progressive, something entirely heterogeneous, and void of connexion, here the διό in ver. 8, and the καὶ αὐτὸς ἔδωκε in ver. 11 (which refers back to the αὐτός ἐστι καὶ ὁ ἀναβάς), mark so decidedly the writer's intention to insert vers. 8–10 in the context, that the interpreter must rather look for the fault in *himself*, if he cannot point out the connecting threads, than in *his author*. Accordingly, if we start with the supposition that Paul intended to make here no far-fetched, nor even barely *incidental* remark, but proceeds strictly in his argumentation, the first question that arises is: what does Paul want to prove by the citation; what does the διὸ λέγει scil. ἡ γραφή, refer to? Since there occur in the quotation the words ἔδωκε δόματα τοῖς ἀνθρώποις, *he gave gifts to men*, and it was said in ver. 7: "to each one of us was given grace," it is most natural to say: it is not Paul's primary object in the quotation to represent Christ as the dispenser of the gifts, but to prove from the Old Testament itself *the universality of the gifts of Christ*, and therefore the equal right of the Gentiles; he has, by his redemption, bestowed gifts, not on these persons or those, not on the Jews alone, but on me as such, on the human race.* The stress would thus have to be laid on the last word, τοῖς ἀνθρώποις, not on ἔδωκε δόματα, It is true, F.G. read ἐν before τοῖς, but that reading can make no claim to re-

* Harless gives (p. 362) as the sense of the passage according to the purpose of Paul, "The identity of the God of the Psalm with Christ, from which the way in which Christ leads his follower whither he will, follows, as an ordinance previously intimated and determined on by God" (vers. 10, 11). I confess I don't see how Christ's humiliation and ascension to fulfil all things can be connected with the above train of ideas.

ception; it is merely taken from the LXX., of the character of whose text we shall speak more in detail presently. The other difficulties which we find in the quotation are, it is true, considerable, but have nothing to do with the main difficulty in this passage, the connexion with the context; ver. 8 suits it very well. Let us first treat of those particular stumbling-blocks which result from the form of the quotation ere we pass to the discussion of what follows.

The passage Ps. lxviii. 19 (according to the Septuagint Ps. lxvii. 19) is taken from a poem, in which Jehovah, the God of Israel, who went forth before the people in the wilderness (ver. 8), is described as victor over all his enemies. Although Ps. lxviii. is no *direct* prophecy of Christ, still, according to this purport of it, its typical allusion to the Redeemer was obvious, since it was the God of Israel, the Son of God, the Revealer of the hidden Father, who became man in Christ, and completed the Divine victory in the work of atonement. The assumption, therefore, that we have here not a quotation from the Psalm, but one from an unknown Christian hymn, which Storr and Flatt proposed, is plainly quite inadmissible, and the mere result of the difficulty of adjusting the divergence in the quotation from both the original text and the LXX. That is to say, it seems surprising that the *first words*, indeed, of the quotation, *ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν* (for which A. and some MSS. of less importance read *ἠχμαλώτευσας*, after the LXX.) *αἰχμαλωσίαν*, harmonize exactly with the LXX. and the original text; but the very words, which are decisive for the carrying on of the connexion, viz., *ἔδωκε δόματα τοῖς ἀνθρώποις*, deviate from the Hebrew text, and from the LXX. That is to say, those first words describe, in an Oxymoron, our redemption by Christ, which appears completed by his ascending on high (*ἀναβαίνειν εἰς ὕψος* = לָמָּרוֹם זָלָה); but the context of the passage speaks not of redemption through Christ, but of the gifts of Christ, which he has brought to mankind. It is indeed, therefore, in reference to what precedes, only a subordinate thought, that the bestowing gifts by Christ is connected with the completion of redemption through the return of the Son to the Father; but we shall see in the sequel of the interpretation that Paul knows how to use it skilfully for his chief object in what follows. (For the rest, see on this connexion between the perfecting of Christ and his work with the gifts of the Spirit, John vii. 39, xiv. 12, xvi. 17, and the remarks on those passages in the Comm.) But now as to the words which differ in the second half of the quotation, they run thus in the Hebrew: לָקַחְתָּ מַתָּנוֹת בָּאָדָם, *i. e.*, "thou hast taken gifts among men;" the LXX. give it: *ἔλαβες δόματα ἐν ἀνθρώποις* (for which some MSS. read *ἀνθρώπῳ*). At first sight there certainly seems to exist here not merely a *difference* from the apostle's *ἔδωκε δόματα τοῖς ἀνθρώποις*, but a complete *contradiction*. Whilst

Paul talks of *giving*, the Hebrew speaks of *taking*. This contradiction seemed so insurmountable to Whiston, that he made the naïve proposal to alter the Hebrew text according to the quotation of Paul. However, on closer consideration, there is no need either of such monstrous assumptions, or even of milder expedients, as, *e. g.*, that Paul arbitrarily altered the second half of the quotation according to his views, or undesignedly, in citing from memory, missed the sense. Paul rather quotes the words not according to their letter, but their spirit. The language of the Psalmist: "Thou hast taken to thyself gifts among men," means merely: "thou hast chosen to thyself the redeemed for sacrifices." But, whomsoever God chooses for himself for a sacrifice, *i. e.*, for an instrument for his purposes, him he furnishes with the gifts which are necessary for the attainment of them; and this aspect of the case Paul here, according to his purpose, makes most prominent. It was awkward to force on the word לָקַח by itself, the meaning of "to give;" it is only through the context that *taking* can assume the form of *giving*. This one further feature only in the apostle's citation of the passage in the Psalm, might seem an arbitrary change, viz., that, instead of בָּאָדָם, *i. e.*, "among men," which points to *some*, he puts τοῖς ἀνθρώποις, *i. e.*, "all men," and to this very point, as we saw, the context led us as to the point of chief importance in the quotation. But, on more accurate consideration, this deviation too produces no essential change in the idea. For when the Psalmist says, "Thou hast taken to thyself some among men as sacrifices," the expression refers to the chosen, therefore, according to Paul's meaning, *to all members of the church*, whether Jews or Gentiles, just as we are to understand, in ver. 7, the "to each one of us was given" *i. e.*, to every member of the Christian community. But neither does the "gave gifts to men" express anything else. These words do not mean to assert that all men *must* be redeemed, and, as redeemed men, receive gifts, but all *can* be redeemed and receive gifts of grace; therefore the difference between Jews and Gentiles is abolished by Christ's leading captivity captive; the Gentiles also can receive gifts. We may, therefore, consider the difficulties in ver. 8, both in itself and in its connexion with the preceding verse as resolved; for the more accurate determining of the *αἰχμαλωσία*, which still remains, can only be given as a sequel to the interpretation of ver. 9; we here, for the present, content ourselves with the general interpretation, "objects of redemption, prisoners."

Now, in verse 9, the idea: τὸ δὲ ἀνέβη τί ἐστιν, εἰ μὴ ὅτι καὶ κατέβη, *i. e.*, "what does the ascension mean other than that he that *a*scended has also *de*scended," is in itself entirely intelligible. That is to say, though in the case of *men* it does not indeed follow from the

ἀναβαίνειν that a *καταβαίνειν* preceded, but certainly in the case of the God who dwells in heaven if it is said: "God ascends," it necessarily follows thence that he has previously *de*scended. But what induces Paul to select from the quotation this idea of the ascension, and to follow it up through two verses, since it certainly belongs to that part of the quotation which we were obliged to designate as not containing the main thread of the line of argument? We should have expected that the words "gave gifts to men" would form the basis of the more extended deduction. On the answer to this question depends greatly the understanding of this entire difficult passage; but this cannot be derived from the terms "ascend" and "descend" alone, but only from the fuller light thrown upon them by *ὑπεράνω πάντων τῶν οὐρανῶν*, and *εἰς τὰ κατώτερα τῆς γῆς*. Since this latter expression again determines the former, we need only examine more closely the import of the formula *τὰ κατώτερα τῆς γῆς*. (Lachmann has still preserved *μέρη* in the text, but, as it is wanting in B.E.F.G., and the addition of it is easily explained, its omission with difficulty, we view it with the best later interpreters as a gloss, which however is entirely true to the sense. The *πρῶτον* before *εἰς* has been erased from the text ever since Mill and Bengel by all the better critics.) Since the phrase is not found again in the New Testament, we are in regard to it obliged to have recourse to the Old Testament, where the expression אֶרֶץ תַּחְתִּיּוֹת in general is considered as answering to the one here. But in the three passages in which it occurs it has each time a different meaning. In Ps. lxiii. 19 it denotes the world of the dead, Sheol, and is rendered by the LXX. *τὰ κατώτατα τῆς γῆς*. In Ps. cxxxix. 15 it denotes the womb, and here too the LXX. translate it *τὰ κατώτατα τῆς γῆς*. But in the third passage, Isaiah xliv. 23, it denotes the earth in opposition to heaven, and here the LXX. render it by *θεμέλια τῆς γῆς*. In Ezekiel we find the kindred phrase: אֶרֶץ תַּחְתִּיּוֹת which is, however, constantly rendered by *βάθος* or *βάθη τῆς γῆς* (compare Ezek. xxvi. 20, xxxii. 18, 24), as a designation of Sheol. On the other hand, Ezek. xxxi. 16, אֶרֶץ תַּחְתִּית is rendered *ἡ γῆ κάτω* (*κάτω* is wanting, however, in several MSS.), just as in Isaiah li. 6, אֶרֶץ מִתַּחַת is translated *ἡ γῆ κάτω*. But in the formulas בּוֹר תַּחְתִּיּוֹת (Ps. lxxxviii. 6, Lamen. iii. 55), שְׁאוֹל תַּחְתִּית, the LXX. have always preserved the *κατώτατος*, translating *λάκκος* or *ᾅδης κατώτατος*. The result of this comparison is, therefore, that the comparative form *τὰ κατώτερα* does not occur in the Old Testament for the formula תַּחְתִּיּוֹת אֶרֶץ and similar modes of expression, but the superlative *κατώτατα*. But even the latter, the superlative, is not used when mention is made of the earth absolutely in opposition to heaven (*τὰ θεμέλια τῆς γῆς*, or *ἡ γῆ κάτω*, is used for it), but first of the place of the dead, Sheol, and of this indeed, predominantly, and secondly of the womb

in the remarkable passage Ps. cxxxix. 15 (cxxxviii. 15). (In this latter passage the reading *ἐν τοῖς κατωτάτω* is found in some MSS. of the LXX. instead of *ἐν τοῖς κατωτάτοις*.) After this we can at once reject the interpretation of *τὰ κατώτερα τῆς γῆς* of *death* (as Chrysostom, Theodoret, and Œcumenius), or of *the grave* (according to Beza and Baumgarten). Also to explain the phrase of *the earth*, so that *καταβαίνειν εἰς τὰ κατώτερα τῆς γῆς* would denote the incarnation, which has so many and influential defenders, particularly Schöttgen, Grotius, Storr, Winer, Harless, seems to have but slight recommendation. The passage in Acts ii. 19, which is appealed to, where *ὁ οὐρανὸς ἄνω* and *ἡ γῆ κάτω* are contrasted, can, after what has been said, decide nothing as to our phrase: *τὰ κατώτερα τῆς γῆς* is different from *ἡ γῆ κάτω*. To take the genitive *τῆς γῆς* as *genitivus appositionis* (see Winer's Gr. § 59, 8), is indeed grammatically admissible, but is in this formula by no means established by Hellenistic usage; the genitive in it rather denotes the locality in which the depths are, as the parallel *βάθος τῆς γῆς* plainly shews. *Καταβαίνειν*, *descend*, is never used of Christ's incarnation; nor will the interpretation of the comparative *κατώτερα* from the comparison of earth with heaven bear inspection. For such a comparison is made in all the passages which are quoted, and even in Acts ii. 19, but we nowhere find the comparative; the formula always runs: *ἡ γῆ κάτω*. There is also another difficulty which admits no natural solution, viz., that along with *ἀναβαίνειν* there stands the corroborative phrase *ὑπεράνω πάντων τῶν οὐρανῶν*, *above all heavens*, which manifestly answers as a strengthened form to the contrasted *τὰ κατώτερα*. A simple *καταβαίνειν εἰς τὴν γῆν* would be put in opposition to the mere *ἀναβαίνειν εἰς τὸν οὐρανόν* (as in ver. 8 stands *ἀναβὰς εἰς ὕψος*); but as Paul heightens the *ἀναβαίνειν εἰς ὕψος* to *ἀναβαίνειν ὑπεράνω πάντων τῶν οὐρανῶν* (a phrase explained by the well-known assumption of several heavenly regions, see at 2 Cor. xii. 2), we have also the more emphatic *τὰ κατώτερα τῆς γῆς* instead of the simple *καταβαίνειν*. Whilst the *ἀναβαίνειν ὑπεράνω πάντων τῶν οὐρανῶν* denotes not merely the being taken up *into* heaven (which is accorded to *men* too), but also the being set *above* all things that were made, the *καθίζειν ἐν δεξιᾷ Θεοῦ ἐν τοῖς ἐπουρανίοις ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας, κ. τ. λ.*, *sitting at the right hand of God*, etc. (see at i. 20), *καταβαίνειν εἰς τὰ κατώτερα τῆς γῆς* denotes the deepest depth answering to the highest height. As our Lord's death is wont to be named to denote the former, it is intelligible how our phrase could come to be explained of *death*, or *the grave*, against which, however, as we saw, is the use of the Hebrew formula. Important reasons, therefore, oppose our taking *τὰ κατώτερα τῆς γῆς* = *ἡ γῆ κάτω*.

After this, if we consider, first, that interpretation, which (after

Ps. cxxxix. (cxxxviii.) 15) understands our phrase *τὰ κατώτερα τῆς γῆς* of the womb, a view proposed by Witsius and Calixtus—there is certainly nothing in the mere language to forbid it. But the LXX. have again, also, Ps. cxxxviii. 15, *τὰ κατώτατα*; if therefore Paul had had that passage in mind, why should he not have retained the superlative? The assertion, that he chose the comparative in order to intimate that he did not refer to Hades, hardly admits a defence. But the antithesis, which at once shocks our sense of propriety, viz., "to ascend far above all heavens," and "descend into the womb," is without example, not only in Paul, but in the entire Scriptures. We need, therefore, very decisive arguments to warrant our obtruding it on Paul here; but no such can be produced, as this interpretation lends no aid to the explanation of the context.

There remains, then, assuming the identity of our phrase with the Hebrew parallels, only the interpretation, which supposes *τὰ κατώτερα τῆς γῆς* to denote Sheol, the world of the dead, which, after Jerome and Ambrose, the Roman Catholic interpreters especially, and among the Protestants, Calovius, Bengel, Rückert, and others, have defended. To those accepting this interpretation it was natural to understand by *αἰχμαλωσία* (ver. 8) the souls liberated from Hades by Christ, and our passage was thus conceived to be a leading one, along with that 1 Pet. iii. 19, to prove Christ's descent into hell. Now much, no doubt, in vers. 8–10 is in favour of that assumption; particularly, the *usus loquendi* of the Old Testament, as well in regard to *κατώτερα τῆς γῆς*, as to *καταβαίνειν*, which usually occurs of Hades (see the above-cited passages), and the contrast with *ὑπεράνω πάντων οὐρανῶν*. But, on the other side, this interpretation also is subject to great difficulties. The comparative seems here still more objectionable than if interpreted absolutely of the earth; for, first, the Old Testament has always the form *τὰ κατώτατα* of Sheol, and second, the nature of the case also seems to require the superlative,* inasmuch as Hades was conceived as in the depth of the earth, *ἐν τῇ καρδίᾳ τῆς γῆς*. (See Matth. xii. 40.) And again this interpretation utterly destroys the connexion. For, since the subject of ver. 7 was the communication of the Holy Spirit to the *living* (*ἑνὶ ἑκάστῳ ἡμῶν*), how can the *διὸ λέγει* introduce a connexion between that idea and those that had been delivered from Hades by Christ, consequently the *dead*?

Thus the number of possible interpretations seems exhausted, if we assume the identity of the *τὰ κατώτερα τῆς γῆς* with the Hebrew

* The original (followed by the English translation) has, evidently by a mere slip of the pen, "plural," which makes nonsense. The editor has without hesitation substituted the word "superlative."—[K.

תַּחְתִּיּוֹת אֶרֶץ. And as no interpretation which starts with that hypothesis is without difficulty, let us for a moment consider the expression *τὰ κατώτερα τῆς γῆς* without reference to the Hebrew phrase. For the unwonted comparative might seem to argue the independence of our formula. Laying stress upon this, we might find in *κατώτερα μέρη* an antithesis to the *ἀνωτερικὰ μέρη* (cf. Acts xix. 1). The former denote the low tracts of country lying on the sea shore, and the latter the higher inland regions. (See Wetstein's New Testament, vol. ii. p. 579.) This might be symbolically referred to the regions inhabited by Gentiles, in accordance with that use of language which regards Jerusalem and Mount Sion with the Temple, not so much as a physical, but as a moral height, to which they ascend from all sides. This idea of a descent to the most forsaken of the human race would certainly accord well with the entire context; for we saw in the very beginning of the exposition of this passage, that Paul has here again before his eyes the contrast between Jews and Gentiles, and wishes to mark the fact that Christ obtained those gifts too. But how can it be said that the Redeemer descended to the Gentiles? It would be clearly arbitrary to refer this to the half-Gentile Galilee, or to the fact that Christ was preached by the apostles among the Gentiles; the *καταβαίνειν* here, equally with the *ἀναβαίνειν*, must be taken necessarily as a *personal* act of Christ's. Here, therefore, we find no escape from our difficulty, and come to the conclusion, that no stress can be laid on the comparative form, and that the identity of our formula with תַּחְתִּיּוֹת אֶרֶץ is to be maintained. Since the meaning of this in the translation *κατώτατα τῆς γῆς* according to the LXX., which Paul had *here* too, as usual, before his eyes, is constantly Hades, we must adhere to this meaning. In our previous comment on that explanation of the phrase which refers it to Hades, our chief difficulty lay in pointing out any fitting connexion. But this interruption of the connexion is occasioned not so much by the term "Hades," as by that interpretation of the preceding *αἰχμαλωσία*, which stands in connexion with it, and which seems thus naturally understood of the souls in Hades. The idea of ver. 9: "now that he ascended, what is it but that he (the person ascending) also *de*scended first into Hades?" stands in no disturbing connexion with the context; the addition "into Hades" merely strengthens the idea of the *καταβαίνειν*, like the addition "down to the earth," also, according to the other interpretation. If, therefore, we interpret *αἰχμαλωσία* of men upon earth (as being fettered by sin, and at bottom by the prince of this world), and particularly of the Gentile world as lying prominently in the bonds of darkness, the obstacle to interpreting our passage of Hades, viz., that it interrupts the connexion, is removed. True, by this interpretation the passage loses its dogmatical importance; it only teaches

that Christ *went* into Hades, but gives no intimation that he *redeemed* the prisoners in Hades. The going to Hades is the natural consequence of the real death of our Lord; *that* may, therefore, be concluded from the nature of death; but that he wrought among the dead as the Redeemer, is a new doctrine for which 1 Pet. iii. 19 is our only remaining authority. But if we thus consider the descent into Hades as the fulfilment of death, then, too, the objection that the *καταβαίνειν εἰς τὰ κατώτερα τῆς γῆς* forms no antithesis to the *ἀναβαίνειν ὑπεράνω πάντων τῶν οὐρανῶν*, on the ground that Christ's descent into Hell did not belong to the state of abasement but to that of exaltation, loses all its force. For here the subject is not primarily the two states and their line of demarcation, but merely the contrast of the *ἀνέβη* and *κατέβη*, for which reason also the addition *εἰς τὰ κατώτερα τῆς γῆς* is not at all to be considered as a necessary point in the train of argument, but merely as adding force to the *κατέβη*. If *κατέβη* stood alone, its import would be precisely the same as with the addition. This contrast of *ἀνέβη* and *κατέβη*, however, is meant to shew that the same Lord who has power over all has not shrunk from descending to the lowest depths, and that, too, for the purpose of filling everything with his gracious presence, and consequently with his gifts also; not merely the Jews, but the Gentiles also. Thus the double *αὐτός* in vers. 10, 11, is explained, and the transition to the distribution of the gifts (ver. 11) of which Paul had already begun to speak in ver. 7. Although, therefore, the passage still remains an exceedingly difficult one, we may yet hope that we have essentially solved its obscure points, and especially shewn the connexion of vers. 8–10 with the entire train of argument. To facilitate a survey of the result of our interpretation, we subjoin a paraphrastic translation of the entire passage. "The church is one body and one spirit; she has one Lord, one faith, one baptism, one God and Father (ver. 6). But grace is not uniformly distributed among believers. It is given, it is true, *to each of us*, Gentiles as well as Jews, but according to the measure of the gift of Christ, to one more, to another less (ver. 7). Therefore, too, say the Scriptures: He has by ascending up on high redeemed the captives (especially the Gentiles) and given gifts unto all men (ver. 8). But the ascension necessarily presupposes (in Christ the Son of God) a descent, *i. e.*, a partaking of the misery of those fettered by sin even unto death, *i. e.*, even unto the depths of Hades (ver. 9). He that descended is himself also he who ascended up far above all heavens and rules over all the powers of the universe, in order to fill all things with his power and to give gifts unto each (Gentiles as well as Jews) according to the capacity and the calling of each (ver. 10). He himself has made some apostles, others prophets," etc. Thus then the question proposed above, why

Paul connects ver. 9 with *ἀνέβη*, and not with *ἔδωκε δόματα τοῖς ἀνθρώποις*, which seems to contain the leading idea, meets with its answer. This is done because Paul wishes by the *ἀνέβη* and *κατέβη* to carry out the idea, to him specially important, of the totality which Christ governs, in order thus to make it evident that he obtained his gifts for *all*. With this finally appears also the admonitory reference in the passage. Each (according to ver. 2) is to walk with lowliness and meekness; the Gentiles are not to overvalue themselves, nor, on the other hand, are the Jews to despise the Gentiles. Christ is the example of true lowliness. He, the highest, descended to the lowest deeps in order to fill all things with his life. According to this, Phil. ii. 5, seq., appears very similar, where also Christ is set up as a type of humility, in that he humbled himself, but was on that account exalted by God, so that all in heaven, in earth, and under the earth adore him. Here, therefore, allusion is made to Hades too, to complete the idea of universality.

Ver. 11.—In the following enumeration the gifts give way to the offices for which the gifts qualify, whereas in the parallel passage, 1 Cor. xii. 28, it was the contrary. (See the remarks on Rom. xii. 6, seq.; 1 Cor. xii. 28.) The apostles differ from the prophets, in that (see on the import of *προφήτης* at 1 Cor. xiv. 1) while the apostles, as such, are, it is true, prophets, the prophets, as such, are not conversely apostles. This latter expression is to be taken here in its most special sense as denoting the Twelve, along with Paul. It is finally self-evident that the fancy of the Irvingites, that there must be always apostles and prophets in the church, has absolutely no foundation in Scripture; just as little do the apostles correspond to the later bishops. The *εὐαγγελισταί* are such teachers as, journeying about, laboured for the wider extension of the gospel, as Theodoret already correctly interprets *οἱ περιιόντες ἐκήρυττον*. (See Eusebii H. E. iii. 37, v. 10.) On the other hand, the *ποιμένες*, *pastors*, and *διδάσκαλοι*, *teachers*, are such teachers as are permanently settled with one church; in the former *administrative power* is predominant, in the latter the *didactic office*, as in 1 Cor. xii. 28 *κυβέρνησις* is distinguished from *διδασκαλία*. This passage, therefore, is in no way fitted to furnish data for the organization of churches in the first ages; the *two latter* expressions *alone* relate to it. (See Rothe on the Church, Wittenberg, 1837, p. 257.) (Ἔδωκε, for which *ἔθετο* stands in 1 Cor. xii. 28, answers to the Hebrew נָתַן.) It might now seem difficult that in ver. 11 the above entirely general idea, "to each of us is grace given according to the measure of the gift of Christ" (ver. 7), here appears restricted to *teachers alone*, as if no gift whatever were distributed to laymen. But, first, *all* the expressions are not designations of offices in the church; the gift of prophecy, like

other charismata, *laymen too* could have; and, secondly, some gifts only are here named, instead of *all*. 1 Cor. xii. shews that there were many more. Ver. 16 shews clearly that Paul here speaks not to *teachers* only, but to all Christians without exception.

Ver. 12.—The καταρτισμὸς τῶν ἁγίων, *perfecting of the saints*, is mentioned by Paul as the object of this various distribution of gifts. To connect, with Rückert, the εἰς ἔργον διακονίας with this, is forbidden by the invariable use of διακονία for "office in the church," and Paul cannot now, after dwelling in ver. 11 on the variety of the gifts, mean to assert a general preparation for the office of teacher. The two clauses, εἰς ἔργον διακονίας, *for the work of the ministry*, and εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, *for the edifying of the body of Christ*, rather involve the two elements in the general phrase "perfecting of the saints." Ἔργον διακονίας alludes to the exercise of the office of teacher, and οἰκοδομή to its influence in the Christian body. The words then might be thus paraphrased: for the perfecting of the saints, partly of those furnished with gifts of teaching for discharging the office of teacher, partly with regard to the hearers, for the edification of the church. For, though the teachers themselves, in one point of view, belong also to the body of Christ, yet it is they again who promote the edification of the churches. (The form καταρτισμός is found in the New Testament only here; the synonymous κατάρτισις, however, occurs 2 Cor. xiii. 9.)

Ver. 13.—But the object of the perfecting of the saints is further that all may come to the unity of faith, and of the knowledge of the Son of God. The first person of the verb (καταντήσωμεν), with the article before πάντες, points to the fact that Paul includes *himself* in the body of those who are engaged in the development of the life of the church. This is no mere figure of speech; Phil. iii. 13 plainly shews that Paul knew his individual life to be not yet perfected; he pressed towards the mark if he might lay hold on it. The express mention of the entire body, no doubt, again refers, according to vers. 7 and 16, to the putting on a level of Gentiles and Jews; the *former* too, Paul means to say, take their place in the great whole; *they* too are to grow up unto perfection. But it is asked, *what* growth is here mentioned; that of individuals in themselves, or of the body of believers? Of the growth of both together, for, along with the separate members, the whole church also grows up from childhood through youth to manhood (1 John ii. 13, seq.). But does Paul refer further to a perfecting of individuals and of the whole *here below*, or in the coming world? Paul doubtless by no means thought of the two in contrast. To him the church is a unity, constituted alike of those living on earth, and those who died in the faith. That body forms itself into a compact organic whole, in

which each has to occupy his place; if he has attained it, then also the *μέτρον ἡλικίας* exists for him. The absolute revelation of the church, therefore, in full maturity, occurs, indeed only in the kingdom of God; but as Paul at that time encouraged his contemporaries, so every teacher can in every age encourage *his* on their part to strive on to the perfect manhood of Christ; and the true strivers of every generation actually attain on earth this their mark, according to their respective calling and talent. Were not such the meaning of Paul's language, the unity of faith could scarcely receive such stress, since in the other world faith has passed into vision.

But it seems still a singular feature of our passage that the goal at which all are to arrive, is designated as the unity of faith and of the knowledge of the Son of God (*ἑνότης τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ*). It would seem that faith and the knowledge of the Son of God is the beginning of the life of faith, not the highest scope of its development; as it was indeed actually said, even in ver. 3, "that all might *preserve* the unity of the Spirit (they were already, therefore, *in* that unity), because the church is one body and one Spirit, has one Lord, one faith," etc. Even the coupling of faith and knowledge together is singular; for Paul might well be supposed to say: "until we, from faith as a starting-point, press forward to knowledge," in which case the *ἐπίγνωσις* would appear as an advance from faith as a basis; but their parallel juxtaposition presents the unity of the faith as the goal, while it seems but the beginning of the development in regeneration. This considerable difficulty might seem to admit the following resolution. Either 1, a stress might be laid on *οἱ πάντες*, in the sense that the advance consists in the circumstance that *all* arrive at the point to which many have already attained. But the first person of the verb (by which, as we have seen, Paul includes himself, and consequently all the apostles, among those who are to arrive at the unity of the faith and knowledge) forbids that interpretation. Or 2, a stress might be laid upon *ἑνότης*, *unity*; true, all Christians, as such, have faith and the knowledge of Christ, but their task is to attain to unity in them. That might mean, in the first place, "that they may all attain to the same faith, the same knowledge;" but that identity is surely already, in ver. 2, presupposed to exist in his readers: he that has not the right faith and the right knowledge has really none at all at bottom. Secondly, however, the stress laid on the unity of faith and knowledge might also be taken so that what each has in himself is to melt away into an organic unity, in the following sense: "that all in faith and knowledge (which are presupposed) may attain to unity." Then the advance would consist in the growing up of individuals into a mutually sustaining unity. But if *that* were the meaning of the words, *ἐν τῇ πίστει*, *in the faith*,

would be put instead of "unity of the faith," and in what follows *εἰς ἕνα ἄνθρωπον τέλειον, into one perfect man*, must necessarily have been put, as at ii. 15. Add to this that the idea does not correspond with the truth in the development of the church; believers do not stand, first of all, each for himself in faith and knowledge, and then grow up in the progress of reciprocal development unto unity; but each is immediately in the new birth born as a living, grown member into the unity of the whole. Or 3, and lastly, a stress might be laid on *ὁ υἱὸς τοῦ Θεοῦ, the Son of God*, so that it would be, not the unity of faith and knowledge in general, but that of the Son of God, which was to be attained. Certainly Paul uses the name "the Son of God" but seldom, and where he does it is emphatically of the Divine nature of Christ. (See at 2 Cor. i. 19; Gal. ii. 20.) If then we consider how Paul, in the Epistle to the Colossians of the same date (i. 16, seq.), zealously defends the Divine nature of Christ our Lord against false teachers, we might fancy ourselves obliged to assume here a polemical allusion, as that Paul sees the development in the fact that all have overcome Ebionitish and Arian representations of Christ. But we have already seen in the Introduction (and shall immediately, at ver. 14, come back to it), that polemical references nowhere appear in the Epistle to the Ephesians; we can the less recognize them in this passage, that it treats solely of the development of the church in itself in the totality of her members, and not of contrasts. Only this must be conceded, that *here* too the leading idea of the whole epistle, viz., that the Gentiles have, equally with the Jews, part in the kingdom of God, floats before Paul's mind in such a way that he ascribes to the Gentile Christians also a share in the development of the church. Besides, by thus laying a stress upon *υἱὸς τ. Θ.*, it would seem that Ebionitish and Arian errors were necessary in the beginning of Christian life, and could only be gradually surmounted; a representation which certainly cannot be justified as Scriptural.

The only correct interpretation of this very difficult passage is, I am convinced, that which understands the phrase *ἡ ἑνότης τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, unity of the faith*, etc., not as involving two different things, viz., first the unity of the faith, and, secondly, the unity of knowledge (in which acceptation the passage is quite inconsistent with all that the Scriptures elsewhere teach as to the beginning of the life of faith, and the mode of its development), but as implying only *one* unity, viz., that which takes place between faith and knowledge. The progress in development of which Paul here speaks consists in the circumstance that faith and knowledge become one, *i. e.*, that faith, with which the Christian life begins, is really exalted to knowledge. It is true, no doubt, that, at the very beginning even of regeneration, faith does not exist with-

out knowledge; but *that* knowledge, which exists together with faith, is that knowledge *by implication* which is eternal life itself (John xvii. 3). But knowledge *as unfolded*, which has appropriated to itself the total substance of faith, is the fruit only of complete spiritual development. (See on the relation between the developed and the undeveloped gnosis, as also between the charismatic and non-charismatic gnosis, the Comm. at 1 Cor. xii. 7, seq., xiii. 9.) This view of our passage brings out the parallel passage, 1 John ii. 13, seq., in the plainest light; that is to say, *here* too the knowledge of him who was from the beginning, *i. e.*, Christ, is represented as the characteristic of fatherhood, *i. e.*, of manhood in Christ. (See the details in the Comm. ad h. l. Lücke erroneously takes the terms, fathers, young men, children, in a physical sense; they plainly denote stages of spiritual development. The physical periods of life, as such, have no influence on our relation to the Gospel; an old man may be a child in Christ; a youth may be a man in the Lord.) In Col. iii. 10, too, the *ἐπίγνωσις* appears as the final scope of renewal in the image of the Creator. In this is involved the thought that like only recognizes like; thus God recognizes only the soul that has been made Divine. But knowledge is here especially referred to the Son of God, because in Christ all the treasures of wisdom and knowledge lie shut up (Col. ii. 3), so that he who knows him knows all (1 John ii. 27). But how this comprehensive knowledge is related to partial knowledge (*ἐκ μέρους γινώσκειν*), and how in the perfected *γνῶσις* here below the foundation of the Christian life (the *πίστις*) is never done away, has been already detailed at 1 Cor. xiii. 9. Finally, the truth of that striving to attain to the unity of faith and of knowledge which pervades the whole history of the church's development, receives a complete confirmation through this apostolic passage.

Lastly, the concluding words of ver. 13 characterize epexegetically the unity of the faith and of the knowledge of Christ. The phrase *εἰς ἄνδρα τέλειον*, *to a perfect man*, denotes manhood, in which the idea of personality and of self-consciousness is completely expressed. (Τέλειος is the opposite of *νήπιος*. See Heb. v. 13, 14.) This phrase is totally different from the *εἰς ἕνα καινὸν ἄνθρωπον* (ii. 15), by which is denoted not a degree of development, but the union of what was before separate in humanity to a new spiritual unity in Christ. The *εἰς ἄνδρα τέλειον* presupposes that unity, and starting from it the highest development of its living principle is striven after and attained. Hence also it could not be *εἰς ἄνθρωπον τέλειον*, because *ἀνήρ* exactly expresses the idea of life developed to its full self-consciousness. This idea is more accurately described by the following words: *εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ*, *i. e.*, unto the measure of the age in which fulness dwells in us. Ἡλικία here is, of

course, not bodily stature, but the degree or complete spiritual development, thus = *ἀνὴρ τέλειος*. But the phrase is more exactly determined by the *τοῦ πληρώματος τοῦ Χριστοῦ*, which Holzhausen, Meier, and Harless correctly take in the sense above given. But here, too, as at i. 23, and iii. 19, there is great discrepancy among the interpreters in their understanding of the word *πλήρωμα*. The reference of the expression to the church, which Koppe and Storr defend, and which has even crept into some of the MSS., is here at all events quite inadmissible. We might rather take *πλήρωμα τοῦ Χριστοῦ* as a circumlocution for Christ himself. The age of Christ would then be that climax of development which Christ himself attained, the highest self-consciousness. But the other passages, in which *πλήρωμα* occurs, do not sustain this periphrastic use. We adhere, therefore, to the above interpretation of the words, which is in perfect accordance with the context. *Εἰς ἡλικίαν* alone would leave no doubt as to the sense of the passage; the *εἰς μέτρον* misleads us into the idea of a comparison. But *μέτρον* denotes here "the full measure, *i. e.*, ripeness," as we find in Homer, *μέτρον ἥβης*, "the ripeness of youth." See Passow's Lex. ad v. (On *μέχρι* without *ἄν* see Hartung's Doctrine of the Particles, vol. ii., p. 291, seq. Lobeck's Phrynichus, p. 14, seq.)

Ver. 14.—To the positive representation of Christian development there is next adjoined, negatively, that which must no longer be. In the perfected man, who has attained the unity of the faith and of knowledge, there is fixedness and steadiness of conviction; undeveloped *νήπιοι*, *babes*, are exposed to waverings of every kind; each wind of doctrine moves them. We see clearly here that the *ἐπίγνωσις* is no practical one, as Meier erroneously assumes, but theoretical insight into the faith. Certainly true knowledge always rests on the practical basis of sanctification, but it is itself not merely practical. This passage now might in fact awaken the suspicion (see also at v. 6) that false doctrine had surely spread among the churches to which Paul addresses this epistle; yet Paul is manifestly not giving information about the actual state of his readers; he merely describes quite objectively the nature of the *νήπιοι* wherever they may be. It can at most be here said that Paul foresaw that Ephesus and the neighbouring churches would not be spared by false teachers any more than other churches, and therefore gave the exhortation to strive after the unity of the faith and of knowledge, in order to be able to withstand their temptations. When Paul wrote it was still, therefore, in Ephesus as at the time of his discourse to the Ephesian presbyters (Acts xx. 29, 30), according to which Paul prophesied: *εἰσελεύσονται λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου, καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, there will come in grievous wolves*, etc.—Lastly, the con-

cluding words of ver. 14 designate the element in which the false doctrine, which confuses the believer, consists (and whence, too, it therefore proceeds), together with the way in which it is wont to be spread by the false teachers. (Κλυδωνίζεσθαι is found in the New Testament only here.—"To be moved by waves" is figuratively "to be brought into an unquiet agitation of mind," the opposite of πληροφορία.—The second expression here is, we may suppose, taken from a ship which the winds toss about.—Κυβεία, playing at dice, was used by the Rabbis too in the form קוּבְיָא [see Buxtorf's Lex. Talm., p. 1984], and that, too, in the figurative sense, "deceit, fraud," allied to πανουργία. Μεθοδεία τῆς πλάνης denotes the premeditated plan which the false teachers pursue in their deception. [See vi. 11.] The addition τοῦ διαβόλου has crept into the text here out of that passage, and is to be erased according to the critical authorities. The preposition πρός points to the circumstance that it is the πανουργία which fits them for the μεθοδεία τῆς πλάνης.)

Ver. 15.—It is clear that what follows is grammatically dependent on ἵνα ὦμεν, κ. τ. λ., in ver. 14. "That we may no longer be children who let themselves be moved by every wind of doctrine, but may grow in all relations up into the body of Christ." We cannot be surprised that the apostle here speaks of growing, while in ver. 13 the state of perfect growth, of manhood, was already described; for in ver. 13 manhood was spoken of not as a state already attained, but as one yet to be attained. Further, as to the details in ver. 15, we may consider the usual construction ἀληθεύοντες ἐν ἀγάπῃ as sufficiently refuted. Ἀληθεύειν, "to be, walk, in the truth," forms the antithesis to the preceding ἐν κυβείᾳ, ἐν πανουργίᾳ εἶναι, *to be in craft*. But with this ἐν ἀγάπῃ does not harmonize, for instance in the acceptation, "to teach the truth in a loving, gentle temper," as these words are usually taken; in opposition to which is also the circumstance that ἀληθεύειν means not "to teach the truth," but "to be in the truth." On the other hand, in connexion with αὐξήσωμεν, ἐν ἀγάπῃ affords a very beautiful sense, inasmuch as love is the root of all spiritual growth, whence we read also, ver. 16, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ. But the growth is to be an every-sided one, wherefore Paul adds τὰ πάντα. The article is sufficiently explained by the reference of the growth to the Christian ideal, "to grow in all those things in which the Christian must advance." The development of the regenerate man is, lastly, no isolated one, proceeding in *him alone*, but one which completes itself in the articulated connexion of the individual with the whole, and especially with Christ, the head of the entire organism of the church. This sort of growth is expressed by αὐξάνειν εἰς αὐτόν, ὅς ἐστιν ἡ κεφαλή. As in ver. 16, immediately following, Christ is by the ἐξ οὗ, *from whom*, represented as the source whence all growth takes its first impulse and nourishment, so here

it is the goal to which the act of growing leads. Inasmuch as believers are to be conceived as already existing in Christ, *ἐν αὐτῷ* also might have stood here.

Ver. 16.—Proceeding from Christ as the head, the growth of the whole body into a compact structure is at length accomplished, while each according to the measure of his talents and powers (ver. 7) fills his place. The metaphor, which compares the church to a body, has already been considered at 1 Cor. xii. 14, seq., where it is treated especially in detail. Col. ii. 19 is however a special parallel passage for this one. Instead of the turn : *ἐξ οὗ πᾶν τὸ σῶμα—τὴν αὔξησιν τοῦ σώματος* (*i. e., ἑαυτοῦ*) *ποιεῖται*, it is there (Col. ii. 19): *ἐξ οὗ πᾶν τὸ σῶμα αὔξει τὴν αὔξησιν τοῦ Θεοῦ*. (See on the form *αὔξει* at Eph. ii. 21.—The genitive *τοῦ Θεοῦ* is correctly taken by Böhmer not as designating the superlative, but as an expression of the truth that the growth of the church proceeds from God, and not peradventure from inferior powers, the angels, as the Colossian false teachers thought.) The nature of the body is further more accurately described by the epithets *συναρμολογούμενον καὶ συμβιβαζόμενον*, the former of which has occurred already ii. 21, the latter is found Col. ii. 2, 19, in the same meaning, whereas at Acts ix. 22, xvi. 10 ; 1 Cor. ii. 16, it is used in a figurative sense. The interarticulation of the members, and the firm establishment of the structure thence arising, is expressed in these epithets. But the somewhat obscure addition : *διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας*, is more exactly determined by the words, Col. ii. 19, *διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον, ministered to by joints and ligaments.* Joints and ligaments unite the limbs of the body; thus too the spiritual body of the church is joined together by all the forms of union of its individual members with one another. *Ἐπιχορηγεῖν* means (see at Gal. iii. 5) "to bestow richly, to proffer," here of course with reference to the higher powers of the Spirit, which fill the church and direct her development. But this meaning seems more suitable in Col ii. 19, than in this passage. The combination *ἁφὴ τῆς ἐπιχορηγίας* has already induced the Greek Fathers of the church to take *ἁφή* in the sense (from *ἅπτεσθαι*) of *αἴσθησις*, as if the meaning were : "through all perception of the proffering (and co-operation) of the Holy Ghost." But this meaning of *ἁφή* is discountenanced here both by the parallel passage in the epistle to the Colossians, and by the *πάσης*, which becomes intelligible only through the interpretation of the word as "joint, connecting limb." We might with Meier rather understand the *ἐπιχορηγία* of the support and lending of hands of believers among themselves, so that the sense would be this : "the body, which is joined together and firmly fixed by all the bonds of the reciprocal lending of hands." Still, on account of the close parallel of Col ii. 19, it seems here also more suitable.

with Harless, to take the *ἐπιχορηγία* of the communication of the Holy Ghost, and to explain the combination *ἁφὴ τῆς ἐπιχορηγίας* as making the communication of the Holy Ghost itself the link of connexion between individual believers. For the working of believers themselves is spoken of in the following words: *κατ' ἐνεργείαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους, i. e.*, "according to the working in the measure of every part of the body." According to ver. 7, therefore, to every *part* again is attributed its peculiar measure of the gifts and powers, and accordingly a peculiar relation to the whole. (The reading *μέλους* has, it is true, the considerable authorities A.C. in its favour, but the change into *μέρους* is utterly inexplicable; this reading must, therefore, be assuredly the original one.) The last words: *εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ* can, according to the *αὔξησιν ποιεῖται* just before, only denote the object of the growth, so that thus the *οἰκοδομή sensu prægnanti* expresses the complete edification of the church, as the end of the development. But, while the *ἐν ἀγάπῃ* in ver. 15 exhibited the element in which the development is accomplished, the addition *here* declares that love is that in which the perfected church has her abiding condition.

§ 5. Isolated Moral Precepts.

(iv. 17—v. 20.)

Vers. 17, 18.—The exhortation to a worthy walk, which was begun at iv. 1, is now resumed, and now first applied to special relations. Paul commences with reminding his readers of the Gentile standard of morality, and urgently calling on them to renounce it, whilst he describes the state of the Gentiles in such a way that it is clear what different preliminaries for attaining a pure morality exist among them as Christians. The *μηκέτι* implies that their own state was also such, as the description, which follows, purports, but their walk can no longer be thus, in accordance with their present position. The reading *λοιπά* here is certainly genuine; it was only omitted, because it was thought the readers of the epistle were surely, as Christians, no longer Gentiles. But Paul even within the sphere of Christianity still adheres to the *descent* from Israel, and the contrary. Lachmann has, on the authority of A.B.D.F.G., erased *λοιπά*. The wicked course of life of the Gentiles is now described as proceeding from, and therefore consisting in, the *ματαιότης τοῦ νοὸς αὐτῶν, the vanity of their mind.* The *νοῦς* denotes here too, as in Rom. vii. 23, 24, the higher element in man, the Spirit conceived as a faculty. In the degraded Gentiles (Rom. i. 18, seq.) this higher element in man appears powerless and of none effect; it is not capable of drawing them up to heaven; they sink, therefore, into the

flesh and its lusts. The antithesis of this *ματαιότης τοῦ νοός* is the *εἶναι ἐν Χριστῷ πεπληρωμένος*, Col. ii. 10. *Νοῦς* is therefore here by no means = *φρόνημα*, as Harless insists, but, on the contrary, the *ματαιότης τοῦ νοός* is the basis of the being so minded (the *φρόνημα*): "I conjure you henceforth to walk no more as the other Gentiles walk in the nothingness of their spiritual life." The outward walk is an expression of the inward disposition, of the *φρόνημα*, and this is founded on the *ματαιότης τοῦ νοός*; where through God's Spirit the *νοῦς* is again strengthened and reinforced, and thus the power of the *νοῦς* is re-established, there the carnal mind (*φρόνημα τῆς σαρκός*) is also changed into a spiritual one (*φρόνημα τοῦ πνεύματος*), and the course of life improved along with it. (See Rom. viii. 6, and in the opusc. theol. p. 157.) In what follows, the propositions, *ἐσκοτισμένοι τῇ διανοίᾳ—διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς*, and *ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ—διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν*, correspond to each other. But Meier erroneously refers the *former* to the Gentiles, the *other* to the Jews; the discourse here is of the Gentiles alone. In the *first* member the reference to the *intellect* prevails, in the *second* to the *feelings* (thus to the *soul*). In *ἐσκοτισμένοι τῇ διανοίᾳ* the last term involves a difficulty; for *διάνοια* is = *νοῦς*, but also as the action of the *νοῦς*, = *διανόημα*. (See my opusc. theol. p. 156, seq.) After *ματαιότης τοῦ νοός* immediately preceding, *διάνοια* cannot well be again taken in the meaning of *νοῦς*; that general term is rather specialized in the subsequent clauses. Where the *νοῦς* is impaired in power, the process of thinking exhibits itself without discernment by reason of the *ἄγνοια*, and by reason of the hardening of the heart the feelings (the conscience) appear without excitability, man being estranged from the life of God. This ignorance (*ἄγνοια*) is the state of *ἀθεότης* (according to ii. 12); where the knowledge of God is wanting, the true light is in general wanting, the active thinking faculty is darkened. The phrase "life of God," which is found here only, is not to be referred to a general form of speech, such as "virtuous life," because it is produced by God; it rather denotes the life which God himself is and has, and which is granted to the creature as long as it continues in communion with God, and does not by sin separate itself from the source of its life. (Ver. 17, *μαρτύρομαι* stands, like *διαμαρτύρομαι*, 1 Tim. v. 21; 2 Tim. ii. 14, iv. 1, in the meaning of *obtestari*.—*Ἐν κυρίῳ* must not be taken as a form of swearing, but as a designation of the element, standing in which Paul propounds what follows [*τοῦτο*]. On *καθὼς καί* see Hartung's Doctrine of the Particles, vol. 1, p. 126, seq.—On *ἀπαλλοτριοῦσθαι* see at ii. 12. On *πώρωσις* see at Rom. xi. 25.

Ver. 19.—As a result of the hardening of the feelings, which, however, is on its part induced by sin, is finally named the giving one's self over to the impurest transgressions, just as in Rom. i. sin

is represented as a result of the service of sin. Of course the words *εἰς ἐργασίαν ἀκαθαρσίας πάσης, for the working of all uncleanness*, are not to be understood as implying that each individual had personally committed all forms of uncleanness. According to Rom. ii. 14, 26, and the testimony of history, there were certainly sober, chaste characters, even in the world before Christ; the words describe only the state of the collective *body*. Comp. at v. 12. For the rare *ἀπηλγηκότες*, D.E.F.G. read *ἀπηλπικότες*. But despair is nowhere named as the ground of surrender to sin, but the hardening of the heart, which makes insensible to the exhortations of the Holy Spirit. The participle is, therefore, to be translated: "who, because they have hardened themselves." *Ἀπαλγεῖν, doloris expers esse*, finally, is found in the New Testament in this passage only.—*Ἀσέλγεια* is nearly akin to *ἀκαθαρσία*, and is expressly used for designating lust; it rather, however, marks its internal aspect, the want of self-control, of power for self-subjection, and *ἀκαθαρσία* its external exhibition. The added *πᾶσα* points to all the forms of uncleanness which were in vogue among the Gentiles, and are enumerated Rom. i.—The added *ἐν πλεονεξίᾳ* Grotius refers to the practice of uncleanness for money; but that cannot surely be affirmed universally of all Gentiles. The usual meaning, "covetousness," cannot well be here applied, if *ἐν* retains its meaning. The word seems used in the more extended sense, in which it also occurs elsewhere, as the Greek Fathers had already taken it. [See Harless on this passage.] Chrysostom and Theodoret take it as = *ἀμέτρως, καθ' ὑπερβολήν*. But it is more correctly understood of physical avidity, of overfilling one's-self with meat and drink, by which the sins of lust are promoted. (See on this subject at v. 3, 5, also.)

Vers. 20, 21.—To this description is annexed the exhortation to his Gentile Christian readers, to renounce, as Christians, that course of life which the Gentiles pursue. *Οὐχ οὕτως* is clearly to be taken thus: "ye have not so learned Christ that ye could combine a Gentile life with the profession of Christ." But the formula *μανθάνειν τὸν Χριστόν, learn Christ*, is singular; for *μανθάνειν* cannot, from the nature of the case, be construed with the *acc. pers.* It is here plausible to interpret Christ figuratively of *the doctrine of* Christ. But in the peculiar relation of Christ to the church lies the satisfactory justification of the singular mode of expression. The *Lord himself* is the object of preaching, not a mere *doctrine* of him; accordingly, we may likewise speak of learning Christ, *i. e.*, of a taking up *into* one's-self and appropriating *to* one's-self the person of Christ himself, which is called, Col. ii. 6, *παραλαμβάνειν τὸν Χριστόν, receiving Christ*. (See John i. 5, xi. 12.) In Col. iii. 16 stands the kindred phrase, *ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖ ἐν ὑμῖν*, which does not mean his doctrine, but his living word, which is he himself.

From the same principle the following *ἀκούειν αὐτόν* is also to be explained. This phrase does not mean "to hear about him, of him, through others," but to perceive in ourselves Christ himself, the eternal Word (see on John iv. 42, and Matth. xi. 27). Thus the act of regeneration is denoted, from which is developed progressive renewal in sanctification, of which the mention immediately follows. Finally, the subjoined *ἐν αὐτῷ διδαχθῆναι* is to be taken thus: "to be taught, so that one through faith is in him, *i. e.*, in community of being with him," which again presupposes the communication of the being of Christ to the soul. (See 1 Thess. iv. 9, where Paul calls Christians *θεοδίδακτοι*.) The last two phrases, we add, stand so related to each other, that they together constitute the *μανθάνειν τὸν Χριστόν*. He that perceives his voice in himself, and permits himself to be so taught by it that he enters into communion with the Lord, is a true *μαθητής*, *learner*, *disciple*, of Christ. In *εἴγε* (see on iii. 2), however, Paul again supposes the state of his readers not sufficiently known to him, although he is ready to assume the best: "If, that is to say, as I may assume as certain, ye have heard him," etc. But the clause *καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ*, in this verse 21, is obscure. The retrospective reference of *καθώς* to an *οὕτως* preceding: "if ye have heard him as the truth is in Jesus, *i. e.*, according to the right knowledge of his person," is inadmissible, because then, first, *ἀλήθεια* would have necessarily required the article, and secondly, because *Christ* would have been substituted for *Jesus*, which name refers to the human element in the Saviour's character. Again, there is not a true and a false hearing of Christ; he is either heard or not heard. Lastly, if we close the proposition with *Ἰησοῦ*, the infinitives *ἀποθέσθαι*, *ἀνανεοῦσθαι*, etc., are left without connexion. For to regard the infinitive as standing for the imperative, is inadmissible, because this use of the mood is certain in *one* passage only in the New Testament (see Winer's Gr., § 43, 5), and here in particular the *ὑμᾶς* with *ἀποθέσθαι* makes the construction impossible. The infinitives are rather to be conceived as dependent on *ἐδιδάχθητε*, and the clause, "as truth is in Jesus," would seem to represent the Redeemer in his human development as a pattern for believers, after which they on their part are to form themselves. Thus Harless, correctly. The advantages of this interpretation are that it explains not only the choice of the name Jesus, denoting the human element in Christ, but also the prominence given to the *ὑμᾶς* with *ἀποθέσθαι*, which seems to place on a parallel Jesus and believers on him. What in Jesus is truth, not semblance, is to become truth also in the faithful.

Ver. 22.—First, now, the *negative* feature of sanctification is depicted, the laying aside of the old man, or the crucifying of the same (Gal. v. 24), then the *positive* one, the putting on of the new man.

Of course in the inner life the *one* cannot exist without the *other*; they are two essentially correlative aspects of the same state. But what is to be laid aside in sanctification is not merely the habit of sinning, but the entire old man, also the sinfulness inherited by birth itself, whence the habit of sinning first developed itself by unfaithfulness. But to this the clause *κατὰ τὴν προτέραν ἀναστροφήν* seems to stand in contradiction. Storr and Flatt would so construct *ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον*, that the sense would be: "to lay aside yourselves according to your previous course of life, *i. e.*, the old man." But it has been already observed by Rückert and Harless that "to lay one's-self aside" would be expressed by *ἀποθέσθαι ἑαυτούς*, and besides, the self-contradicting formula, "to lay aside one's-self," is nowhere found. Ἀποθέσθαι is here to be explained from its opposite *ἐνδύσασθαι, put on*, and refers to the figure of a garment, which is laid aside and put on. But himself, his own being, of course no one can lay aside. We have already seen at vers. 20, 21, that *ὑμᾶς* is repeated merely for the sake of the antithesis with Jesus. The clause *κατὰ τὴν προτέραν ἀναστροφήν* is rather to be taken as determining more accurately the *παλαιὸς ἄνθρωπος* for this particular case. For, although indeed the old man must be laid aside by *him* even who has not given himself over to the working of all impurity, but has led a life of strict legal observance; yet the necessity of so doing appears much more clearly in those more deeply debased, and for the purpose of drawing attention to this fact Paul adds it expressly for the Gentile Christians. Precisely so in the parallel passage, Col. iii. 9, *σὺν ταῖς πράξεσιν αὐτοῦ*, *with his deeds*, is added to the *παλαιὸς ἄνθρωπος*, which is to be laid aside; but in many persons the old man does not reach the point of producing such *actual* wicked works as are mentioned Col. iii. 5, seq. For the same reason is also added the characterizing clause, *τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης*, *who is corrupt according to the deceitful lusts*. For, while the old man has the *φθορά* and *ματαιότης* in him as necessary qualities—while every natural man, even he who has not heightened his *original* sin by *actual* sin, is of nought, without power to fulfil the law, yet it cannot be said of every one that the old man in him is corrupt in consequence of the lusts of deceit. These lusts of deceit, that is to say, are the lusts which provoke to the working of all uncleanness, which stifle even the good that is still left in man after the fall, which extinguish the light in him, and thus cause a total darkness (ver. 18). (See on Matth. vi. 23.) Ἀπάτη, *deceit*, denotes the nature of sin which amuses man with a show of joy without affording him true satisfaction. (See on Rom. vii. 11.) We cannot, therefore, with Harless, regard "the unblest state of the old man" as denoted by the *φθειρόμενος κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης*, but that especial form of sinfulness which had

developed itself among the Gentiles in the mass, and thus precisely as Paul describes it in Rom. i. From this form of sinfulness (the *ἐργασία ἀκαθαρσίας πάσης*) individual Gentiles, and the Jews in the mass, were free; among the *latter*, indeed, original sin had, in consequence of their unfaithfulness, generated *another* form of *actual* sin, self-righteousness, presumption, and pride; but still their sinful state could not be described as the old man that is corrupted by deceitful lusts (*παλαιὸς ἄνθρωπος ὁ φθειρόμενος κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης*), as these words are intended to characterize the pernicious effects of sensual excesses.

Vers. 23, 24.—To the *negative* duty of laying aside the *old* man, is subjoined the *positive* one of being renewed and putting on the new man (*ἀνανεοῦσθαι καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον*). No distinction is to be sought for between *ἀνανεοῦσθαι* and *ἀνακαινοῦσθαι* (2 Cor. iv. 16; Col. iii. 10), any more than between *νεὸς* and *καινὸς τοῦ νοός*, while here we have the *ἀνανεοῦσθαι* of the *νοῦς*. Both *ἄνθρωπος*. (See Col. iii. 10.) In Rom. xii. 2 we read *ἀνακαίνωσις* words answer to the Hebrew חדש, Ps. li. 12. (See Antonin. *πρ. ἑαυτ.* iv. 3. *ἀνανέου σεαυτόν*.) As in *the old* lies at the same time the idea of the obsolete, so in *the new* is that of the original, of that which corresponds with its ideal. In the combination *ἀνανεοῦσθαι καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον*, the latter expression appears as a more exact epexegetic definition of the former, which is particularly shewn in the further characterization of the new man. (See on *ἐνδύσασθαι* at Rom. xiii. 14; Gal. iii. 27.) But while the laying aside the old, and the putting on the new, is here referred to man, of course it is not Paul's meaning that sanctification is accomplished by our own power: Christ is our sanctification, as he is our righteousness (see on 1 Cor. i. 30); but all, that Christ through the Holy Spirit works in man, can in the form of Law be put to him as a demand, because man by his unfaithfulness can hinder the operation of the Spirit. But in verse 23 the *πνεῦμα τοῦ νοός*, a combination found nowhere else, still requires consideration. Either separate expression would have sufficed, as Rom. xii. 2 shews, and would have been intelligible, but how are *πνεῦμα* and *νοῦς* in this their combination to be understood? We take *νοῦς* absolutely as the faculty of perceiving the eternal, in which is contained as well that which we call reason, as also self-consciousness, which latter reference is manifest in 1 Cor. xiv. in the formula *προφητεύειν ἐν νοΐ*. From this faculty proceed in the natural state all impulses to what is good (Rom. vii. 23); but the *νοῦς* is found in the condition of *ματαιότης* (verse 18), and is therefore overcome by the flesh; it is only through Christ that the *νοῦς* can serve the Law of God (Rom. vii. 25). In the renewal, therefore, the *νοῦς* is reinforced, so that it can conquer. The reinforcement is to be derived from the commu-

nication of Christ's higher spirit to the soul, and this is intended by the formula "renewed in the spirit of the mind." Πνεῦμα is the substance, and νοῦς the power of the substance; when, therefore, the renewal is referred to the substance, by that is meant to be expressed the operation of the Divine Spirit on the human spirit, an operation strengthening, sanctifying, transforming. We find, therefore, in this passage no occasion for departing from the view of biblical psychology, which we have propounded in the dissertation on the Trichotomy (opusc. theol. p. 143, seq.); on the contrary, we find its fundamental ideas completely established here. On the other hand, I must consider as totally inadmissible the reference of the νοῦς to the feeling, for which καρδία usually stands, or the disposition (φρόνημα). (See further the remarks on Col. ii. 18.) Lastly, the words τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας, *created after God in righteousness*, etc., are of great doctrinal importance. They characterize the new man as a restoration of the Divine image, and at the same time give the specific tokens of that image. Now, the less this image appears elsewhere in Scripture, the more important must these communications of the apostle appear. The words κατὰ Θεὸν κτισθείς, *created after God*, convey, no doubt, an allusion to the creation of man, Gen. i. 27, καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν. The new birth is the second creation (see at ii. 10), wherefore the new man is called καινὴ κτίσις, בְּרִיאָה חֲדָשָׁה. (See at 2 Cor. v. 17; Gal. vi. 15.) Now, as God in the beginning created man after his own image, so too in regeneration he again creates him after the same, because sin had dimmed the image of God. That Paul employs κατὰ Θεόν in our passage in the sense of κατ' εἰκόνα Θεοῦ is shewn by the parallel passage, Col. iii. 10, κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, *after the image of him who created him*. The archetype, however, after which man is made in the new birth is Christ, the second Adam, εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου (Col. i. 15; 2 Cor. iv. 4). Therefore the new man is also called the Christ in us; Christ creates his likeness in every human heart. He everywhere begets himself again. But the nature of this Divine image is more accurately determined by the words ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας, *in righteousness and true holiness*. The preposition ἐν designates the state in which this conformity to the Divine image consists and exhibits itself. The two expressions, δικαιοσύνη and ὁσιότης, are in like manner put in juxtaposition, but in an inverted order, in Luke i. 75; Wisdom of Solomon ix. 3. The adjectives and adverbs are found in conjunction at 1 Thess. ii. 10; Titus i. 8. Δικαιοσύνη denotes the right relation inwardly between the powers of the soul, outwardly to men and circumstances. (See at Rom. iii. 21.) On the other hand, ὁσιότης denotes, like the Hebrew חֲסִידִים (Prov. ii. 21; Amos v. 10), integrity of the spiritual

life, and the piety towards God which it supposes. The two expressions together complete, therefore, the idea of moral perfection (Matth. v. 48). And in the regenerate man this is not show, but reality; *τῆς ἀληθείας* refers to the collective idea *δικαιοσύνη καὶ ὁσιότης*, and is used in the same sense as in ver. 22; as in Jesus there is nothing but reality, no show, he also works reality in those that are his. While thus here the *ethical* aspect of this image of God is put forward, Col. iii. 10 puts the *intellectual* one in the foreground; renewal leads only to *ἐπίγνωσις*: all knowledge that proceeds not from the renewal of the heart, as was that of those false teachers in Colossæ, is seeming knowledge. On the other hand, the Wisdom of Solomon ii. 23 exhibits this image in its *physical* character, *i. e.*, the incorruptibleness (*ἀφθαρσία*) of the body; *κατ' εἰκόνα τῆς ἰδίας ἰδιότητος*, God made man exempt from death.

Ver. 25.—This general discussion now leads the way to special precepts, and indeed, down to v. 2, such as refer to duties towards others. Among these Paul places first the exhortation to truthfulness, because it is the condition of all sound relations of men among themselves. Hence, too, Paul enforces the exhortation by the words: *ὅτι ἐσμὲν ἀλλήλων μέλη, because we are members one of another;* without truthfulness no communion of Christian life can subsist. (The laying aside of lying and the speaking truth stand related, as in vers. 22, 24 the laying aside of the *old* and the putting on of the *new* man; they thus designate the negative and the positive aspects of truth. The words in Zech. viii. 16, according to the LXX., seem to have been present to Paul's mind here; they run thus: *λαλεῖτε ἀλήθειαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ.*)

Vers. 26, 27.—The first words, *ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, be angry and sin not*, are quoted after Ps. iv. 5. As, however, they are not to be viewed as a formal quotation by way of proof, but only as a reminiscence after the LXX., no stress is to be laid on the difference between the Greek translation and the Hebrew. According to the context of the Psalm רִגְזוּ means "fear ye," viz., God; the LXX. have given it *ὀργίζεσθε*, as alone the expression, by itself, admits of being taken. But as to the meaning of the obscure words here in the context of this epistle, we might with Winer assume that Paul is supposing a just anger, and means to say, "you may be angry, but sin not in your anger," if immediately after (verse 31) anger were not represented as utterly to be reprobated. To refer the negation to both verbs, "be not angry and sin not," its position manifestly forbids. Harless takes the proposition, "be angry and sin not," as = "be angry in the right way," *i. e.*, without bitterness against the person, with a reconcilable heart. But even *this* mode of taking it certainly grants that permission of anger which stands in contradiction to verse 31. Man's anger is never in itself just and

permissible; God's anger alone is holy and just; to him, therefore, alone, according to Rom. xii. 19, is anger to be left. The only satisfactory interpretation is that which Œcumenius had already propounded, and Meier last defended, viz., to take the imperative hypothetically: "if ye are angry, as it is to be foreseen will happen, at least sin not in anger." This use of the imperative is explained from the Hebrew. (See Ewald's Gr. pp. 556, seq.) The being angry without sin then presupposes that the heart is not embittered by it, but remains appeasable. With this the following proposition naturally connects itself, in which also placability is recommended; the sun is not to go down upon our wrath, *i. e.*, it is not to be carried over to the following day. (Παροργισμός differs from ὀργή as denoting the individual paroxysm of anger; ὀργή, on the contrary, anger as a passion, without regard to its special occasion. Παροργισμός is not found again in the New Testament, but often in the LXX. for עֶבְרָה and חֲרוֹן אַף, 1 Kings xv. 30; 2 Kings xxiii. 26; Jer. xxi. 5.) The exhortation in verse 27, μηδὲ δίδοτε τόπον τῷ διαβόλῳ, *neither give place to the devil*, which in itself wears a perfectly general character (since the devil, as the prince of darkness, incites to everything bad), refers in its connexion specially to the pernicious element of anger, when it exasperates the heart, by destroying peace and stirring up enmity and hatred. The devil is mentioned in a similar way at 2 Cor. ii. 11. (The phrase τόπον διδόναι [Rom. xii. 19], for which χώραν διδόναι also occurs, answers to the Hebrew נָתַן מָקוֹם in the sense "to permit to come into operation, to offer an opportunity for operation." The reading μηδέ is, with Lachmann, decidedly to be preferred to μήτε, and μηδέ also harmonizes well with the above-given reference of the passage to the disturbance of peace. See Harless ad h. l.; Winer's Gr. § 55-6, p. 435.)

Ver. 28.—A second exhortation relates to stealing (not merely in its gross exterior shape, but in general as appropriation of others' property), and the encouragement of industry. (Ὁ κλέπτων is here not = κλέψας; the discourse refers not to any actual theft, but to the vice of stealing. The article makes the participle a substantive; ὁ κλέπτων is "the thief.") Here, however, there is found a great discrepancy in the MSS., one omitting τὸ ἀγαθόν, another ταῖς χερσί, another adding ἰδίαις also, another αὐτοῦ to χερσί. As the passage possesses no doctrinal importance, and has no intrinsic difficulty, this variation is without any intelligible grounds. To me, with Harless, the simplest reading seems the original one, and all else spurious additions. Τὸ ἀγαθόν and ἰδίας may have been interpolated from kindred passages, as 1 Cor. iv. 12; Gal. vi. 10. (See on the import of ἀγαθόν the remark on Gal. vi. 10.) The addition, ἵνα ἔχῃ, κ. τ. λ., does not express the immediate object of labour, that is, one's own maintenance, but the specifically *Christian* one. From the impulse

towards mutual participation, which the Gospel arouses, the Christian can never wish to possess or enjoy anything alone.

Ver. 29.—From outward action the discourse makes a transition to words. The Christian walking in sincerity utters not only no wicked, but even no useless words. *Λόγος σαπρός* denotes here, since at ver. 4 special mention is made of immodest speeches, all words that are useless, and do not answer their object, as Chrysostom expresses himself: *πᾶν δ μὴ τὴν ἰδίαν χρείαν πληροῖ σαπρὸν λέγομεν.* (See Matth. vii. 17, 18, xii. 33.) Paul means rather, that words should be regulated by the need of those present, so that they may serve for edification, and may confer a benefit on the hearers. (At *εἴ τις, κ. τ. λ., ἐκπορευέσθω ἐκ τοῦ στόματος* is to be supplied.—*Οἰκοδομὴ τῆς χρείας* is a rare expression; it was natural therefore to alter it to *πίστεως*, which D.E.F.G. read. But the reading *χρείας* deserves the preference, just because it is the unusual mode of expression. "Edification of need" is to be taken: "to the edification of those who are in need of it."—With *δῷ χάριν* supply *λόγος ἀγαθός*, "that it may confer a benefit on the hearers." The word *διδόναι* forbids our rendering *χάρις* here by "grace, attractiveness." *Χάρις* is used 2 Cor. viii. 4, 6 exactly as it is used here.)

Ver. 30.—What now follows is not to be taken as an entirely new exhortation, but as a warning against the use of corrupt speech (*λόγος σαπρός*), on account of its influence on the Holy Spirit, that fills the heart of the believer, and is grieved thereby. "Grieving" the Holy Ghost is of course different from "blaspheming" (*βλασφημεῖν*) against the Holy Ghost (Mark iii. 29; Luke xii. 10); it expresses the influence of inferior degrees of sin on the Holy Ghost. In Isaiah lxiii. 10 we find a similar phrase, *παροξύνειν τὸ πνεῦμα* (עצב). But it is a question, if this expression, "grieve not the Holy Spirit," is to arouse the fear lest the Spirit should depart from them; or whether it is to awaken love: "you will not surely wish to grieve the good Spirit in you." The decision depends on how the following *ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως, in whom ye were sealed*, etc., is taken. The idea of sealing (see on i. 13) is that of confirming, establishing, here in the state of grace; and the *ἀπολύτρωσις* is here, as at 1 Cor. i. 30, absolute redemption; therefore the phrase *εἰς ἡμέραν ἀπολυτρώσεως, unto the day of redemption*, denotes the whole course of sanctification unto the completion of the work of God in the soul of man. Accordingly *εἰς* is not to be translated "for the day of redemption," this being thus regarded as a deciding day, but "until the day of redemption," *i. e.*, therefore, "in which Spirit ye now and evermore through the whole course of your development are confirmed in the state of grace." According to this meaning of the clause, it cannot be doubtful that Paul here wishes to work upon his readers through love and the holy shrinking from grieving the good

Spirit dwelling in them, and not through fear. The thought is to be thus paraphrased: "Grieve not the Holy Spirit, since it is he to whom ye owe the great grace of your sealing in the life of faith, and will owe it unto the end of your Christian development, until the day of redemption." There is no reference to a possible apostacy from the faith, and departure of the Holy Spirit; nor is there any formal allusion to Isaiah lxiii. 9, where similar thoughts occur, as Paul would else certainly have retained the παροξύνειν which is there used. The apostle only means to encourage his readers to walk circumspectly by calling on them not to grieve the Holy Spirit which fills them. That this λυπεῖν means merely "to restrict in its operation," is scarce demonstrable. The expression rather belongs to the class of those which represent the Divine essence as capable of being affected by sin. The language undoubtedly draws its imagery from human passion; yet it conveys the important truth that God will not be unaffected by human sin and misery, but, as the most exalted and purest love, essentially feels *both*, though without disturbing his bliss, because he never contemplates sin except in connexion with redemption.

Vers. 31, 32.—Christians then are to become also like the Divine love, which has manifested itself in Christ as forgiving love, and to that end put away all uncharitableness, both in its root and its expression. (Θυμός differs from ὀργή, as the inward cause from the outward effect; the emotion of the soul from the outburst of anger. Πικρία, however, again contains the cause of the inward boiling up of anger, "irritation, bitterness of mind," which easily occasions anger to arise. Lastly, κραυγή and βλασφημία are outbreaks of ὀργή. The latter expression does not here refer to God, but to man, against whom the anger is directed. Κακία is finally, according to the context, here specially uncharitableness in all forms of its manifestation. Compare here the parallel passage, Col. iii. 8.—In ver. 32 χρηστοί forms the antithesis with πικρία. Perhaps there is couched in the word, which by Itacism is pronounced χριστοί, an allusion to the name of Christians; the apologists of the first centuries often use it.—The form εὔσπλαγχνος is not found again except at 1 Pet. iii. 8, "easily moved to compassion." At Col. iii. 12 ἐνδύσασθε σπλάγχνα stands for it.—The concluding words, χαριζόμενοι ἑαυτοῖς, κ. τ. λ., are found *word for word* at Col. iii. 13. Χαρίζεσθαι stands here like ἀφιέναι elsewhere. Ἑαυτοῖς = ἀλλήλοις. See Matthiæ's Gr., vol. 2, p. 920. At the end of the verse it seems that ἡμῖν after B.D.E. should be read with Lachmann. For the change into ὑμῖν is easily explained, being both preceded and followed by the second person. It is also intelligible how the consciousness of Paul that he had to thank God in Christ for *his own* forgiveness also, urged him here to include himself with his readers.

Chap. v. 1, 2.—As a winding up of this exhortation to exercise the duties which relate to others, Paul further expressly calls upon his readers, as children of God, to imitate God, and so to walk in love as Christ has loved them, viz., with self-sacrifice and self-denial. The same idea is expressed in Matth. v. 48, "be ye perfect, as your Father in heaven is perfect." This endeavour seems here more closely enforced by *ὡς τέκνα ἀγαπητά, as dear children.* As children bear in them their father's nature, so they can also imitate his example. The relation of children here spoken of refers, of course, to the new birth and the Divine life communicated to man in it. But Paul makes a transition at once from the imitation of God to Christ, because God was in Christ, and has loved us in him and through him. The aorists *ἠγάπησε, παρέδωκε* point to the historical fact of the death in which Christ's self-sacrificing love reached its climax. Christ's giving up of himself is now more accurately described as a sacrificial death for man. (*Προσφορά*, the more general word for sacrifice, is by *θυσία* more closely defined as a sacrifice of blood.) The idea of sacrifice also suggests the closing clause of ver. 2, *τῷ Θεῷ εἰς ὀσμὴν εὐωδίας, for a sweet smelling odor*, etc. It answers to the Hebrew רֵיחַ נִיחֹחַ, Gen. viii. 21; Lev. ii. 12, iii. 5. In Phil. iv. 18 it is found again, and is there interpreted: *θυσία δεκτή, εὐάρεστος τῷ Θεῷ, an acceptable sacrifice, well pleasing to God.* But the pleasure that God takes in the sacrifice of his Son does not refer to Christ's suffering and death as such, but to the love and obedience that Christ exhibited therein. Against this very ancient view of our passage, which so entirely corresponds with the words and with Paul's circle of ideas (see on Rom. iii. 25; 1 Cor. v. 7), Rückert, Meier, and Usteri have recently objected that the question here is not as to the atoning death of Christ, but merely of his love, by which he has left us a pattern. Usteri (St. Paul's System, 4th ed., p. 113) expresses himself upon our passage as follows: "The context contains only this: Christ has, in his yielding up of himself, so well-pleasing to God, left us a pattern. That is to say, the giving up himself by Christ was, as we know from Phil. ii. 8, at the same time an act of obedience towards God, and therefore attended by the Divine approval. *Ὀσμὴ εὐωδίας* at Phil. iv. 18, and *εὐωδία* at 2 Cor. ii. 15, are used in a similar way to denote the Divine well-pleasedness, without the slightest allusion being made to an atonement." Now it is certainly correct that the phrase *ὀσμὴ εὐωδίας* by itself does not suffice to demonstrate the idea of sacrifice; but surely that idea is couched in the words *παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν, he delivered himself for us an offering and sacrifice.* It is also to be acknowledged that in the connexion of our passage the *primary* design is not to suggest the idea of a sacrifice, but to present Christ as a pattern. But it cannot and must not be denied that Christ's sacrificial death is

here supposed by Paul to be known, and that he exhibits Christ's giving himself up as a sacrifice for a pattern to his readers, just as is done in Matth. xx. 28, in Christ's own words. (See the Comm. on that passage.) That Christ's sacrificial death cannot be a pattern for men in *all* relations, does not prevent its being set forth as such a pattern for some virtues, particularly for obedience and pure self-sacrificing love. Thus at Phil. ii. 5, seq., the putting off his Divine nature by Christ is also represented as a pattern for humility, without meaning to suppose anything entirely analogous in man. Also the imitation of God would be out of the question (verse 1) if every imitation required complete equality with the pattern.

Vers. 3–5.—While from iv. 25 to this point Paul has recommended duties toward *others*, he now (vers. 3–20) addresses himself to duties toward ourselves. His exhortations relate collectively to the warning against fleshly lusts and sensual enjoyments, with which a holy enjoyment and spiritual gladness are contrasted as worthy of the Christian (vers. 18–20). This series of exhortations (vers. 7–14) is interrupted by a new comparison of heathenism with Christianity, in which the former is characterized as the element of darkness, the latter as the element of light. But the comprehension of the train of thought in this section depends entirely on the interpretation of the expression *πλεονεξία, πλεονέκτης*. If it denotes "covetousness, avarice," the exhortations do not confine themselves to fleshly sins. But as everything else in this section admits of being referred to these, and as it is only on the assumption that Paul means to treat of them here, that verse 18 is fitly combined with what precedes, and as we have been already (at iv. 19) obliged to take *πλεονεξία* = pampering of the flesh, that meaning seems to be required *here* also. But the addition in verse 4, *ὅς ἐστιν εἰδωλολάτρης, who is an idolater* (for which Lachmann without any sufficient reason reads *ὅ*), compared with Col. iii. 5, *πλεονεξία ἥτις ἐστὶν εἰδωλολατρεία*, seems to make the assumption doubtful. For this limiting term seems to involve a reference to Mammon, as the god of this world, which would favour the acceptation of *πλεονεξία* in its proper sense of "covetousness." Harless attempts to avoid this difficulty by referring *ὅς* not to the last preceding substantive merely, but to all together, so that all the above-named phases of sin would be called idolatry. But this seems to me arbitrary. It is more natural to suppose that Paul takes *πλεονεξία*, in the sense of "carnal desire of enjoyment," as idolatry, because he, as Phil. iii. 19 shews, sees in it a deifying of the belly, *ὧν ὁ θεὸς ἡ κοιλία*. Paul takes the sins of lust first as consequences of the pampering of the flesh (Rom. xiii. 14). Add to this that, in Col. iii. 5, too, *πλεονεξία* is ranked among sins of a carnal nature,

and may thus be very properly taken there in the same way as here. (See also 1 Thess. iv. 5.)

Paul now represents all carnal-mindedness, in word or deed, as unworthy of the Christian; unholy things do not become saints; the kingdom of God, the fellowship of the saints, permits nothing unholy in it. But of course the doctrine that carnal living excludes from the kingdom of God is not to be understood as implying that no one who ever committed a carnal sin can enter into the kingdom of God; the very readers of Paul's epistle had previously lived as heathens (ver. 8). It is rather meant to declare that without thorough conversion and purification from such things, no one can be in the holy kingdom of God. (In ver. 3 the *μηδὲ ὀνομαζέσθω ἐν ὑμῖν, i. e., ἐν μέσῳ ὑμῶν*, forms a contrast with the outward act. Such carnal sins are to be wholly unheard of among Christians, not even known by name.—In ver. 4 *αἰσχρότης* is, in its combination with *μωρολογία*, and from Col. iii. 8, where *αἰσχρολογία* is mentioned, to be understood of indecency in language.—Μωρολογία, which is found here only, means by itself only *stultiloquium, ubi risus captatur, etiam sine sale*, as Bengel interprets. But the context gives to the expression a predominant reference to discourses in which double-entendres are introduced.—Near akin is *εὐτραπελία* also, which, in like manner, is found nowhere in the New Testament but here. It comes from *εὐτράπελος*, one who can turn skilfully; hence *lepidus, facetus*. The substantive is used in the meaning *scurrilitas in dicendo*, which is also wont to take especial pleasure in lascivious talk. Plautus characterizes the Ephesians as especially tempted in this respect. [Miles glorios. iii. 1.] To the *im*pure use of speech Paul places in opposition the *pure* and holy use of it in prayer.—In ver. 5 the reading *ἴστε* is, according to the view of all more modern critics, decidedly to be preferred to the *ἔστε* of the *text. rec.* The conjunction of the two kindred expressions strengthens the idea of knowledge: "you surely know of your own knowledge that," etc. We have at the close of the verse the singular phrase *βασιλεία τοῦ Χριστοῦ καὶ Θεοῦ*. The reading *Θεοῦ καὶ Χριστοῦ* in F.G. is, we may suppose, to be explained merely from the notion that God must be named *before* Christ. The name *βασιλεία τοῦ Χριστοῦ* occasions no difficulty, for although in most instances by far *βασιλεία τοῦ Θεοῦ* stands, still *τοῦ Χριστοῦ* also is found, *e. g.*, 2 Tim. iv. 1; Matth. xvi. 28. And even if it were not found in the New Testament, still the fact that Christ is the King of the kingdom of God, that the Father has handed the dominion over to him (1 Cor. xv. 27), would in itself abundantly vindicate the expression. Even among the Rabbis the kingdom of God is therefore called מַלְכוּת שָׁמַיִם. The only difficulty lies in the addition *καὶ Θεοῦ*. That Paul meant to characterize Christ as God in opposition to the false gods is improbable, because then we may

suppose τοῦ Χριστοῦ Θεοῦ would have been written. The omitted article before Θεοῦ, therefore, lends no support to this view, because Θεός frequently stands without the article, and no accurate distinction is here intended between Christ and God. It would seem most correct to regard καὶ Θεοῦ as characterizing more definitely the ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ, in this sense: "in the kingdom of Christ, which is also the kingdom of God." Paul adds this statement in order to direct observation to the holiness of the kingdom in which God, the author of all holiness, reigns. Compare the parallel passages, Rev. xi. 15, xii. 10.)

Vers. 6, 7.—With the kingdom of God and the salvation in it, God's wrath is further contrasted. This falls on the unbelieving, not merely in *future* punishments, but also, as Rom. i. shews, even *on earth*. They are, therefore, not merely shut out from the kingdom of God, but they also fall into Gehenna. Paul therefore warns his readers against community with them, for *that* also brings with it a like fate.—Only the μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις, *let no one deceive you with vain words*, which points to deceivers, is significant here. Among Gentiles we cannot, of course, imagine them, for Christians were, as such, separated from them. Paul must have meant thoughtless-minded persons among the Christians themselves, who, we may suppose, were led by antinomian ideas to the notion that such carnal sins were less blameable, and who, therefore, abused the Christian doctrine of freedom as a cloak for their wickedness. The passage, Col. ii. 8, respecting philosophy and vain deceit (κενὴ ἀπάτη), cannot be compared here, for it relates to persons of a scrupulous, ascetic tendency (Col. ii. 20, seq.) But here, too, there is no intimation that such false teachers were in the churches to which Paul writes; he seems only to warn them against such as will come there. (Ver. 6. Compare the parallel passage, Col. iii. 5. On υἱοὶ τῆς ἀπειθείας see at Eph. ii. 2. The expression denotes, in the first place, the Gentiles who practised such vices in the mass; but, secondly, all those, too, who let themselves be led into such sins. Ver. 7. On συμμέτοχος, see iii. 6.)

Vers. 8–11.—That communion with those who walk carnally must be put an end to, Paul deduces from the contrast of his readers' present state with their previous one. They were, as Gentiles, darkness, *i. e.*, they belonged to the element of darkness and to its prince, as they now are light and belong to the Lord of light, through communion with him, the original light. (John i. 4.) Hence follows the necessity of walking as children of the light, *i. e.*, of producing fruits of the light, and to that end of carefully searching what the Lord's will is. (Comp. vers. 15, 17.) Darkness, on the other hand, is represented as the element which is incapable of producing fruits. What it produces is only deceitful show. In 1 Thess. v. 4, seq., is

found a parallel entirely similar between light and darkness, and those who belong to them. See also 2 Cor. vi. 14. (Ver. 8. On *τέκνα φωτός* see at 1 Thess. v. 5.—The participle *δοκιμάζοντες* connects itself with *περιπατεῖτε*, so that a colon cannot stand after the verb. The parenthetical clause, *ὁ γὰρ καρπὸς τοῦ φωτὸς, κ. τ. λ.*, would seem especially to form the antithesis to the "deceiving with vain words," on which account also *ἀγαθωσύνη, δικαιοσύνη*, and *ἀλήθεια* are named, and not such virtues as form the antithesis to *πορνεία, κ. τ. λ.*, in ver. 3.—The reading *φωτός*, in ver. 9, is, on extrinsic and intrinsic grounds, to be preferred to the reading of the *text. rec.* (*πνεύματος*), which we may suppose to be a gloss from Gal. v. 22.—On *ἀγαθωσύνη* see Rom. xv. 14; Gal. v. 22; 2 Thess. i. 11.—Ver. 11. The *ἔργα σκότους* are those named in ver. 3, seq. But the epithet *ἀκάρποις* surprised even the copyists; it was therefore arbitrarily altered into *ἀκαθάρτοις* or *ἀτάκτοις*. For *wicked* works seem to be equally fruits too, only fruits of *darkness*. [Comp. Matth. vii. 17.] But *ἄκαρπος* means not only "without fruit, unfruitful," but also "useless, fruitless." That which darkness produces is merely, therefore, to be designated as something which does not deserve the name of a fruit, which has only its appearance, without the reality. Light alone has real power of production; it alone can create works which bear in them the eternal luminous nature, and follow him who accomplishes them into eternity, Rev. xiv. 13.)

Ver. 12.—The last words of ver. 11, *μᾶλλον δὲ καὶ ἐλέγχετε, but rather also reprove them*, form the transition to ver. 12; the *γάρ* connects itself with them. The *μᾶλλον δὲ καὶ ἐλέγχειν* forms a climax to *μὴ συγκοινωνεῖν*, "not only have no part in such works of darkness, but rather, on the contrary, even rebuke them as children of the light," *dictis et factis luce dignis*, as Bengel expresses himself. While, therefore, *συγκοινωνεῖν* indicates a sinking down to the Gentile level, *ἐλέγχειν* supposes a raising of the Gentiles, and of those who are similar to them, to the Christian standard. It is, therefore, not a mere declaration that those things are disgraceful, without any effect on the sinner, but *ἐλέγχειν* involves the conviction of the sinner; it is "to convince by rebuke, to work the conversion of." But how does ver. 12 unite itself to this with its particle *γάρ*, which assigns a reason for what precedes? The words *τὰ κρυφῇ γινόμενα ὑπ' αὐτῶν* are = *ἔργοις τοῦ σκότους* in ver. 11; they do not mean to declare that it is not and cannot be known what they do, because it is done secretly (for the apostle both here and in Rom. i. openly declares what they do); but only to designate the actions as shunning the light, as such that the conscience of the very persons who do them condemns them. The following words, *αἰσχρόν ἐστι καὶ λέγειν*, express the enormity of these scandalous vices; "it is disgraceful not only to *commit* such things, but even to

express them; they are too filthy even to be spoken of." This thought connects itself, through γάρ, in a manner perfectly natural, with the μᾶλλον δὲ καὶ ἐλέγχετε, founding the necessity for the rebuke on the magnitude of the offences: "rather rebuke them even, for their sin is so great that they urgently need awaking out of their dark sleep of sin" (ver. 14). The magnitude of the sin is thus meant to move pity in the hearts of believers, and *that* is to incite them to save the lost ones.

Harless makes γάρ depend on μὴ συγκοινωνεῖτε, and refers only ver. 13 to ἐλέγχετε; but this overleaping the verb which stands last, and introducing the entire succeeding discussion, is utterly without support. Meier's interpretation is also to be designated as entirely erroneous. He understands λέγειν of "the mere indifferent speaking and recounting such secretly-committed vices, which is of itself also infamous and low." This indifferent relating he would have to form a contrast with ἐλέγχειν, "the openly blaming to one's face." But the passage does not contain the slightest intimation that Paul intended a contrast between λέγειν and ἐλέγχειν.

Ver. 13.—But the main difficulty in this passage has been found in verse 13, the proverb-like conciseness of which no doubt involves a certain obscurity;* however, if we have rightly defined ἐλέγχειν, what *follows* links itself naturally with the foregoing. Paul intends now partly to describe more accurately the influence of the ἐλέγχειν in the salvation of the sinner, partly to represent it as secured in its success, and this by applying to it the contrast of light and darkness commenced at ver. 8. Light, as the Divine element of life, he designates as the principle which illumines darkness with all that is done in it, *i. e.*, which manifests it in its nature and frightful form; but at the same time also light, by its creative power, metamorphoses darkness and its works, and makes them light themselves. It follows then from this that light alone is the true *reality* which has the power to scare and dissipate darkness into its nothingness; therefore, where light is, as in believers (ver. 8, φῶς ἐν κυρίῳ), there is also the certainty of victory over darkness, if they only dare to rebuke it. Thus then the διὸ λέγει ἔγειρε, κ. τ. λ., in verse 14 is closely united with what precedes, for the rousing voice ἔγειρε, *ἀνάστα, awake, arise,* is exactly the ἐλέγχειν recommended to the faithful by the appostle in verse 11, and the illumination, which Christ performs, is = to the being manifested by the light (ὑπὸ τοῦ φωτὸς φανεροῦσθαι) in verse 13.

Now if, after this statement of the general connexion, we consider details, it is, first of all, clear that τὰ δὲ πάντα ἐλεγχόμενα refers back to the ἔργα σκότους, τὰ κρυφῇ γινόμενα, so that the sense is this:

* Kuinoel's dissertation on Eph. v. 6–14 in Velthusen's, Kuinoel's, and Ruperti's Collection of Theol. Essays, vol. iii. pp. 173, seq.

"but if all these things are reproved, they will be illuminated by the light, and made manifest in their nature." The peculiarity of this passage consists in the circumstance that Paul does not adhere to the term φανεροῦσθαι merely in the idea of "being illuminated, and by that means made manifest in their nature;" but conceives evil's being illuminated as at the same time a metamorphosis of evil into the nature of the light. To the interpreter who overlooks this, the following words, "for whatever is made manifest is light" (πᾶν γὰρ τὸ φανερούμενον φῶς ἐστι), must be inexplicable. He is tempted to take φανερούμενον as middle, and to understand the clause thus: "for the light is the element which makes all manifest." But it is against this interpretation, first, that just before φανεροῦται is used *passively*, and the same word can scarcely immediately after be taken as *middle;* second, that φῶς as the element of light would require the article; lastly, that the position of πᾶν renders it necessarily the subject, and φῶς the predicate; were φῶς the subject, the words would at least have to be placed thus: φῶς τὸ πᾶν φανερούμενόν ἐστι. The words must, therefore, be taken, "for all things which are illuminated by the light are themselves light." The thought is unquestionably remarkable; for it might be said that light by no means always exercises that transforming agency. A sinner can be reproved by the light without admitting it into his heart, and changing his life; thus, to particularize, at God's judgment-seat the devil and all the wicked are reproved by the light, without still becoming light. Paul, no doubt, was led to this application of φανεροῦσθαι by verse 8, where it is said that Christians, who were darkness, are now light in the Lord; so, he means to say, can those too who are still darkness, and perform works of darkness, through the light in you be made light, be enlightened.

Ver. 14.—The sentiment of ver. 14 is most intimately connected with the above: wherefore (because success cannot be wanting to the influence of light on darkness) the Scriptures (Isaiah lx. 1) also summon us to awake from sleep and rise up from death, both of which Christ performs through his illumination. For sleep and death are figures, which, from the nature of the case, coincide with the idea of darkness in its figurative sense. (See on 1 Thess. v. 5, seq.) But a difficulty was found in ver. 14, inasmuch as the formula διὸ λέγει, scil. ἡ γραφή, is usually employed in Scripture quotations. (See iv. 8.) But this exact passage is found nowhere in the Old Testament. It was assumed then that Paul either used here an apocryphal work, or borrowed the words from some Christian hymn; this last view, which Theodoret had already proposed, was approved by Michaelis, Storr, Flatt, and others. But the formula διὸ λέγει would scarcely have been used for such utterances of uncanonical writings. Rhenferd insisted that Paul here referred to a saying of

Christ's which had been preserved by mere oral tradition, such as are mentioned Acts xx. 35; but certainly the phrase *καὶ ἐπιφαύσει σοι ὁ Χριστός* does not suit that view. But all these propositions are unnecessary, as it can be proved that Isaiah lx. 1 contains the fundamental ideas of this passage, which are only quoted by Paul freely, according to his custom, and inserted into the context of his discourse. The Hebrew words are, קוּמִי אוֹרִי כִּי־בָא אוֹרֵךְ וּכְבוֹד יְהוָה עָלַיִךְ זָרָח. The LXX. have translated those words, *φωτίζου, φωτίζου, Ἰερουσαλὴμ, ἥκει γάρ σου τὸ φῶς καὶ ἡ δόξα κυρίου ἐπὶ σὲ ἀνατέταλκεν.* With all its difference in form, our passage corresponds with the above very well in idea, as is convincingly shewn by Harless ad h. l.—(On the form *ἀνάστα* see Winer's Gr. § xiv. 1.—A.B.D.E.F.G. have *ἔγειραι* instead of *ἔγειρε*, and it is perhaps with Lachmann to be preferred. But Fritzsche [in Marc. p. 55, seq.] defends *ἔγειρε*. On the form *ἐπιφαύσει* see Winer's Gr. § xv. p. 82. The readings *ἐπιψαύσει σοι ὁ Χριστός*, and *ἐπιψαύσεις τοῦ Χριστοῦ*, which latter one D. supports, seem to owe their origin solely to the copyists; the metaphor of the light imperatively requires *ἐπιφαύσει*. Comp. 2 Peter i. 19.)

Vers. 15, 16.—After this, Paul again resumes the above exhortation (ver. 8), and summons his readers to a circumspect walk, which appreciates the relations of things, and therein shews wisdom. (Comp. the parallel passage Col. iv. 5, where the further subordinate definition *πρὸς τοὺς ἔξω* is added, which, according to the context of the whole passage [see vers. 6, 7], must here too be supplied.) There we find too the phrase *ἐξαγοραζόμενοι τὸν καιρόν*, which Luther with evident incorrectness translates, "adapt yourselves to the time." *That* acceptation also, which understands it of the diligent use of time, is inapposite, for then *ὅτι αἱ ἡμέραι πονηραί εἰσι* could not follow; the *shortness* of life on earth would rather need to be insisted on. The days are called evil (in the first instance those of the then time, in the more extended sense of the whole *αἰὼν οὗτος*, in which sin has dominion), because of the manifold temptations which beset the believer. With regard to these *ἐξαγοράζειν τὸν καιρόν* can be referred only to the provident, prudent use of circumstances for the salvation of one's self and of others. Beza has already correctly observed, that the phrase is taken from the figure of a provident merchant who uses everything for his ends. The parable in Luke xvi. 1, seq., also recommends this prudence. (Ver. 16. On the phrase *ἡμέραι πονηραί* see vi. 13; Ps. xlix. 5; Prov. xv. 15.)

Vers. 17, 18.—Therefore, continues Paul (viz., because the time is evil), be not *ἄφρονες*. That *ἄφρονες* is not = *ἄσοφοι* is self-evident; they differ as *σοφία* and *σύνεσις* or *φρόνησις*. (See at i. 8.) Here the *σύνεσις* is designated as that which searches out God's will, and at the same time also follows it, which gives as the characteristic sign of its opposite *ἀφροσύνη*, the following one's own will and one's own

desires. In the same way, piety is in the Old Testament treated as true prudence, godlessness, on the contrary, as folly. *Μεθύσκεσθαι οἴνῳ, being drunk with wine,* is put by synecdoche for all the modes of gratifying one's own lusts (*πλεονεξία*, ver. 3), as appears by the addition *ἐν ᾧ ἐστιν ἀσωτία, in which is riotous excess.* Pampering of the flesh bears in itself all other moral errors, especially the sins of lust, because it invests the flesh with dominion, and brings the *νοῦς* into a servile relation. Paul insists here on that form of sin in particular, in order to make more marked the contrast with the *πληροῦσθαι ἐν πνεύματι, being filled with the Spirit.* Man in his *ματαιότης τοῦ νοός* (iv. 18) feels the want of a strengthening through spiritual influences from without; instead of seeking for these in the Holy Spirit, he in his blindness has recourse to the *natural* spirit, *i. e.*, to wine and strong drinks. Hence under the legal economy, the Old Testament, in the institution of the Nazarenes, recommends abstinence from wine and strong drinks, in order to preserve the soul free from all merely *natural* spiritual influences, and by that means to make it more susceptible of the operations of the *Divine* Spirit. (Comp. Numbers vi. 1, seq.) The context by no means indicates any *special* references in this exhortation; "be not drunk with wine," *e. g.*, to abuses at the Agapæ, as they are reproved at 1 Cor. xi. 21 (a supposition which Koppe and Holzhausen defend). (The reading *συνίετε* for *συνιέντες*, which Lachmann has admitted, on the authority of A.B., is to be considered as a mere facilitating correction.—Ἀσωτία is found Tit. i. 6; 1 Pet. iv. 4; *ἀσώτως* Luke xv. 13, in the meaning of *vita luxuriosa*, a loose, dissipated life. The Spirit, with which the believer is to be filled, is of course the Holy Spirit, not *his own;* the addition *ἁγίῳ*, however, which some *minusculi* have, is spurious.)

Vers. 19, 20.—In conclusion, Paul names, as effects of the being filled with the Holy Ghost and the spiritual joy proceeding therefrom, the public adoration of God in songs of praise, the purport of which is thanksgiving to God in Christ's name. No doubt, the implied contrast which this spiritual joy, bursting forth into songs of praise, forms with the carnal joy which is wont to prevail at worldly banquets, where the *μεθύσκεσθαι οἴνῳ* takes place, floated before Paul's mind here. In ver. 19, however, the *λαλοῦντες ἑαυτοῖς, speaking to one another,* forms an antithesis with the *ᾄδοντες* and *ψάλλοντες ἐν τῇ καρδίᾳ, singing and making melody in the heart.* The *former* denotes the *public* adoration of God in the religious assemblies, the *latter* the *silent inward* communion with God in the heart. We see, therefore, from this passage, that even in the apostle's time singing was an element of Divine worship. According to 1 Cor. xiv. 15, seq., the speaking with tongues also manifested itself in a poetical shape, and the improvised poems seem to have been

immediately delivered in musical measures. (See the details in the Comm. on 1 Cor. xiv.) Thus Pliny too relates (Ep. x. 96) of the Christians: carmen Christo quasi Deo dicunt secum invicem. Unfortunately, of that primeval Christian poetry there has been next to nothing preserved; only under the name of Clemens of Alexandria a hymn of, perhaps, primeval date has survived, which I have had printed. (See my Monum. Hist. Eccl., vol. 1, p. 279, seq.) That assemblies for public worship are here spoken of is likewise shewn by the parallel passage Col. iii. 16, 17, in which teaching, properly so called, is put forward in the words: *ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτούς, in all wisdom teaching*, etc. Böhmer finds in those words an indication of the universal priesthood of the first Christians; but the *διδάσκειν* and *νουθετεῖν ἑαυτούς, i. e., ἀλλήλους*, does not exclude order in the form of instruction which required appointed teachers. See the details on this point in the interpretation of the pastoral epistles. As to the synonyms *ψαλμός, ὕμνος, ᾠδή*, the first properly denotes every song performed with a musical accompaniment. It is, however, highly improbable that in the congregations of the primitive church instrumental accompaniments to the singing were already used; *ψαλμοί* are probably here the Psalms of the Old Testament, which passed from the synagogue into the church-service. *Ὕμνος* is every song, the main contents of which are praise of and thanks to God, therefore a song of praise; *ᾠδή*, on the contrary, may equally have another purport; the epithet *πνευματικός* defines the songs here meant, as such as are of genuine religious purport. The same terms are also found in the parallel passage, Col. iii. 16. The reading *καρδίαις* has probably intruded itself into the text here from Colossians, though *there* too *καρδίᾳ* is found altered from this passage in some MSS. The peculiar addition, *ἐν χάριτι* (Col. iii. 16), is not to be referred to the charm of the song (for it is *ἐν ταῖς καρδίαις*, therefore purely inward), but to the grateful feeling of the believer.—*Ἀιδειν καὶ ψάλλειν* is to be taken collectively as denoting inward spiritual joy.—In ver. 20 *ὑπὲρ πάντων* is to be taken as neuter, "for all that befalls you, whether good or evil." The discourse here is not of prayer for others. On the formula *ἐν ὀνόματι*, = בְּשֵׁם, see at Matth. xxi. 9, xxiii. 39; John ix. 13. —On *τῷ Θεῷ καὶ πατρί* see i. 3. Col. iii. 17 adds further: *τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ*, as every prayer is rendered acceptable to God the Father through Christ.

§ 6. PRECEPTS FOR THE MARRIED STATE AND THE FAMILY.

(v. 21—vi. 9.)

Paul comes now, in the progress of his exhortations, to marriage, on which he expresses himself at length (vers. 21–33), and that by drawing a parallel between the relation of Christ and the church and that of man and wife. To the consideration of marriage are further annexed moral exhortations, which have for their object the various relations of families, particularly the relations of children and parents, of servants and masters, which exhortations are contained in vi. 1–9. The common link by which these ethical precepts are held together is the idea of subordination, of obedience. As Paul wishes above all to bring this home to his readers in its vast importance, he always begins his representation with the party bound to obedience (ver. 22 with the wives, vi. 1 with the children, vi. 5 with the servants), and then first introduces the other side of the subject, viz., that those who are charged with authority are to exercise it in a mild and religious temper. (In verse 25 husbands are exhorted, vi. 4 fathers, vi. 9 masters.) This discussion on marriage, finally (v. 21–33), is, along with 1 Cor. vii., the leading passage on this important institution, which includes in equal measure the elements of church and state. *There* (1 Cor. vii.), however, marriage is treated of rather in its *actual* appearance as more or less out of conformity with its *ideal*; here, on the contrary, it is conceived altogether in its ideal dignity, as the copy of that spiritual marriage formed by Christ and the church.

Vers. 21, 22.—Whether ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ (verse 21) is to be referred to what precedes or what follows, seems doubtful. In the former case it must, with λαλοῦντες and the other participles in verses 19, 20, depend on πληροῦσθε ἐν πνεύματι (verse 18); so Winer (Gr., § 45, 6, p. 314) and Lachmann. But, first, we scarcely see how the exhortation to subordination can be introduced into the summons to spiritual joy, and, secondly, the τῷ Θεῷ καὶ πατρί forms clearly the conclusion of the preceding discussion, so that another participle cannot possibly be joined on. But, if it be united with what follows, its position at the beginning seems unnatural. For the supposition of Calvin, Koppe, Flatt, and others, that the participle stands for the imperative, is grammatically inadmissible. Its connexion with what follows is made still more difficult by the uncertainty of the reading in verse 22.—B. leaves ὑποτάσσεσθε out altogether; D.E.F.G. have it before τοῖς ἰδίοις. On the other hand, A. 17, 57, and other inferior critical au-

thorities, have ὑποτασσέσθωσαν. However, all these deviations seem to have arisen only through the difficulty of ὑποτασσόμενοι (verse 21). Probably the case stands thus with the passage: verse 21 declares the principle of subordination quite comprehensively for all the relations which are afterwards treated of singly, to which then, first, in verse 22, the exhortation to married women is subjoined. Thus the participle ὑποτασσόμενοι is most simply explained in accordance with the context by the assumption of an ellipsis: "all believers are subordinate one to another in the fear of Christ."—The limiting clause ἐν φόβῳ Χριστοῦ excludes all slavish fear; the fear of Christ is the tender timidity that follows in the train of love. (Cf. verse 33.) Finally, the reading Χριστοῦ is guaranteed by A.B.D.E.F.G., and is no doubt preferable to the readings Θεοῦ, κυρίου, Ἰησοῦ. To exclude all severity, ver. 22 adds ὡς τῷ κυρίῳ, for which the parallel passage Col. iii. 18 has ὡς ἀνῆκεν ἐν κυρίῳ. Wives are, therefore, to be subject not to their husbands as such, but to God's ordinance in the institution of marriage; just as the Christian in his relation to government serves not man, but the ordinance of God, of which men are the representatives. Finally, the addition ἰδίοις cannot with Meier be referred to the right of property, which, according to the view of the whole ancient world, the husband had over the wife; the following representation does not imply such a conception of marriage. Men are designated by it as *married* men. (See the passages quoted by Harless at p. 490.)

Vers. 23, 24.—The necessity of this subordination of the wife to the husband is deduced from the divinely ordained relation of the two parties to each other. The man is the head, *i. e.*, the directing, determining power of the wife, as Christ is of the church. (See on 1 Cor. xi. 3, seq.; Eph. i. 22, iv. 15.) As, therefore, the latter is subject to Christ, consequently is determined and guided in its will by him, so the wife by the husband. All idle dreams of an anticipated emancipation of women are annihilated by this energetic declaration of Paul. With these dreams must also be reckoned Rückert's (ad h. l.) supposing that in this declaration of Paul, as to the relation of the wife towards her husband, there is expressed a remnant of still unsubdued Judaism in him, as if *that* alone, not God's ordinance, had introduced the subjection of the wife to her husband. Only the ἐν παντί, *in everything*, scil. ὑποτασσέσθωσαν, might be viewed as an exaggeration. The church is, it is true, subject to Christ absolutely in everything, because only *holy* claims on her proceed from him; but the husband, as being a sinner, cannot require of his wife obedience to *unholy* demands. Nor is this the apostle's meaning. As the unconditional command to obey those in authority (see on Rom. xiii. 1) involves of course the condition that those in authority enjoin nothing against God's commandments, and

therefore the law "to obey God more than men" always has precedence of all others, so also here. Precisely because wives are to be subject to their husbands *as to the Lord*, they cannot obey their husbands against the Lord's will. But, as Paul has *Christian* marriages in view, it was needless to insist particularly on that self-evident restriction. Undoubtedly, however, the commandment relates not to *kind* husbands only, but also to the *unreasonable* and *wayward*; as long as the demands of the husband keep within the domain of things morally indifferent—contravene no objective Divine commands—it is the wife's duty to obey them. The clause *αὐτὸς σωτὴρ τοῦ σώματος*, with *ἀλλά* following, alone requires particular notice in these verses. For, that in this clause *καί* and *ἐστί* are, with Lachmann, to be erased, the MSS. A.B.D.E.F.G. decidedly prove; but certainly *ἐστί* must be *supplied*. The main question, however, is: what is the object of the entire observation which seems to interrupt the connexion, and how is this strange-seeming *ἀλλά* to be taken? Harless (p. 488, seq.) thinks that Paul, in the entire section down to ver. 33, "shews himself controlled by a double purpose." He intends, according to Harless, to give instruction not merely on the relation of man and wife, but also on that of Christ to the church, without however asserting between the two an absolute parallel. Harless accordingly takes *ἀλλά* (ver. 24) and *πλήν* (ver. 33) as particles used to recall the reader from a digression to the main subject. But although this seems quite suitable in the case of *πλήν*, in ver. 33, because the thought in ver. 32 manifestly interrupts the parallel, yet the clause *αὐτὸς σωτὴρ τοῦ σώματος* can scarcely be taken as a digression. Why this observation, that Christ is the Saviour of his body, if it is to be supposed a digression, as it was already known to the readers from i. 22, and why, after this rhapsodical digression, a formal resumption of the main subject with an *ἀλλά*? Winer (Gr., § 53, 10, 1) has correctly explained the conjunction *ἀλλά* in this connexion. *Ἀλλά* here simply introduces the proof drawn from what precedes. In ver. 23 it was said, "the husband is the head of the wife, as Christ is the head of the church." Now from this parallel the apostle *infers* the necessity of the subordination of the wife; "but, as the church is subject unto Christ, so now must wives also be subject to their husbands." Only, we must supply here not *ὑποτάσσονται*, but *ὑποτασσέσθωσαν*; from the actual subordination of the church to Christ, Paul deduces the obligation of the subordination of the wife to her husband. According to this, then, the clause *αὐτὸς σωτὴρ τοῦ σώματος* appears by no means as a digression, but merely as an apposition to *κεφαλὴ τῆς ἐκκλησίας*, which has the sole object of setting forth Christ more clearly as *κεφαλή*, by denoting the church as the *σῶμα* which he gov-

erns. (In ver. 24 *ἰδίοις* is decidedly spurious, and is erased from the text by the better critics.)

Vers. 25, 26.—After this exhortation to wives, Paul subjoins the one to husbands (comp. Col. iii. 19), on their side, not to abuse their power, but to love their wives, and that so as Christ loves the church, *i. e.*, in self-devoting, self-*sacrificing* love, which had for its object the sanctification of the church. This self-sacrificing, sanctifying love, Paul requires of husbands also in marriage. (See ver. 28, *οὕτως* [*i. e.*, as Christ's sanctifying work was before described] *ὀφείλουσιν, κ. τ. λ.*)

It might be said that surely the wife also is to practise this self-sacrificing, sanctifying conduct towards her husband; but from the normal position of the sexes the positive influence must always proceed from the man; and therefore the exhortation finds its appropriate place *here*, not in depicting the relation of the wife to her husband. It is finally self-evident, and inherent in the nature of such a parallel, in which every trait does not accurately fit, that the separate expressions have each their bearing, indeed, but must not be pressed. Thus, while it is said of Christ: *ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς*, "He gave himself up to death as a *vicarious sacrifice* for her;" in reference to marriage, Paul would have understood by this merely a love capable of self-sacrifice even unto death. So *καθαρίσας τῷ λουτρῷ τοῦ ὕδατος* refers, in the case of Christ, to baptism, and the new birth effected by it; in reference to marriage, it merely designates love bent upon moral purification. To refer this language to the Jewish custom of the bathing of the bride before the nuptial night, reduces it to insipidity. *Still less* can a *digression* be supposed here; the essential ideas, so far as they can be referred to marriage, are, in Paul's purpose, to apply to *it* also, so far as they are applicable. The closing words alone of ver. 26 require a particular consideration. In the combination *ἵνα αὐτὴν ἁγιάσῃ καθαρίσας* we are to take *ἁγιάζειν* as a consequence of *καθαρίζειν*: "that he may sanctify her, after he had previously purified her by the bath," *i. e.*, baptism (comp. Tit. iii. 5, where baptism is called *λοῦτρον παλιγγενεσίας*). But the explanation of *ἐν ῥήματι* is uncertain. Most of the interpretations exhibit themselves as false at the first glance; *e. g.*, that of Koppe, which unites *ἐν ῥήματι ἵνα*, which, as he thought, stands for the Hebrew עַל דְּבַר אֲשֶׁר, which phrase, however, is never so rendered by the LXX. Again, its *position* forbids our uniting it with *ἁγιάσῃ*; otherwise the analogy of *ἁγιάζειν ἐν ἀληθείᾳ* (cf. John xvii. 7) would warrant the combination. It can be joined only with *λουτρὸν τοῦ ὕδατος*. In this connexion it has been usually referred either to the ordinance of Christ in the institution of baptism, by which the bath receives its purifying power, or to the word of reconciliation and forgiveness of sins. But in both relations the article could scarcely be wanting before

ῥήματι, as, according to them, Paul would have had a definite word in his mind. Ἐν *ῥήματι* rather stands here equivalent in sense to *ἐν πνεύματι* (ii. 22), intimating that baptism is no *mere bath*, but a bath *in the Word*, *i. e.*, one by which man is born again of water and of the Spirit (John iii. 5). Thus, in 1 Pet. i. 23; James i. 18, the Word of God is represented as the seed of the new birth. Ῥῆμα accordingly is here, as in Heb. i. 3, xi. 3, a designation of the Divine power and efficacy in general, which, from its nature, must be a spiritual one. But in Christianity the Word does not appear in the indeterminate form of universal spiritual efficacy, as in the creation, but the Spirit manifests himself only in the Word of Truth, which is in Christ. On this union of the Spirit with the Word of Christ, nay, on their respective identity, see particulars at vi. 17.

Ver. 27.—The idea of the *ἵνα ἁγιάσῃ* is further carried out and described in its results. Christ wishes to present the church for himself, *i. e.*, for his joy and glory, in splendour and without spot. In portraying the spotless beauty Paul plainly has in view the image of the bride; for a proof that we have here not to do with a digression. As Christ purifies and cleanses the church, so likewise a faithful husband wishes to deliver his wife from every moral stain. (On *παριστάνειν*, in such a combination, see at Rom. vi. 13, xii. 1; 2 Cor. xi. 2; Col. i. 22.—A.B.D.E.F.G. read *αὐτός* for *αὐτήν*, whence Griesbach and Lachmann have properly received it into the text.—Σπῖλος is found nowhere again but at 2 Pet. ii. 13.—Ῥυτίς does not occur again in the New Testament.)

Vers. 28, 29.—This description of the love of Christ is applied to the love which the husband owes to his wife. Οὕτως *thus* refers back to what precedes, embracing the two points of self-sacrifice and of sanctification; neither can be wanting in a really Christian marriage, in which love rests not merely on a sensual attachment, but is to have a moral basis. This retrospective reference shews clearly that vers. 26, 27 contain no digression; Paul refers the individual traits of the love of Christ to marriage, of course so far as they are applicable to human conditions. But here a progress in the chain of argument is shewn in the fact that Paul will have the wife loved by her husband "as his own body." As the church is called Christ's body, thus also man and wife form an unity (ver. 31). But here the antithesis of "body" is not "spirit," but "head" (ver. 23), which is certainly the organ of the spirit; in ver. 33 *ὡς ἑαυτόν* stands directly. The intimateness of the connexion in a genuine marriage is therefore such that the wife is a part of self; "whoever loves his wife loves himself." As, therefore, care of the flesh naturally proceeds from self-love, thus too is it with the love of the husband, and with the relation of Christ to the church; the opposite of this, the want of love in the husband, is accordingly something *un*natural. Finally

"flesh" (σάρξ) in ver. 29 has by no means the subordinate idea of something sinful; σῶμα might have been indifferently employed; σάρξ is chosen merely to make the physical neediness of the σῶμα more apparent. It might seem, finally, that too much is asserted when it is said in ver. 29: οὐδείς ποτε, κ. τ. λ. Paul himself warns (Col. ii. 23) against false asceticism, which deprives the body of what is necessary for it. Meyerhoff (on the Ep. to the Colossians, p. 144) declares himself strongly on this point. He finds, without any foundation, in the whole section about marriage an attack upon false asceticism which rejected marriage, and in ver. 19 he lays a stress on ποτέ, and refers it to past ages under Heathenism. "*Then* no one did such a thing as hate his own flesh," with which we are to supply: "but some do *now*." This view of the passage requires no refutation; there is not the slightest trace of controversy in the whole comparison between the matrimonial relation and the relation of Christ to the church. Besides, there are found also before Christ, among Gentiles and Jews, traces of strict asceticism; although more rarely in the West, yet certainly in the East. We can only say, Paul makes the statement, οὐδεὶς γάρ ποτε ἐμίσησε τὴν ἑαυτοῦ σάρκα, thus generally, because cases of an opposite description are at bottom only aberrations of the mind; the love of one's own body and life is an essential natural instinct; it may, indeed, be led astray by false theories, but never annihilated.

Ver. 30.—In what follows Paul proves in detail that the unity of Christ with the church is not a merely figurative, metaphorical, nor even a purely spiritual one, but also a truly bodily one, and that too so that in it he has again before his eyes the comparison of marriage. The relation of Christ to the church is also described after Gen. ii. 23, which passage refers immediately to the relation of man and wife. Because the wife is taken from the man, and in marriage becomes one flesh with him (verse 31), the man in his wife loves himself; thus Christ also loves in the church his own body, since we are taken from him. This ἐκ τῆς σαρκὸς αὐτοῦ, κ. τ. λ., cannot, of course, be referred, as by Chrysostom, Augustine, and others, to Christ's incarnation, for it must have been said of that conversely: "He took on him our flesh and bone;" but to the imparting his glorified corporeity to believers through the communion of his flesh and blood. It is not primarily *spiritual* birth which is here mentioned; the *corporeal* aspect is both here and in verse 31 made too emphatically prominent; it is the self-communication of his Divine-human nature, by which Christ makes us his flesh and bone. He gives to his followers his flesh to eat, his blood to drink, ἐκτρέφει καὶ θάλπει τὴν ἐκκλησίαν. The reference of the phrase, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, *of his flesh and of his bones*, merely to the general idea of an inward communion, would leave the depth of

the sentiment of the absolutely unexhausted; Christ, who assumed our nature (John i. 14), changes us, in return, into himself (2 Pet. i. 4). The omission of *ἐκ τῆς σαρκὸς—ὀστέων αὐτοῦ* in A.B. can only be considered as an oversight; Lachmann has omitted them without sufficient grounds.

Ver. 31.—To the words from Gen. ii. 23 is immediately subjoined, with the omission of some words which were of no importance to Paul's argument, the following verse, Gen. ii. 24, which is quoted literally from the LXX., except that they read, instead of *ἀντὶ τούτου*, the equivalent formula *ἕνεκεν τούτου* = עַל־כֵּן, and instead of *προσκολληθήσεται πρός* they have the dative. The Greek here, as also in the LXX., deviates from the Hebrew text especially in giving *οἱ δύο*, while in the original text the words are: וְהָיוּ לְבָשָׂר אֶחָד. This emphatic mention of the *οἱ δύο* is considered as an establishment of monogamy, which is nowhere else in Scripture expressly enjoined. According to the context in Genesis the passage quoted refers to the relation of the sexes in marriage; as the woman was originally one with the man and is taken from his body, so too she again becomes one with him in marriage, and indeed not merely one *spirit*, which also happens in friendship, but also one *flesh*. Because, then, the unity is *original*, and the duality yearns to return again to unity, man will give up the most intimate ties even, in order to attain that unity. The exhortation to husbands to love their wives gains therefrom a powerful support; the object, for which the husband leaves father and mother, must also necessarily lay claim to his entire love. But as, both in what precedes and in what follows, the discourse is of the relation of Christ to the church, Paul's meaning seems to be, that that relation finds its analogy in *this* verse also. But how is this to be taken? That the love of the sexes, which has received its holy consecration from God the Lord in marriage, is a reflection and an echo of the eternal, holy love of the Son of God towards man—that therefore the attachment of the husband to his wife and their intimate conjunction into one flesh can be compared with the intimate, essential conjunction of the Son of God with the church into one unity—is clear enough, and proceeds unmistakably from the spirit of the whole parallel. But the leaving of one's father and mother can have no special reference here to the relation of Christ to the Chruch; for the only conceivable reference would be to his incarnation, and *that*, as has been already observed on ver. 30, is to be excluded here, because, according to it, Christ took on him *our* flesh and blood, not we *his*. The reference therefore, frequently made, of the *καταλείψει τὸν πατέρα καὶ τὴν μητέρα αὐτοῦ* to that leaving of the Father and of heaven, or of the upper Jerusalem (Gal. iv. 26), which took place in the incarnation of the Son of God, has no foundation in the entire scope of the ar-

gument. The reference of the citation to Christ and the church lies here in the last words only: *καὶ προσκολληθήσεται—σάρκα μίαν.* But the reference of these words, which relate primarily to union in marriage, extends, in its application to Christ and the church, beyond the idea of a merely *spiritual* union, as, even among the Fathers, Theodoret, in later times, Calvin, Beza, Calovius, Grotius, among the moderns, Holzhausen and Harless, have perceived. As we saw at ver. 20 that believers are of Christ's flesh and bone, because they were made partakers of his glorified corporeity; so here too the "one flesh" is to be understood with reference to the communication of Christ's flesh and blood to his followers. This his Divine human nature the Saviour imparts, it is true, in *faith* also (see on John vi. 45, seq.), but the most intense, most concentrated communication of it takes place at the Holy Communion. As, therefore, man and wife are, it is true, *always* one in love, but in the moments of matrimonial conjunction, in which the peculiar property of marriage consists, become one flesh in an *especial* sense; so too the church in the mass, and every congregation, as also every soul in it, is *constantly* one spirit with Christ, the head of the body—but in the moments of the Holy Supper the believing soul solemnizes the union with its Saviour in an entirely special sense, taking up his flesh and blood into itself, and along with it the germ of the immortal body, that Divine seed which does not permit one to sin (1 John iii. 9), from which the plant of the spiritual body grows up. It plainly proceeds from this interpretation that Paul does not conceive the relation of the glorified body to this mortal one, such that at the resurrection the former is instantaneously produced by a creative act of God (see at 1 Cor. xv. 52, where the *ἐν ῥιπῇ ὀφθαλμοῦ, in the twinkling of an eye,* refers only to the suddenness of the opening, not of the production); but the new body is, even while here below, built up through communion with the Saviour, and the imparting of his nature, in the mortal body; just as in Christ himself, even before his resurrection, the glorified body was in his mortal body, and at times shone through the latter (see at Matth. xvii. 1, seq.), was communicated to the disciples at the institution of the Lord's Supper, and finally, at the resurrection, came forth complete, swallowing up death in life.

Ver. 32.—Here now Paul breaks off the parallel, which he has carried through so nobly and profoundly, by breaking out into the exclamation: *τὸ μυστήριον τοῦτο μέγα ἐστίν, this is a great mystery,* upon the relation of Christ to the church, therefore to the exclusion of marriage. The language does not indeed mean to deny a mysterious element in marriage also; rather this is necessarily involved in the very fact of its comparison with such a mystery; but the words do not refer *primarily* to marriage. This suffices to shew

with what reason the Catholic divines find in this passage an argument for the assertion that marriage is a sacrament, with which expression the Vulgate, after the usage of the early Christians, translates the word μυστήριον. Now, if we refer the communion of Christ with the church, described in verse 31, to *spiritual* communion only, we cannot conceive for what reason Paul should use that strong expression, τὸ μυστήριον τοῦτο μέγα ἐστίν. On the other hand, the phrase is completely accounted for by our interpretation, which in fact regards the relation of Christ to the church as a continuous miraculous process of production of a higher glorified life. We see in it the creative action of God, which seems *outwardly* completed, *inwardly* advance, and in mysterious, deeply hidden operation build up the temple of glorified corporeity, and at the same time also the great collective temple of the new heaven and the new earth. If, in closing this remarkable section, we cast another glance at the whole comparison carried through in it, it is surely already contained, as to its fundamental idea, in the Old Testament, which often describes Jehovah's relation to the people of Israel as that of a bridegroom. (See Ps. xlv.; Isaiah liv. 5; Ezek. xiv. 1, seq.; Hosea ii. 16, seq., and the Song of Solomon.) The same image is found in the New Testament, in Matth. ix. 15; Mark ii. 19; Luke v. 34; John iii. 29; 2 Cor. xi. 2; Rev. xxii. 17. But it is peculiar to our passage that this parallel with marriage is expressly extended to the glorified corporeity also, and placed in connexion with the special feature of marriage, sexual union. Greatly as marriage thus appears consecrated; entirely unscriptural as appear all suspicions of it based on false asceticism; yet, on the other hand, it is comprehensible that these special references to the mysteries of marriage may be thought dangerous to meddle with. In such scruples we certainly find the reason of the phenomenon, that so many profound interpreters have hesitated to understand the parallel in all the latitude unmistakably implied by the words of the apostle. These scruples are explicable from that pollution of the imagination which renders a pure contemplation of such images rarely possible. In liturgical and homiletical usage, therefore, they should undoubtedly be employed with the utmost caution; but it is self-evident that a possible abuse should not deter the interpreter from exhibiting the comparison just as it is laid down in God's Word. Truth cannot shape and restrict itself according to the excitability of sin, but the latter is to be mastered and in God's might at last to be subdued by the former. To the pure all things are pure, and thus too says the mouth of the chastest of all the children of men: "He that hath the bride is the bridegroom; but the friend of the bridegroom, who stands (to wit, before the door of the bridal chamber) and hears him, rejoices greatly because of the bridegroom's

voice" (John iii. 29), in which words, just as here, the union of the bride and the bridegroom is an image for the communion of Christ and the church.

Ver. 33.—From the explanatory subordinate remark in verse 32 Paul returns with πλήν to the discussion, and in conclusion briefly recapitulates once more his exhortations to husbands and wives. (On the *oratio variata* ὑμεῖς οἱ καθ' ἕνα ἕκαστος, see Winer's Gr. § 63, II. 1, p. 509. On οἱ καθ' ἕνα, cf. 1 Cor. xiv. 31 ; 1 Thess. v. 11.—On the import of φοβεῖσθαι see at verse 21. Ἵνα φοβῆται is to be explained by the suppressed παρακαλῶ, which is usually joined with ἵνα, instead of the infinitive, in the New Testament. See Winer's Gr. § 44, 8.)

Chapter vi., vers. 1–3.—Paul makes a transition in his exhortations from parents to children, to whom above all obedience is held out, as the natural duty, based on the right relation of children to their parents (that is the import of the δίκαιον, see on Rom. iii. 21). But the addition of ἐν κυρίῳ seems to designate that this duty too is to be practised in the spirit of Christ ; the parallel passage, Col. iii. 20, has instead of it τοῦτο γάρ ἐστιν εὐάρεστον ἐν κυρίῳ. But with respect to this commandment Paul refers expressly to the ordinance of the Old Testament (Ex. xx. 12 ; Deut. v. 16), not, however, in order to enforce the necessity of practising it (for this is abundantly sustained by the nature of the relation), but to draw attention to the magnitude of the promise which is coupled with the faithful performance of this commandment. But here the phrase ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ creates a difficulty. Πρώτη could be understood of the order or of the importance of the commandment, only in case, as Holzhausen maintained, ἐντολή referred merely to such commandments as relate to duties towards men, not towards God ; that is to say, the commandment "honour thy father and thy mother" is the first on the second table, which regards those duties. But the collation of Matth. xxii. 36, seq.; Mark xii. 28, seq., and Hebrews ix. 19, shews that Holzhausen's view is erroneous. We must, therefore, join πρώτη ἐν ἐπαγγελίᾳ, so that the fourth commandment is designated as the first that is couched in a promise derived from Divine mercy, which is quoted in verse 3. True, we are met by the objection, that the *first* commandment has a promise *too*. But the addition to the first commandment (Ex. xx. 5, 6) is no promise referring to that first commandment, but merely an entirely general characterization of Jehovah as the Just One, who punishes sin and rewards virtue. The words of the promise itself are quoted freely from memory (verse 3). The LXX. have ἵνα εὖ σοι γένηται καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἣν κύριος ὁ Θεός σου δίδωσί σοι. Under the Old Testament economy the Divine blessing is referred to the earthly possession of the land of Canaan, which is promised the

people (to whom the laws are given as a whole) on the presupposition of a faithful fulfilment of them, and especially of the fourth commandment. Paul takes this blessing figuratively, in conformity with the character of the gospel (just as Matth. v. 5, on which see the Comm.), and looks for it beyond this earth in the kingdom of God. Compare the typical acceptation of Canaan also in Hebrews iv. 1, seq. (In verse 1 Lachmann leaves out *ἐν κυρίῳ*, on the authority of B D.F.G.; but probably it is left out in those MSS. only because it is wanting in Col. iii. 20. Ver. 3. *Μακροχρόνιος* is not found again in the New Testament.)

Ver. 4.—The exhortation makes a transition from children to fathers. These are named *alone*, because the education of adolescent children is intended, which from the nature of the case belongs more to the fathers than to the mothers. To take "Fathers" as = "Parents" seems less proper. The treatment of children on the part of their fathers is to be in the spirit of love; children are not to be provoked to anger by undue strictness. Instead of *μὴ παροργίζετε* the parallel passage, Col. iii. 21, has the synonymous *μὴ ἐρεθίζετε*, with the addition, *ἵνα μὴ ἀθυμῶσιν*, *i. e.*, that the children may not be discouraged, viz., in the fulfilment of their duty towards their parents. Our passage adds to the negative, also positive injunctions. Christianly-minded fathers are duly to temper gravity with mildness in the education of their children: the element of gravity is denoted by *ἐν παιδείᾳ*, that of mildness by *ἐν νουθεσίᾳ*, and both characterized by the added *κυρίου* as supported by the Spirit of Christ. (The genitive *κυρίου* is to be explained by the circumstance that both, discipline and exhortation, are conceived as proceeding from Christ himself.)

Vers. 5–8.—The institution of slavery diffused over the whole of the ancient world entered so deeply into all the relations of life, that the apostle could not leave it unnoticed, the rather that a considerable portion of the first Christian churches consisted of slaves. Besides 1 Cor. vii. 21 (on which see the Comm.), it is also spoken of at Col. iii. 22, seq. (which passage coincides with ours almost word for word); 1 Tim. vi. 1, seq.; Tit. ii. 9, seq.; 1 Peter ii. 18. The institution as such could not, of course, be approved of by Christianity; it was a production of sin. Paul, therefore, advises (1 Cor. vii. 21) every slave, if he can become free by legal means, to make use of them. (See also on Philem. vers. 15, 16.) The apostles would, therefore, have severely censured the introduction of slavery, if it had not existed when the gospel came into the world. But, as it *did* exist, the church did not strive to overthrow it from without in a revolutionary manner, nor even to address to Christian masters the direct command to set their slaves free (see on 1 Tim. vi. 2); it sought to abolish it from within, viz., by the gradual transformation

of opinion. The defenders of negro slavery in the present day cannot therefore appeal to the above-quoted passages from the writings of the apostles; for this is not an institution of primitive time, but of very recent origin; one originated too by Christians to their disgrace, and which keeps up its continued existence solely through free men being ever and anon enslaved by craft and force.

The way then in which Paul first exhorts slaves to be obedient to their masters (which, *detractis detrahendis*, is applicable also to the servants of our days), attests equally the profound wisdom which inspired him, and the pure moral principle which he followed. He teaches them in the earthly masters (*κυρίοις κατὰ σάρκα*) to obey the true *κύριος κατὰ πνεῦμα*, Christ; thus the fear and trembling which he requires become the expression not of a slavish mind, but of the tender timidity of love, which fears to mistake in any way the will of the beloved one (see on vers. 21, 23). Whilst the slave, therefore, in his position recognizes God's will, his obedience is also to be pure, without double-dealing (*ἐν ἁπλότητι τῆς καρδίας*); the will of the Lord is to be performed not for outward show, merely before men's eyes, but in truth. This working of Christianity, directed to the inmost state of the soul, renders it the power which transforms the world. It makes each in his place what he is intended to be, the master a true master, the servant a true servant. But further, not merely is the *whole* will of the master to be done, even in secret, where no eye observes the performance, but it is to be done from the heart also, *i. e.*, with willingness and joyfulness. The will of the earthly master is here conceived exactly as *the will of God*, because the relation of dependence comes from God, and thus also its individual manifestations. Finally, *here* too, again, it is self-evident, that this absolute obedience to the earthly master (at Col. iii. 22 there stands expressly *ὑπακούετε κατὰ πάντα*) does not extend to that which is forbidden by God; he that serves his master as if he served God will never fall into the temptation to sacrifice God's will to his master's. (*Ὀφθαλμοδουλεία* is found again only in Col. iii. 22. It is a word coined by Paul himself. In the same way *ἀνθρωπάρεσκος* is found again in the New Testament only at Col. iii. 22, and in the LXX. in Ps. liii. 5. [For the rest, compare as to this word Lobeck ad Phrynichum, p. 621.]—The *ἐκ ψυχῆς* here and at Col. iii. 22, instead of the more usual *ἐκ καρδίας*, to which our "from the heart" corresponds, is peculiar. Yet we have also the completely corresponding phrase, "to love with the whole soul." See on the relation of *ψυχή* and *καρδία* my opusc. theol. p. 159, seq.) The connection of the words in ver. 7 is uncertain. Some punctuate thus: *ποιοῦντες τὸ θέλημα τοῦ Θεοῦ· ἐκ ψυχῆς μετ' εὐνοίας δουλεύοντες*; others put the colon after *εὐνοίας*, uniting the participle *δουλεύοντες* with what follows; finally, others, again, join *ἐκ ψυχῆς* with *Θεοῦ*, but

separate μετ' εὐνοίας from it. This last is at all events to be preferred, as thus the nearly kindred expressions ἐκ ψυχῆς and μετ' εὐνοίας are duly separated, the sense being then as follows: "as such as do God's will from their hearts, who with good-will (not with repugnance) do service, as to the Lord, and not to men." (Εὔνοια occurs only once again, viz., 1 Cor. vii. 3, but in a totally different sense.) Finally, in ver. 8 Paul brings forward, as a motive for true devotion in servitude, the future recompense at the day of retribution, by which the unequal distribution of lots here below is equalized. The parallel passage Col. iii. 24, where the general κομεῖται παρὰ κυρίου, *he shall receive from the Lord*, is explained by ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας, *ye shall receive the reward of the inheritance*, is illustrative of this passage. That is, the inheritance here, as elsewhere, is participation in the kingdom of God (see at Eph. i. 18). Besides this, in Col. iii. 25 the threat of punishment is also added in the words, ὁ δὲ ἀδικῶν κομεῖται ὃ ἠδίκησε. (In ver. 8 the collocation ὅτι ὃ ἐάν τι ἕκαστος, for which many important MSS. read ὅτι ἕκαστος ὃ ἂν ποιήσῃ, which facilitates the understanding of the passage, and which Lachmann has received into the text, causes a difficulty. But how, assuming the original existence of this *last* reading, the *ordinary* one could have arisen, is entirely incomprehensible. The collocation of the words ὃ ἐάν τι is to be explained by supposing a Tmesis. See Harless, p. 528.)

Ver. 9.—Paul makes a transition from slaves to the masters, and exhorts the latter, not, as one might suppose, to make their slaves free; that is left to the free motion of the Divine Spirit; but only on their part to exercise mildness towards them, in the consciousness that they too, like the former, have a master in heaven, with whom *personal* considerations are of no avail. In the Epistle to the Colossians we find the clause, καὶ οὐκ ἔστι προσωπολημψία at the end of iii. 25, so that it therefore still belongs with the foregoing to the exhortation addressed to the slaves. In Col. iv. 1 the exhortation to the masters runs thus: τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε. Here the δίκαιον refers to what the slaves are justified in requiring, clothing, food, etc., but of course ἰσότης cannot mean "equality with their masters;" that would be abolishing slavery, which is against Paul's intention. The expression rather denotes the equal treatment of all, which excludes the preference of one at the expense of another. In our passage the phrase ἀνιέντες τὴν ἀπειλήν can alone excite doubt: the idea "to forbear threatening, to cease to threaten," seems unsuitable, because Paul cannot mean to say that merely the outward signs of unkindness towards slaves are to cease, but the unkindness itself. In the same manner as the slaves, the masters too must do everything towards their slaves ἐκ ψυχῆς and μετ' εὐνοίας. Ἀπειλή here must be understood of the hard-

ness of heart, whence the threatening proceeds as a consequence; the effect stands figuratively for the cause. (The reading καὶ αὐτῶν καὶ ὑμῶν is perhaps with Lachmann preferable to καὶ ὑμῶν αὐτῶν. A.B.D. defend it. The reading ὑμῶν αὐτῶν might very easily arise from comparison of the Epistle to the Colossians [iv. 1], whereas αὐτῶν καὶ ὑμῶν presents a perfectly independent idea, viz., that of the identity of the Lord for all. On the form προσωπολημψία see Acts x. 34; Rom. ii. 11; Gal. ii. 6.)

§ 7. OF THE SPIRITUAL CONFLICT.

(vi. 10–24.)

Finally, returning from the special to the general, Paul summons his readers to the conflict against all enemies of light and of truth, and counsels them to put on the armour of God in order to stand that fight well. The metaphor of the Christian conflict and spiritual armour is found even in the Old Testament (see Ex. xv. 3; Isa. xi. 5, lix. 16, 17; Wisdom of Solomon v. 19), and in the New Testament, besides our passage, at 2 Cor. x. 4; 1 Thess. v. 8; but here most completely, and in the greatest detail. This is explained, if we consider that Paul wrote this epistle in the prætorian camp, where he therefore daily beheld the equipment and the punctual camp-discipline of this *élite* of the Roman army. He might often have used such metaphors also in his discourses to the prætorian troops, of whom many had actually become believers (Phil. iv. 22), as they made the idea of the Christian fight clear to those warriors, and thus this mode of contemplation might have become familiar to him. It has also such intrinsic truth, that the first Christians conceived their whole life as a *militia Christiana;* accordingly, to them the confession of faith was the *tessera*, the parole of their heavenly general, the prayers and fasts the *stationes*, sin and evil spirits the enemy, the heavenly country the kingdom to be conquered, eternal happiness the wreath of victory. A similar use of language has, in consequence of the intrinsic truthfulness of this comparison, brought itself into vogue in ascetic literature in all ages of the church.

Vers. 10, 11.—For the spiritual fight Paul summons his readers to seek spiritual strength also, which man finds not in himself, but only in the Lord and his might. The spiritual armour is therefore also called a πανοπλία τοῦ Θεοῦ, *armour of God*, because God confers it in the power of that Holy Spirit who imparts all those weapons of defence and offence as they are afterwards enumerated at ver. 14, seq. It is only in this armour that one can stand against an enemy like the devil with his crafty, dangerous devices. (In ver. 10 Lachmann, on the authority of A.B., reads τοῦ λοιποῦ [cf. Gal. vi. 17],

and on the authority of B.D.E. omits *ἀδελφοί μου*. Very greatly in favour of the omission of the address is the circumstance that Paul does not address the readers as *ἀδελφοί* in the whole of the epistle. On the other hand, *τὸ λοιπόν* seems, after Phil. iii. 1, 1 Thess. iv. 1, with the majority of the critical authorities, to deserve the preference.—On *ἐνδυναμοῦσθαι* see Acts ix. 22; Rom. iv. 20.—On *κράτος τῆς ἰσχύος* see at Eph. i. 19.—Ver. 11. For *ἐνδύσασθαι* here, ver. 13 has *ἀναλαμβάνειν*, the usual Greek term for the putting on of armour. *Πανοπλία*, כְּלֵי זַיִן, complete armour, weapons of defence and offence.—Instead of *στῆναι*, there stands in ver. 13, *ἀντιστῆναι* a well-known antithesis not only of "falling," but also of "fleeing," in military language.—On *μεθοδεία*, compare iv. 14. Both cunning and dangerousness are indicated by it.)

Ver. 12.—The mention of the devil occasions Paul to compare the spiritual fight of the Christian with ordinary conflicts. (Ὑμῖν is to be read instead of *ἡμῖν*, with Lachmann, on the authority of B.D. F.G., as, indeed, both in what precedes and what follows, the second person constantly stands.) In the *latter* we have weak men for antagonists, and need therefore only common weapons for them; but in the fight against spiritual powers spiritual weapons also are required. The understanding of the passage is principally determined by the interpretation of the phrase *αἷμα καὶ σάρξ*; this denotes, like בָּשָׂר וְדָם, not the sinfulness of human nature (how could Paul say that the Christian did not fight against *that*?) but men in general, with the accessory idea of weakness. (See on Matth. xvi. 17; 1 Cor. xv. 50; Gal. i. 16.) Now certainly the Christian may fight with men, in as far as evil incitements proceed from them, but, fully realizing the antagonist elements of the universe, he will always view hostile men as only the instruments of the prince of this world, so that his real fight will not be directed against men (in whom the believer always sees objects of salvation rather), but against the devil, who abuses them. Οὐκ—ἀλλά denote positive exclusion; Paul considers the spiritual conflict in its inmost root. The spiritual powers themselves are fully described in what follows; the kingdom of Satan is, as it were, dissected into its constituent parts. For, that the terms *ἀρχαί* and *ἐξουσίαι* denote the spiritual powers of more or less might, good or evil nature (which the context alone can decide), we have already seen at i. 21, ii. 2. As there are archangels, so are there archdevils also, *i. e.*, evil spirits of more comprehensive influence. But we must entirely renounce any attempt at more exact distinctions, as Scripture nowhere gives us any instruction on the point.* The following term, *κοσμοκράτορες τοῦ σκότους τούτου*, is without further analogy in the New Testament, although the

* Meyer (de præstigiis dæmonum, Basileæ, 1653) pretends to fix even the number of the archdevils; he supposes 572 of *them*, and 7,405,926 of the *common ones*.

devil by himself is often elsewhere in the Scriptures called *ἀρχων τοῦ κόσμου τούτου*, especially in John xii. 31, xiv. 30, xvi. 11, and in Paul, 2 Cor. iv. 4, *ὁ θεὸς τοῦ αἰῶνος τούτου*. What is elsewhere attributed to Satan alone, is here ascribed to all evil spirits, viz., dominion in a world that has fallen a prey to sin. The name קְלִפּוֹת was also adopted by the Rabbis (see Buxtorf's Lex. Tal. et Rabb. p. 2006, seq.), and used by Gnostic sects as *terminus technicus*. But the phrase *τοῦ σκότους τούτου* is striking, that is to say, *οὗτος* can well be added to *αἰών* or *κόσμος*, because there is an antithesis there to *μέλλων*, but *σκότος* is in itself the element of darkness in the universe; with this *οὗτος* does not harmonize. We easily understand, therefore, how *τοῦ αἰῶνος* was inserted, which, however, according to A.B.D.F.G., is decidedly spurious. Therefore *τοῦ σκότους τούτου* is to be interpreted "of the darkness which is here diffused, in which too ye live," so that the name *κοσμοκράτορες τοῦ σκότους τούτου* appears as the foundation for the necessity of the fight with them. As to the rest, we are probably not to suppose any climax in this phrase in its relation to *ἀρχαὶ καὶ ἐξουσίαι*, for the very term *ἀρχή* involves the idea of more exalted angels who rule others; *κοσμοκράτορες* rather only defines more accurately the entirely general idea of the *ἀρχή*, just as *τὰ πνευματικὰ τῆς πονηρίας* in its turn defines that of the *κοσμοκράτορες*. That is to say, by this last phrase the antithesis to *αἷμα καὶ σάρξ* is set forth in its whole force: "it is *spirits* of wickedness with whom ye fight; therefore the armour of the *Spirit* is needful." For the rest, *πνευματικά* is a substantival adjective, as also is *δαιμόνια*. Finally, Paul further adds: *ἐν τοῖς ἐπουρανίοις*. The position of these words renders their junction with *ἡμῖν* or *πάλη*, in the beginning of the verse, at once inadmissible. But still *other* difficulties deter us from that junction. If joined with *ἡμῖν* the words would have to be taken, "we who are in the kingdom of God;" but *τὰ ἐπουράνια* never stands for *βασιλεία τοῦ Θεοῦ*. Joined with *πάλη* the sense of the words would seem to be, "the fight for heavenly blessings;" but *ἐν* cannot stand for *διά* or *ὑπέρ*. From the position of *ἐν τοῖς ἐπουρανίοις* it can only be an addition to the preceding nouns, *ἀρχαί, ἐξουσίαι, κοσμοκράτορες, πνευματικά*, to denote their place of residence. The conflict with flesh and blood on earth is contrasted with the conflict with spirits in heaven. Because offence was taken at the placing of evil spirits in heaven, *ἐν τοῖς ὑπουρανίοις* was substituted; but this reading is found only in totally insignificant authorities. As to the rest, we have already explained ourselves at ii. 2 on this biblical notion of transferring evil spirits into the sensible world, as also upon the term *ἐπουράνια* in i. 3. Heaven denotes here only the spiritual world in opposition to the material one, and not the region of holy and blessed life, in which sense the evil spirits are out of heaven.

Ver. 13.—After this description of the greatness of the Christian conflict, Paul again takes up the exhortation of verse 11: "therefore (because the struggle is so severe and of a spiritual nature) take unto you the armour which God through his Spirit bestows on his warriors against the power of darkness; it is only in *it* we can offer resistance to attacks." The addition "in the evil day" is not to be understood of the day of the conflict; for that can surely be also a good, a successful day; it rather denotes a point of time in which temptation, and consequently the danger of succumbing, is especially great, the day therefore "in which darkness has power" (Luke xxii. 53). Self-observation enables us plainly to distinguish different times, at which the soul feels itself alternately more free and triumphant, more fettered and assailed; seasons of the latter sort are called evil days. This contrasting of good and evil days is found even in the Old Testament. (See Eccles. vii. 15; Ps. xlix. 6; Prov. xvi. 4.) In the last words, *καὶ ἅπαντα κατεργασάμενοι στῆναι*, *κατεργασάμενοι* cannot be taken of the preparation for the fight, for this preparation is already presupposed in *ἀντιστῆναι*; nor of "well performing" all that the Christian is charged with, as, among others, Luther interprets, for the following *στῆναι* shews that Paul still maintains the metaphor of the fight. The only right way is, with Beza, Calovius, Koppe, Flatt, Rückert, Holzhausen and Harless, to take *κατεργάζεσθαι* = *καταπολεμεῖν*, in the sense of "to overpower, beat down," so that *ἀντιστῆναι* denotes the *negative* aspects of the struggle, the repulse of the attack, *ἅπαντα κατεργασάμενοι στῆναι*, on the contrary, its *positive* aspect, the overcoming of the enemy, and the victorious maintenance of one's own position connected with it.

Vers. 14–17.—Now follows the carrying out of the figure of the armour in its separate parts. That it is not to be too much forced, as if every individual Christian virtue must be compared exactly with that piece of armour and no other, is shewn by the comparison of 1 Thess. v. 8, where faith and love are designated as a breast-plate, whereas *here* righteousness is called the breast-plate, and the shield is brought into a parallel with faith; the helmet is *there* compared with the hope of salvation, *here* with salvation itself. Paul handles with freedom such figures, and hence applies them variously according to the existing exigency. As the entire image is taken from the warrior, and indeed, as we have seen, probably from the Roman prætorian guards, all its individual features must also necessarily be referred to pieces of armour. First, then, Paul describes in detail the *defensive* armour of the believer against the attacks of his spiritual enemies; the only weapon of *attack* which is named is the sword of the Spirit, which is the Word of God. The most vulnerable part of the body, and the one least defended

by nature herself, *ὀσφύς*, the space above the hip below the ribs, is first named as protected by the girdle, *subligaculum*. Then the breast covered by the breast-plate, the feet by the military boots (*caligæ*). Here now, by strict rule, the helmet should have been named *next* as the close-fitting weapon of defence; but Paul further names the shield before it, and then with it the whole department of defensive armour is completed. With these separate pieces of armour the separate features of Christian character are compared. Paul first names *truth*, which, here taken quite generally, is the bias of mind which is opposed to falsehood as the element of the devil, therefore uprightness of disposition, whence everything else proceeds. Then follows *righteousness;* this cannot be here righteousness of faith, because faith is also named specially, but merely the *δίκαιον εἶναι*, as the most general result of truth, in opposition to the wickedness (*πονηρία*) of the enemies (ver. 12). The third point, *ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης*, is more difficult. It was natural to interpret *ἑτοιμασία*, as it is brought into parallel with the sandals (*ὑποδήμασι*), of readiness to proclaim the gospel of peace, as, besides Chrysostom, Œcumenius, Theophylact, and Grotius, Luther, too, translates: "ready to promote the gospel of peace." But this readiness cannot possibly be compared with a *weapon*, and that, too, a weapon of *defence;* the propagation of the gospel is here an entirely remote idea. After Beza's example Wolf, Bengel, Morus, Koppe, and Flatt take *ἑτοιμασία*, after the analogy of the Hebrew כּוֹן, which the LXX. translate by *ἑτοιμασία* (Ps. x. 17, lxxxix. 14, cxii. 17), in the sense of "foundation, firm ground-work," or "base." But even *so* the comparison is not appropriate; the weapon of defence must answer to a subjective state, not to a predicate of the gospel. The only correct way is to take *ἑτοιμασία*, with Calvin, Baumgarten, Matthies, Holzhausen, and Harless, in the meaning of *alacritas*, and, in connexion with the genitive, as *alacritas quam gignit evangelium pacis*. A vigorous freedom of movement may properly be compared with sandals (*ὑποδήμασι*), as the latter promote ease and security in walking. The gospel of peace, *i. e.*, that brings peace to the mind, is properly conceived as the cause of spiritual freedom of movement, because peace removes all obstructions of the spiritual life. That, fourthly, *faith* is compared to a shield is in itself clearly extremely suitable. Upon the shield the arrows of the enemy, *i. e.*, here of the devil, are received. (Ὁ *πονηρός* = *διάβολος* in verse 11.) But here a definite class of especially dangerous arrows are named, which were enveloped in combustible materials and discharged burning, so-called *πυρφόροι ὀϊστοί, fiery arrows* (see Thucyd. ii. 75; Amm. Marcell. xxiii. 4). Against these it was usual to cover the shields with moist hides, in order to extinguish the fire in them. In this metaphor there seems to have been present to the

apostle's mind that form of satanic temptation in which abominable thoughts, like arrows of Satan, suddenly attack the soul, which by their fire can inflame desires, if they do not become extinct and lose their power on the shield of faith. Lastly, *salvation* is compared to the helmet. True, we cannot take σωτήριον = ἐλπὶς τῆς σωτηρίας (1 Thess. v. 8); still, τὸ σωτήριον, like all the rest of the points named, must be taken subjectively; not, however, so much as a *hope*, as *a possessing present salvation*. Finally, the Spirit is named as the sole, but fully sufficient, weapon of attack (sword). Manifestly πνεῦμα here is not the *human*, but the *Divine* Spirit, which the Christian alone receives; for it is the armour of *the Christian* that is described. That man is called upon to seize this sword of the Spirit, to carry it, therefore in a certain sense to control it, can be no argument against our here supposing the *Divine* Spirit, for he appears everywhere in Scripture, so far as he is active in man, as subject to consciousness, although this Holy Spirit is the principle of moral and religious life. With even more than necessary fulness Paul enounces this important principle, which must be considered as the rampart against all fanaticism, in that section (1 Cor. xiv.) which is so instructive as to the operation of the Holy Spirit in the believer's soul, where it is said (verse 32): πνεύματα προφητῶν προφήταις ὑποτάσσεται, *the spirits of the prophets are subject to the prophets*. (See the Comm. on that passage.) Under this view we easily comprehend how the Spirit which fills the faithful can be considered as the sword with which they fight against the πνευματικὰ τῆς πονηρίας; the nature of this uncreated Holy Spirit guarantees the victory over the created spirits of evil. But it is obscure how Paul can add: ὅ ἐστι ῥῆμα Θεοῦ, as an explanation of the Spirit. For that this phrase designates any individual portion of the Divine Word, the Divine threats against the wicked, or the commands of Christianity, its unlimited character renders exceedingly improbable. Paul himself explains the phrase ῥῆμα Θεοῦ by Rom. x. 8, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. The revelation of God in the Word of truth is therefore, in the most comprehensive sense, the gospel of peace (verse 15). But how can this Word of God be designated as the Spirit itself? The Holy Spirit would seem to be something accompanying the Word of God, an influence which the Word of God produces, but not the Word of God itself. But, apart from the form of manifestation of the Divine Word in the letter of the Holy Scriptures, or in oral preaching, this is in its inward essence the manifestation of Divinity itself, consequently Spirit, as the efflux of God the Spirit. Whether it is taken as the Word of God the Father, or as the Word of Christ (Col. iii. 16), or as the Holy Ghost, depends merely on the writer's mode of viewing it; as man-

ifestation of the triune God it reconciles also the different relations of the Trinity.

Vers. 18–20.—What follows describes the way and manner in which the sword of the Spirit is to be handled. Col. iv. 2, seq., is parallel with it. It is in *prayer*, and indeed perpetual prayer, prayer in the Spirit, and relating to all the details of life, that the Christian wields the sword of the Spirit, and thus strives for himself and the whole church of God against the might of darkness and its powers. Again, by *ἐν πνεύματι* is designated not the *human* spirit, as if the words meant, "with devout mind," but the *Divine* Spirit, in whose strength and by whose influences alone we can pray in a manner really well-pleasing to God. (On *ἐν παντὶ καιρῷ* = *πάντοτε προσεύχεσθαι*, see at Luke xviii. 1.—As to the two synonyms *προσευχή* and *δέησις*, the LXX. use the former constantly for תְּפִלָּה, the latter, on the contrary, for תְּחִנָּה. *Προσευχή* is the more general expression, "prayer in general, communion with God;" on the other hand, *δέησις* is *in specie* a "petitioning prayer," in which a favour is solicited.) While, at first, the discourse was merely of prayer as relative to the person praying, it is conceived, in the words *καὶ εἰς αὐτὸ ἀγρυπνοῦντες*, *κ. τ. λ.*, in the form of intercession; in this consists the progress of the thought. *Εἰς αὐτό* refers accordingly not to the *following* words, but to the *preceding* *προσεύχεσθαι ἐν πνεύματι*, "watching thereunto with all perseverance and supplication." That is to say, the object of the supplication for all saints is that all may abide in continual spiritual prayer. This interpretation removes the apparent tautology involved in *ἐν πάσῃ δεήσει*, after *διὰ δεήσεως προσευχόμενοι* had already preceded it. (In verse 18 the *τοῦτο* after *εἰς αὐτό* is, no doubt, spurious, and probably came into the text here from verse 22. The origin also of the reading *αὐτόν* in D.F.G. is only to be explained by the original reading *αὐτό*.—On *προσκαρτερεῖν* see Rom. xii. 12; Acts i. 14.) Paul also solicits intercession for himself in a special relation viz., for a blessing on his labours, not for his personal religious life. We constantly find it so in Paul's epistles. He never solicits of his readers their intercession for the strengthening of his life in the faith, but only for the promotion of his ministry and for aid in external distresses. (Cf. Rom. xv. 30; Col. iv. 3; Phil. i. 19; 2 Thess. iii. 1.) The personal spiritual development of the apostles was sufficiently secured by the peculiar operation of the Holy Ghost in them. The object of the supplication for himself Paul expresses by *ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματος*, for the connexion of *ἐν ἀνοίξει*, *κ. τ. λ.*, with what follows is to be considered as decidedly inadmissible. From the parallel passage, Col. iv. 3, *ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου*, it was proposed to translate *ἐν ἀνοίξει στόματος* here quite arbitrarily *in ocasione datâ*. Rather, regard seems to have been had here to pas-

sages like Ps. li. 15, "Open thou my lips," and Matth. x. 19; Mark xiii. 11, where the Holy Ghost is promised the apostles in their discourses. Paul therefore wishes the church may by their prayers obtain for him that the gift of utterance may be given unto him, *i. e.*, that the Spirit, which alone speaketh rightly on Divine things, may bestow on him all that is necessary on every occasion for his ministerial efficiency. The objection might here be raised that Paul had surely received the Holy Ghost once for all, and with it the due faculty of speaking, and thus required in respect to this no intercession of the church. But the Holy Ghost is not to be viewed in the apostles as a constantly operating power, but as a power which manifested itself at different times in different degrees and forms of efficacy. No doubt the Spirit was *abiding* in the apostles, not *momentary* as in the prophets of the Old Testament; but it operated now *more* now *less* urgently, at times even quite arresting outward action. (Cf. Acts xvi. 6, and the remarks on it in the Comm.) The sense of this request, therefore, of Paul's for intercession for himself is this: "Pray that the due faculty of speaking may be given to me in my present position, and, as far as is possible, always and everywhere." In fact this idea coincides with the prayer: "Pray that it may be given unto me to convert as many as possible to the kingdom of heaven." The consequence of this imparting of speech (*δοθῆναι λόγον ἐν ἀνοίξει στόματος*) is afterwards the possibility of making known in all freedom the mystery of the gospel (*γνωρίσαι ἐν παῤῥησίᾳ τὸ μυστήριον τοῦ εὐαγγελίου.*) (See on *παῤῥησία* and *μυστήριον* iii. 12 and iii. 3.) We are not to think here of *outward* freedom (viz., from bonds), but of *inward* joyfulness of soul, which enhanced the power of his labours, and is for *that* reason so desirable to Paul, not on account of his *subjective enjoyment*. With this freedom the state of external bondage, of which Paul here makes mention, contrasts; *mundus habet legatos splendidos*, says Bengel, *Christus vinctos*. (To find in the singular, *ἐν δλύσει*, an allusion to the manner of fettering Paul in his Roman imprisonment, as Flatt still insists—that is, to the circumstance that he was fastened by a chain to a Roman soldier [see the Comm. on Acts xxviii. 20]—is plainly unsuitable. In the parallel passage, Col. iv. 3, it is said: *δι' ὃ καὶ δέδεμαι.*) Finally, the last words, *ἵνα ἐν αὐτῷ παῤῥησιάσωμαι, κ. τ. λ.*, are usually taken as a resumption of the *ἐν παῤῥησίᾳ γνωρίσαι*, ver. 19. But that supposition would appear justified only if the words ran, for instance, *ἵνα καὶ ἐν αὐτῇ*, "that even in my chains also I might have joyfulness." It is more suitable to place this conclusion parallel with the *ἵνα μοι δοθῇ, κ. τ. λ.*, and to look for the peculiarity of the idea here expressed in the *ἐν αὐτῷ—ὡς δεῖ με λαλῆσαι.* That is to say, the *ἐν αὐτῷ* is to be referred to *μυστήριον τοῦ εὐαγγελίου*; "to be joyful in the gospel" means "to make known the

gospel joyfully," as it is said, Col. iv. 3, *ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλῆσαι*. In these last words, namely, the kind of the *παῤῥησία* is pointed to, such as is becoming for an apostle of Christ. It is no worldly, earthly joyfulness, but a holy heavenly one, which he is to manifest in the proclamation of the mystery of salvation, and by which he wins hearts to that mystery.

Vers. 21, 22.—This reference to Tychicus, the bearer of this epistle, for more detailed accounts of the person and fate of the apostle, is found almost word for word the same in the parallel passage, Col. iv. 7, 8. It has been already observed in the Introduction to the Epistle to the Ephesians how this passage certainly in some measure explains the absence of personal news in it, but still there remains the certainly strange fact that all special salutations, which Paul usually introduces at the close of his other epistles, are wanting in this. It is comprehensible only on the assumption that this epistle is an encyclical one (to which, as we saw in the Introduction, everything leads), how Paul, in an epistle addressed among others to the church at Ephesus, in which he must have known so many members personally, could have refrained from all special salutations. (On the person of Tychicus see Acts xx. 4, seq.; 2 Tim. iv. 12; Tit. iii. 12. In ver. 21 *τί πράσσω* is not to be referred to the labours of Paul, but to his prosperity, like the Latin *quid agam*, and the German *was ich mache*, "how I am doing, how I get on.")

Vers. 23, 24.—The last verses shew clearly that Paul had only a general knowledge of the circle of his readers. The turn *εἰρήνη τοῖς ἀδελφοῖς* and *χάρις μετὰ πάντων τῶν ἀγαπώντων, κ. τ. λ.*, argues against any special acquaintance with his readers; for, as every polemical reference is wanting in the epistle, the object cannot be to form a contrast with those who do *not* love the Lord. But in ver. 23 the combination *εἰρήνη καὶ ἀγάπη μετὰ πίστεως* is strange; as faith is the basis of the Christian state of mind, we expect the inverted order, faith, love, and peace. Meier translates the *μετά*, "*in proportion to* their own faith." This translation is certainly not entirely exact, but the construction with *μετά* demands, in all probability, that faith be supposed to be already in existence, as indeed the idea of "brother" requires. In addition therefore to faith, love and peace only are wished. In ver. 24 *ἐν ἀφθαρσίᾳ* causes another difficulty. The construction with *ἀγαπώντων*, in the sense *perpetuo, sine fine*, is but slightly probable. So Flatt, Meier, and others. To connect it with *Χριστόν*, "the glorified Christ," which Wetstein recommends, is entirely unsuitable. *Ἀφθαρσία* here can only be referred to the believers themselves, thus denoting the perfected state to which grace leads. *Ἀφθαρσία = ζωὴ αἰώνιος*, and the coupling it with *ἐν* is to be considered as an abbreviation for the complete formula, *ἵνα ζωὴν ἔχωσιν ἐν ἀφθαρσίᾳ*. (Comp. Rom. ii. 7; 2 Tim. i. 10.)

EXPOSITION

OF THE

EPISTLE TO THE COLOSSIANS

INTRODUCTION.

§ 1. Of the Authenticity of the Epistle.

The city of Colossæ was situated in Phrygia, and indeed in that part of this province of Asia Minor which, according to the Roman division, was called Phrygia Pacatiana; it lay on the Lycus, in the vicinity of Laodicea and Hierapolis, which cities embraced Christianity early (see Col. iv. 13), and are often named in the most ancient history of the church in Asia Minor. (See Steiger's Comm. p. 365, seq.) Steiger gives copious information as to the geography of the city of Colossæ, which in later times received the name of Chonos, which its ruins bear even now. (Ubi suprà, p. 13, seq., and in the Supplement, p. 368, seq.) The orthography of the name is doubtful. The MSS. A.B.C. write (Col. i. 2) Κολασσαί, and, as this form of the name is also found on coins, it seems to deserve the preference. On the other hand, F.G. have Κολοσσαί, and that form is to be supposed in D.E., for they have in Col. i. 2 formed the *gentile* Κολοσσαεῖς. In Herod. vii. 30, and Xenoph. Anab. i. 2, 6, too, Κολοσσαί is written by the best critics. Perhaps the pronunciation varied among the inhabitants themselves; hence, because of the uncertainty of the reading, we adhere to the usual form of the name.

Paul travelled twice through Phrygia (Acts xvi. 6, xviii. 23); but he probably never touched at the city of Colossæ. At all events, he had no share in the foundation of the Christian church there (Col. ii. 1); that seems rather to have proceeded from Epaphras (Col. i. 7), who was with Paul at Rome when the latter wrote the epistle (Col. iv. 12; Philem. ver. 23), and from whom Paul no doubt received the information which caused him to compose this epistle to a body personally unknown to him. Epaphras, however, is most probably not identical with Epaphroditus, the apostle of the Philippians (Phil. ii. 25, iv. 18), from whom he had brought Paul an aid in money from Rome. (See as to the person of Epaphras, Winer's Real-Lex. vol. i., p. 389. Winer seems to be in favour of the identity of Epaphras and Epaphroditus; Steiger and Rheinwald declare themselves against it in their Commentaries at the passages relating to the point, and Böhmer in the Isagoge in Ep. ad Col. p. 41.) No

more accurate accounts can be procured from other quarters as to the importance of the Colossian church. We only see by the Epistle to Philemon, which Paul, as we shewed in the Introduction to the Epistle to the Ephesians, wrote at the same time as the Epistle to the Colossians, and sent by the same messenger, Tychicus (Col. iv. 7–9), that this Philemon had the meetings of the church in Colossæ held in his house, and was probably himself, like his son Archippus, invested with some ecclesiastical office in it. (Comp. Philem. vers. 1–3 with Col. iv. 17.) The small population of the inconsiderable city of Colossæ does not admit of our supposing that there were meetings of the faithful at more than one place; at all events, the meeting in the house of Nymphas, mentioned in Col. iv. 15, relates to the neighbouring city of Laodicea, not to Colossæ.

Now, since we have already, in the Introduction to the Epistle to the Ephesians, observed what was needful as to the time and place of the composition of this epistle, and shewn that the Epistle to the Colossians was written from Rome during the first Roman imprisonment, at the same time as those to the Ephesians and to Philemon, and was sent by Tychicus, there remain but two points which require a closer investigation in this Introduction, viz., the question as to *the authenticity* of this epistle, and the question as to *the occasion for its composition, i. e.*, as to the false doctrine disseminated in Colossæ. As to its genuineness, the church of Christ had been 1800 years in undisputed possession of this work as genuinely apostolical, when it occurred to Dr. Mayerhoff in Berlin to cast doubts on this well-established inheritance. After him, Dr. Baur also, in Tübingen, threw out objections against the genuineness of this epistle, without, however, up to this time, making them good. But, as he places the pastoral epistles at so late a date principally on account of the false teachers pointed out in them, it may be supposed that, in the controversy on the Epistle to the Colossians, the heretics mentioned in it again constitute the chief argument in his mind against the authenticity of the epistle, as they are very closely connected with the heretics of the pastoral epistles. We shall therefore apply ourselves merely to Mayerhoff's arguments against the Pauline origin of the Epistle to the Colossians, which are laid down in a posthumous work of his: "The Epistle to the Colossians, with especial reference to the three Pastoral Epistles." (Berlin, 1838.) It has already been remarked, in the investigation of the arguments adduced against the authenticity of the Epistle to the Ephesians, that it is not adapted to dispose us favourably towards the critical works here coming under review, when we see that the impugners of the Epistle to the Ephesians base their arguments against that production on the supposition of the authenticity of the Epistle to the Colossians, and *vice versâ* the impugners of the Epistle to the

Colossians on *their* side necessarily postulate the authenticity of the Epistle to the Ephesians. The critics thus mutually undermine each other's foundations, and render their entire labours extremely suspicious. According to Mayerhoff the Epistle to the Colossians is to be considered an abstract of the Epistle to the Ephesians, composed in perhaps the second century, and with which the polemical part is interwoven by the author in order to combat with apostolic authority heretics that were hateful to him. This representation certainly furnishes a not altogether inconceivable motive for the transformation of an apostolical epistle; whereas the opposite assertion, that the Epistle to the Ephesians is a detailed new-modelling of the Epistle to the Colossians, can allege no possible object for such an undertaking, because in that case the polemical element, which was certainly the usual motive for such forgeries under apostolical names, must have purposely and directly been eradicated from the Epistle to the Colossians. But such an assumption as Mayerhoff's could, in opposition to the unanimous testimony of the ancient church from the earliest times, claim recognition *only* by adducing decisive and clear evidence that the Epistle to the Colossians was not Paul's, and that therefore the ancient tradition of the church must be rejected. We scarcely need mention that Mayerhoff has been able to point out nothing of the sort. In the first section of his work he is occupied with the relation of the Epistle to the Colossians to the rest of Paul's epistles in respect of language. The style of the Epistle to the Colossians has hitherto been viewed by the sharpest-sighted critics as bearing, beyond a question, the impress of Paul's manner. Mayerhoff is of another opinion. But the way in which he seeks to shew the difference in style between this epistle and the genuine epistles of Paul, proves that he proceeded in this inquiry on totally untenable principles. In p. 12 he thinks it worthy of consideration that the words *ἀποκαλύπτω*, *ἀποκάλυψις*, *ὑπακούω*, *ὑπακοή*, *ἄρα*, *διό*, *διότι*, *ἔτι*, *οὐκέτι*, *μηκέτι*, are not found in the Epistle to the Colossians; that *γάρ* occurs but six times in it, whereas it occurs seventeen times in the Epistle to the Philippians, twenty-four times in the first Epistle to the Thessalonians, forty times in that to the Galatians, one hundred and seventy times in that to the Corinthians, one hundred and fifty times in that to the Romans. He who can take account of such pure accidents, and that so *seriously* that he counts how often *γάρ* occurs in each epistle, pronounces on himself the sentence of incapacity for giving his vote on the affinity or difference of style. In an epistle of but few chapters *then only* can anything be inferred from *ἅπαξ λεγόμενα* and similar deviations, when they are found in those modes of expression for which the author is acknowledged to have coined standing formulas, and even *then* they have demonstrative force only when they can be ad-

duced in connexion with other decisive arguments. Such Mayerhoff, in the second section of his essay (p. 42, seq.), thinks are found in the anomalous modes of thought and representation which are supposed to distinguish the Epistle to the Colossians from the genuine epistles of Paul. He begins here with the remark that the style in the Epistle to the Colossians entirely wants the life, freshness, and force which distinguish the *genuine* epistles of Paul.* "In the latter," says Mayerhoff, "Paul pursues a strict logical order in the *dogmatical* part, but, tired with the conflict between the crowd of ideas and the spirit of systematizing" (!), he then allows himself to be carried away in the hortatory part of the epistles, so that in it everything is mixed together. In the Epistle to the Colossians, on the other hand, it would seem to be just the contrary; the *hortatory* part is quite logically arranged, but the doctrinal exhibits a confused intermixture. We can oppose nothing more cogent to this remark than in the following Commentary on this epistle to prove the close connexion of the *dogmatical* part also, just as we, in respect to the *hortatory* parts of the *other* epistles, have already sufficiently shewn, or shall in those yet to be explained, by pointing out the excellent method which pervades them, the complete untenableness of Mayerhoff's assertion. While in early times the church of Christ particularly admired the Epistle to the Colossians on account of the *richness* of its profound and condensed ideas, Mayerhoff discovers *poverty* of ideas in it (p. 46), and then finds too (p. 59, seq.), "although the doctrine of the epistle is *essentially* Paul's, in *individual* points more or less deviation from the doctrine of his genuine epistles." On *this* point too we abstain from all further remarks here, as the exposition itself will give us sufficient opportunity to shew the complete identity of the doctrine of this epistle with Paul's general system of doctrine.

To this is subjoined in the third section of Mayerhoff's essay the comparison of the two epistles, to the Colossians and to the Ephesians, which, as has been already remarked, results in favour of the Epistle to the Ephesians, in direct opposition to the inquiries of De Wette and other critics. To every unprepossessed person the impossibility of proving the one or the other of these epistles to have been copied from a genuine one of Paul's will by these contradictions have been made clear enough, and the authenticity of both has thus only been confirmed anew. A refutation of this section would be possible only by a special following up of the comparison of the two epistles instituted by Mayerhoff, which obviously cannot be un-

* Erasmus, the great connaisseur of antiquity, judged differently; *tonat fulgurat, meras flammas loquitur Paulus*, says he of this epistle. Böhmer likewise finds, in his "Isagoge in Epist. ad Coloss.," the style in the Epistle to the Colossians *viva, pressa, solida, nervis plena, mascula* (l. c. page 160).

dertaken here. But by whomsoever it may be instituted, it will never leave behind it a satisfactory impression in all points, since it is certainly true that, as we have already seen in the Introduction to the Epistle of Paul to the Ephesians, *this* epistle is at once closely allied to that, and more brief; and the assertion that this shorter epistle was made by an officious person by means of an unskilful abridgement of the longer one will ever be scarcely refutable in the eyes of those who see or choose to see *poverty* of intellect in *abundance* of intellect, and a want of connexion in the strictest order.

There remains, then, but the fourth and last section, in which Mayerhoff treats of the *false doctrine* in the Epistle to the Colossians. Here he seeks to shew that this false doctrine is that of Cerinthus, and, as that heretic did not live till after the apostle's time, therefore the Epistle to the Colossians cannot be by Paul. Now, that would certainly be a just conclusion if the premises were capable of proof; we should then have an historical point which we could oppose to the uninterrupted tradition ascribing the origin of this epistle to Paul. We should thus come out of the airy regions of so-called internal arguments (*i. e.*, of merely subjective opinion) to the firm ground of history. But, as Mayerhoff himself confesses (p. 5) that Baur's attack on the authenticity of the pastoral epistles, on the ground that the doctrine of the Marcionites is combated in them, fails when the inadmissibility of that single assumption is pointed out, which, as Mayerhoff owns, has been already done by Baumgarten; so too will *his* arguments against Paul's authorship of the Epistle to the Colossians fail, on the single proof being brought that the false doctrine designated in it has no necessary connexion with Cerinthus' gnosis. That demonstration we attempt in what follows, after we have more accurately weighed the characteristics which the Epistle to the Colossians gives of the false doctrine spread among its first readers, as also the different hypotheses which have been advanced on the subject.

§ 2. Of the False Doctrine spread in Colossæ.

The circumstance which caused the Apostle Paul to write to the Christians in Colossæ, who were not personally known to him, was the spread of serious errors in doctrine among them, as also in the neighbouring church in Laodicea (Col. iv. 16), to whom Paul had also written, and, it is extremely probable, with the same design of warning them, as he commands that both epistles, which might be complements of each other, should be read at both places. Paul had, no doubt, received information of those false doctrines through Epaphras, who, as has been already observed, was then with Paul,

and, as founder of the Colossian church, stood in the nearest relation to it. In Col. iv. 12 Paul remarks, in delivering salutations to the Colossians from Epaphras, that Epaphras is earnest in prayer for them, that they, grounded in God's will, may stand firm against all temptations. It does not appear from this epistle in what manner this false doctrine may have been spread in Colossæ. Paul does not say that persons from without had brought it thither, nor does he name any individuals who defended it; he does not even strictly separate the *heterodox* from the *orthodox* believers, but speaks to the whole body of the Colossian church, as if both the heretics and those that remained faithful were still in church-fellowship. This is especially shewn by Col. ii. 20: *εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε*; We cannot here suppose that the false teachers merely are addressed, with an exclusion of the rest of the church; for such a separation of two elements is nowhere indicated. The exhortations go on without interruption, and always refer to the whole church. A later writer would certainly not have selected this form of representation; he would have made the heretics appear rigorously separated from the orthodox believers, and combated them as standing out of communion with the church. Paul writes here perfectly in accordance with the first beginnings of the Christian life. The first symptoms only of heretical doctrine shewed themselves in Colossæ. Paul hastened to suppress them in the bud and to bring back the misguided to the right way. He had no grounds for deducing those errors from an evil intention; he saw their origin in inexperience and weakness; therefore he does not directly apply severe measures, exclusion from communion with the church, and the like, but he proceeds forbearingly. He views and treats the misguided as still members of the church, and seeks to bring them back to the truth by a gentle exposure of their errors. The matter had assumed a totally different aspect some years later when Paul wrote his pastoral letters at the end of his life. *Then* the evil intention of the false teachers had been brought clearly to light, and Paul dared therefore no longer permit unseasonable gentleness to sway him. The diseased members were now obliged to be removed in order to keep the whole frame sound.

From this position of the Colossian false teachers towards the church it may now be already inferred that no elaborate system can be supposed in them. The enthusiastic element which existed in the character of the Phrygian people, and which had found vent for itself under heathenism in the fanatical worship of Cybele, produced similar phenomena on the reception of Christianity, as the Montanism which arose in Phrygia in the second century shews. The Phrygians had received Christianity as a religion endowed with mighty spiritual powers, but without entirely renouncing with true

self-denial their previous predilections; by which means there afterwards arose mixtures of truth and falsehood, such as meet our view in Paul's sketch of the errors there. Moreover, in this part of Asia Minor the oriental and occidental elements were blended; numerous Jews, with their different sects, were settled there;* a propensity to speculations on the world of spirits was generally diffused, and that not only in the form of Greek philosophy, but also in that of the Oriental theosophy. Nothing was therefore more natural than that Christianity, entering that fermented mass, should be eagerly received by the excited populace, but also capriciously disfigured. Before we, however, look closer into the character of the Colossian false teachers, we must answer the preliminary question, "Are all the traits mentioned by Paul to be supposed united in the same persons, or are they men of totally different tendencies of mind, whom he combats?" By far the most of the later critics suppose the *former;* Heinrichs alone insists that there were in Colossæ not merely false teachers of one class, but Judaists, Gnostics, and other heretics, side by side. We must allow that the representation in our epistle by no means justifies the confidence with which the moderns suppose but one sect in Colossæ. If our epistle were addressed to a numerous church, as was that of Rome, it would be even *more* natural to suppose that Paul wished to warn them against *various* erroneous opinions. For he nowhere says that the same persons teach all that he blames; since he, as we have seen, always writes to the church as such, not to individuals in it, it appears absolutely grounded in the nature of the case that he ranges the errors to be avoided side by side, without its thence following that the same persons entertain them. We might even fancy that at ii. 16, 17 two tendencies, the Judaizing and the Gnostic, are distinguished, as Paul, after the μὴ οὖν τις, begins anew, μηδεὶς ὑμᾶς, κ. τ. λ, and intimates by that means that he makes a transition to something fresh. However, neither that passage, nor any other in the Epistle to the Colossians, decidedly disproves the assumption that all the traits mentioned by Paul were combined in the same persons; and if we consider that Colossæ was a small place, in which many opinions can scarcely have been propagated, and that the pastoral epistles introduce us to perfectly similar false teachers in Ephesus and Crete, in whom kindred heretical elements appear combined as in the Colossians, it certainly becomes *probable* that the same persons taught all that Paul reprehends; but we cannot go *beyond* the probability.

If we, after this, consider the separate features of the portrait

* According to Josephus (Arch. xii. 3) Antiochus the Great had brought 2,000 Jewish families from Babylon and Mesopotamia to Phrygia, and made them settle there: he expected of them protection against the unruly native population.

drawn by Paul of the Colossian false teachers,* we find, first, that they had a tendency to Judaism. They laid a stress on external circumcision and the outward observance of the law (ii. 11, 16, 21, iii. 10), required the keeping of the ordinances of the Old Testament as to meats, the solemnization of feasts, new moons, Sabbaths. In opposition to them, Paul exalts *spiritual* circumcision in regeneration, and urges that through Christ the distinctions in the Old Testament between Jews and Gentiles, circumcised and uncircumcised, are abolished, that the mystery of Christ is to be made known to *all* men, even to the Gentiles. But, besides this, Paul also warns against a *φιλοσοφία καὶ κενὴ ἀπάτη κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν, a philosophy and vain deceit*, etc. (ii. 8). In what that false speculation discovered itself is particularly shewn by ii. 18, seq. Instead of keeping to Christ, the one and only head, those heretics occupied themselves with inquiries into the world of spirits, and even dedicated worship to the angels. Paul therefore strives above all to put the Divine dignity of Jesus in a clear light, and to shew that not merely all earthly, but also all heavenly powers are subject to the eternal Son of God. On the pretended insight into the spiritual world, which the Colossian false teachers recommended, and which, as usually happens, produced conceit and haughtiness along with apparent humility (ii. 18, 23), the epistle gives us no more detailed information; but it may be deduced from the pastoral epistles that they were occupied with genealogies of the angels, therefore, we may suppose, assumed wedlock among the angels, after the manner of the later Gnostics. Finally, as to the practical tendencies of these heretics, a strict asceticism was cultivated among them, which induces us to suppose that they assumed a Hyle, or substance of evil, although it is nowhere openly expressed. In like manner it is nowhere declared by Paul that the ascetic principles of the false teachers in Colossæ had extended to the rejection of marriage, and to docetic views of Christ. (See the Comm. on ii. 21.) Now, if these features are conceived as referring to the same persons, the difficulty arises that they seem in a measure contradictory. That is to say, the stiffer Judaists used to be strongly averse from Gnostic speculation and false ascetism; the Gnostic ascetics, on the other hand, were in common opposed to the tendency to strict external legalism. Thus it is explained how the views of the learned as to the nature of these false

* More extended remarks on the heretics of the apostolic age are found in the Introduction to the three pastoral epistles, in which particularly the false teachers of the Epistle to the Colossians are compared with the false teachers of the pastoral epistles as regards the affinity and the difference between them. We therefore refer to the more detailed discussion in the Introduction to the pastoral epistles, in respect of all points which are here either not at all, or but briefly, touched on.

teachers could prove so different. However, the majority of these hypotheses sufficiently refute themselves. (See Böhmer's Isagoge, p. 56, seq., and Bertholdt's Introd. vol. 6, p. 3448, seq.) The notions of Eichhorn, Schneckenburger (contributions to the Introduction, p. 146, seq., and on the antiquity of the baptism of proselytes, App. p. 189, seq.), and others, that no *Christians* at all are meant here, but *Jews*, which is deduced particularly from ii. 19, needs no further consideration, for the *οὐ κρατεῖν τὴν κεφαλήν, not holding the head*, does not mean "not to believe in Christ at all," but only "not to hold fast to Christ as one ought." Had these persons not been Christians, Paul's arguments would surely have been totally without aim; it was matter of course that in non-Christians there was much to blame. In like manner the views of Wolf, Junker, and others, who recognized Christian Platonists, or Alexandrian supporters of the doctrines of the Logos, in the heretics at Colossæ, can make no pretension to recognition, because this view leaves unexplained the inflexible legal tendency of the Colossian false teachers, from which the Platonists and Platonizing Judaists were free. Again, the assertion of Grotius, that the false doctrine is to be deduced from Pythagorean elements, or those of Kleuker and Hug, that it proceeds from the influence of the Magi or Chaldees, are not merely indemonstrable, but improbable. The same holds good too of J. D. Michaelis' hypothesis, that they are disciples of Apollos, to which the friendly relation of that man to Paul is entirely opposed. Thus, then, there only remains as tenable the single supposition that they were Jewish Gnostics, or Theosophists, who had endeavoured to harmonize their particular views with those of the gospel. To suppose exactly Essenes or Therapeutæ to be meant here, as Zachariæ, Storr, and others, is certainly less advisable, because they formed exclusive societies, and it is hardly probable that they would before the destruction of Jerusalem have spread themselves out of Judea and Egypt into the other provinces of the Roman empire. But neither do we need any union with such existing sects in order to explain the mixing up of Jewish Theosophy with Christianity. Theosophical and ascetic opinions of many kinds, shapeless, and without having as yet assumed a decided character, were in the apostolical times diffused among Gentiles and Jews. (See what Josephus [Vita, cap. 2] relates of a certain Banus.) Those ascetics in Rome of whom Paul writes (Rom. xiv.), and in later times the appearance of Cerinthus and of the Gnostic Ebionites, of whose opinions a remarkable monument has been preserved in the followers of Clement, sufficiently prove how a theosophico-ascetic tendency, as it appeared in the system of the Cabbala, could associate itself with a strictly legal tendency *in Judaism*, and, on these grounds, such a coalition of those different tendencies was then also possible *in Christianity*. The later inquirers, namely, Neander and Böhmer,

coincide in this conception of the character of the Colossian false teachers, and Mayerhoff too, in fact, joins them. The latter scholar only concludes, as we have already observed, from the affinity of the heretics in Colossæ with the doctrines of Cerinthus, that the author of this epistle combated him and his disciples, and that, as Cerinthus lived after Paul, the Epistle to the Colossians must be considered spurious. Against this, however, it is to be observed, that the circumstances of Cerinthus' life are by no means accurately enough known to us to enable us to say with certainty that he was not living so early as Paul's times. That he was along with John the Evangelist in Ephesus is reported to us by such safe witnesses that only the extreme of caprice can throw doubts on their declarations. (See Neander's Church History, vol. ii. p. 672.) It is true we know nothing certain of any relation between Cerinthus and Paul, for the uncritical Epiphanius, who supposes Paul in all his epistles to combat Cerinthus, cannot, of course, come under consideration here. But, in spite of that, Cerinthus might even at that time have been active; at least we have no decisive evidence that would preclude the assumption; therefore an argument against a composition which is founded on the most irrefragable testimonies cannot possibly be based on so uncertain a matter. But again, nothing obliges us to assume that it is particularly Cerinthus and his adherents who are combated in the Epistle to the Colossians. That false teacher certainly did not originate the speculative tendencies which declare themselves in his system. They were, on the contrary, before him diffused in wide circles already. Cerinthus only adopted them for his own, worked them up in his own fashion, and succeeded in gaining over a good many to them. The very *general* manner in which the false doctrines are set forth in this epistle, as we have seen, speaks clearly for the opinion that there had not yet risen up any individual who had adopted independently for his own the tendency of mind which they suppose, and given it a characteristic and definite form. Cerinthus may, therefore, when Paul wrote, have already been in Colossæ and committed himself to those views, but he had hardly as yet exercised influence and made himself the independent master of the sect.

In its main purport, therefore, the Epistle to the Colossians is directed against errors which have long since vanished, while the Word of Truth which dissipated them has remained to us inviolate That Word also exercises even yet its power of destruction and edification. For, if the *form* of error is changed, yet its essence continues the same in all ages of the church, because it is ever generated anew out of the sinful heart; it therefore also needs incessant refutation through the Word of God. The pith, however, of the error which began to entangle the Colossians consists in seeking a

wisdom and a holiness apart from Christ, in capricious images of the fancy or of contemplation, in works of the law, of chastening, of mortification; a striving, along with which, in whatever form it may present itself, the poisonous plant of conceit and haughtiness always grows up in the heart. Against these the word of Paul, "In Christ are hid all the treasures of wisdom and knowledge" (Col. ii. 3), holds good for *all* times, and especially even for *ours*, so rich in its own wisdom. He that digs them out wins the greatest treasure at the same time with them, viz., humility, which is never found along with *the conceited wisdom* of man.

§ 3. The Course of Thought in the Epistle.

The Epistle to the Colossians falls, like the rest of Paul's epistles, into two parts: in the first of which (from i. 1 to ii. 23) the *doctrinal* element predominates, in the second (from iii. 1 to iv. 18), the *ethical*.

We further divide the first part into two paragraphs, the first of which (i. 1 to 23) after the salutation expresses thanks to God for the faith of the readers, and contains the prayer of Paul for their growth in knowledge and in every good work. Paul represents the fulfilment of that prayer as guaranteed by Christ and his redemption, who is personally described in his eternal Godhead as he through whom all is created and in whom everything consists, as head of the church and first-born from the dead. As Lord over all, Christ has reconciled all through his blood. Also *them*, the readers of the epistle, he has reconciled, that they might be holy and unspotted instead of their previous state of estrangement from God, if they stood fast in the faith and in the hope of the gospel whereof he (Paul) is a minister. In the second paragraph (i. 24 to ii. 23) Paul declares his joy at his call to be an apostle in spite of all the distresses attending it, as those very sufferings must serve the welfare of the church of Christ. He says he has the calling, as minister of the gospel, to fill everything with the gospel, and to teach all men (Gentiles as well as Jews), and to present them perfect in Christ; whereunto, therefore, he labours with all his might, and is accordingly particularly anxious for them, the Christians in Colossæ as also in Laodicea, while he strives to bring them to the knowledge of God and of Christ, in whom all the treasures of wisdom and knowledge are hid. He says this, he tells them, in order to warn them against false human wisdom, which is sought for apart from Christ, in whom, nevertheless, the fulness of the Godhead dwells bodily, and whose redeeming power they themselves had experienced in their hearts. They should not, he says, let themselves be again

subjected to the yoke of the law, and be seduced from Christ by a puffed-up wisdom; for he that is dead with Christ to the elements of the spiritual life must not again let himself be brought back to a self-chosen worship of God which seeks salvation by works.

In the second part, the third paragraph (iii. 1 to 17) contains the general ethical precepts to the readers, as those who are risen with Christ, to seek also what is above, and to renounce all that is earthly and sinful. Paul says they ought for that end to put on the new man, created after the image of God, with all his virtues, to let, above all, love and peace reign in them, and in reciprocal teaching and edification thank God and the Father for the salvation which had become theirs. The fourth and last paragraph (iii. 18 to iv. 18), finally, is taken up with exhortations for the special relations of family life, to which is subjoined at the end of the epistle a reference to Tychicus, the bearer of this epistle, for more detailed news as to the apostle personally. Salutations, and the charge to communicate this epistle to the Christians in Laodicea, and, on the other hand, to read publicly in Colossæ also that addressed to the Laodiceans, fill up the last verses of the epistle, on which Paul further stamps the seal of authenticity by a salutation written with his own hand.

§ 4. Literature.

Besides several works especially devoted to the Introduction to the Epistle to the Colossians, such as C. G. Hoffman (Leips., 1749, 4to), Böhmer (Isagoge in Ep. ad Col. theol. hist. critica, Berol., 1829, 8), Rheinwald (de pseudodoctoribus Colossensibus, Bonnæ, 1834, 4to), Osiander on the Colossian false teachers in the Tübingen Journal for 1834, part 4, we have to cite the following special Commentaries: By Davenant (expositio Ep. ad Col., Genevæ, 1655, 4to), George Calixtus (expositio literalis, Brunsvicæ, 1654, 4), Solomon van Till (Amstelod. 1726, 4to), Storr (in his opusc. acad., vol. ii., p. 120–241), Junker (Mannheim, 1828), Flatt (edited by Kling, Tübingen, 1829), Bähr (Basle, 1833), Böhmer (Breslau, 1835), Steiger (Erlangen, 1835).

EXPOSITION

OF THE

EPISTLE TO THE COLOSSIANS.

I.

PART FIRST.

I. 1.—II. 23.

§ 1. Thanksgiving for the Faith of the Readers and for Salvation in Christ.

(i. 1–23.)

The salutation (i. 1, 2) presents nothing particular, since what was necessary as to the form of the name of the city of Colossæ and the various readings in ver. 2 has already been remarked in the Introduction to this epistle (§ 1). At the end of ver. 2 the usual καὶ κυρίου Ἰησοῦ Χριστοῦ in the blessing is wanting in the MSS. B.D.E. and several minuscules. Considering the constant occurrence of this formula in the beginnings of Paul's epistles, the *omission* of the words is certainly not so easily explained as the *addition* of them; however, Lachmann has not, for all that, ventured to strike them out altogether; they might have been left out in some MSS. by accident.

Vers. 3, 4.—Exactly as in Eph. i. 15, seq., here too Paul begins with thanksgiving to God and mentioning his intercession for the Colossian Christians for the sake of their faith and their love, thus for the sake of their Christian state of mind, of which Paul, however, had information (ἀκούσαντες) only through the communications of others (especially of Epaphras, ver. 8), not through beholding it himself, for he had neither founded the church in Colossæ, nor ever visited it (see Introd. § 1).—As to the connexion of the words, it is more correct to join πάντοτε with what *follows* than with what *precedes*, for the incessant prayer for the readers appears as the more important point here. In εὐχαριστοῦμεν is expressed the thanksgiving of Paul, which he expressed *at the moment*, and by the medium of writing; the *intercession*, on the contrary, is represented

as continuous, and to be grounded on what Paul had heard of the Colossians' life of faith. So, too, ver. 9, where this idea is again taken up and further carried out. Love is again (as in Eph. i. 15) conceived of as *brotherly* love, because Christian love manifests itself primarily as such, without thereby derogating from *universal* love. In ver. 3 MS. B. reads for τῷ Θεῷ καὶ πατρί, as Paul generally writes, τῷ Θεῷ πατρί, and D.G. τῷ Θεῷ τῷ πατρί, which latter reading Lachmann has received into the text. In fact, it seems to deserve the preference, as the more unusual form of expression could easily be changed into the usual one.—Ὑπέρ is to be preferred after B.D.F.G to περί.—In ver. 4 the reading ἣν ἔχετε after τὴν ἀγάπην is vouched for by so many and important MSS., viz., by A.C.D.E.F.G., that we cannot hesitate to declare it the orignal one, the rather as τήν seems to have come into the text here from Eph. i. 15.

Ver. 5.—Paul represents the faith and the love of the Christians in Colossæ as conditioned by the hope shewn them by means of the gospel. Here again Paul disdains not to cast his eyes on the Divine reward (μισθός), which even the Saviour himself often places before his disciples. The ἐλπίς, accordingly, is here not, as in 1 Thess. i. 3, *subjective* hope, but *objective* hope, *i. e.*, the hoped-for object, eternal happiness in the kingdom of God. It is designated as ἀποκειμένη ἐν τοῖς οὐρανοῖς, to indicate partly its being securely laid up, partly its being not yet present. But man cannot deduce the existence of such a heavenly hope from himself, he perceives it only in the Word of Truth, which is in the gospel. (Τοῦ εὐαγγελίου is to be taken as *genit. appositionis.*) In this, the Colossians have already here (*before* the fulfilment) received information of that hope. For so the προηκούσατε is to be taken, not, as Böhmer, with reference to the apostle's epistle, as if the meaning were, "of which you have already heard before the composition of this epistle." For that this was the case was surely already plain enough from the ἀκούσαντες preceding. Again, the words which follow, τοῦ παρόντος εἰς ὑμᾶς, καθὼς καί, κ. τ. λ., do not recount the bare fact that the gospel is preached in Colossæ; the citing of that would be entirely needless, as the existence of faith necessarily presupposes the preaching of the gospel. Paul means rather in this addition to render prominent the nature of the gospel, as a treasure belonging to the whole of mankind, and which for that very reason could not be withheld from them (the Colossians) either: "which is come unto you, as it is also (in conformity with its destination) in the whole world." The reason why the apostle makes the universality of Christianity prominent here is the same which causes him at the end of the chapter (i. 27, seq.) to repeat so often that he teaches and warns *all* men, viz., opposition to the one-sided bias of the Judaistic false teachers, who looked on the gospel as intended primarily for the Jews merely. Neither

therefore, can the ἐν παντὶ τῷ κόσμῳ be taken with Böhmer as an hyperbole, for even if, when Paul wrote those words, the gospel was not actually as yet generally diffused, still it has in its first elements even the tendency and energy to fill and govern the world; from his knowledge of that energy Paul prophetically expresses the future as if already realized. (See on i. 23.) For the rest, in the τοῦ παρόντος εἰς ὑμᾶς we discover an antithesis to the ἐλπὶς ἀποκειμένη ἐν τοῖς οὐρανοῖς; while the glory and blessedness of the kingdom of God are still distant, the substance of these blessings is already spiritually near to the faithful in the Word of Truth.

Ver. 6.—Here the connexion of the words is questionable, in consequence of the different readings; the discourse proceeds with καθὼς καί thrice repeated: it is true, καί is wanting in the third, in very many and important MSS., but the *omission* is far more explicable, from its having twice preceded, than the *addition* of it. But again, A.C.D. read in the beginning of ver. 6 καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶ καρποφορούμενον. The clause καθὼς—κόσμῳ is thus separated from what precedes, and joined with what follows; to which opening clause, however, the words καθὼς καὶ ἐν ὑμῖν do not adapt themselves, since the Colossians are included of course in the whole world. It is with reason, therefore, that Steiger, Bähr, and others, have retained καὶ ἔστι καρποφορούμενον, and supplied ἔστι at καθὼς καὶ ἐν παντὶ τῷ κόσμῳ. The existence of the Word of Truth in the world would seem thus to be further represented as not unfruitful, but efficient; from its productive power it brings forth fruits in the souls of those who receive it, and it had shewn itself so in the Colossians also from the moment that they had heard of the grace of God (viz., in Christ, as the object of the preaching of the Gospel), and had truly received what they heard. But a difficulty is created by καὶ αὐξανόμενον, which, it is in the highest degree probable, is to be considered genuine, and to be taken into the text, after A.B.C. D.E.F.G., though it might have been interpolated here from ver. 10. But the idea of growing seems of necessity to precede the bringing forth fruit, and not to follow it. The reference of καρποφορεῖσθαι to inward, of αὐξάνεσθαι to outward growth, is plainly inapposite after the mention of καθὼς καὶ ἐν παντὶ τῷ κόσμῳ. It corresponds better with the context to refer αὐξάνεσθαι to the growing and ripening of the fruits themselves, with which the parallel passage, ver. 10, also accords best. The influence of the Word of Truth is not terminated with the bringing forth of fruits; it works, on the contrary, on and on, to present the fruits still more ripened and complete, so that a growing is thus to be recognized in the bringing forth of fruit itself. The acceptation of ἐν ἀληθείᾳ may be questionable. That it contains no reference back to the λόγος τῆς ἀληθείας in ver. 5, and therefore must not be joined with χάριτι

τοῦ Θεοῦ, in the sense, "grace of God in truth," follows decidedly from the absence of the article. Ἐν ἀληθείᾳ can only be taken as an adverbial subordinate limitation of the whole, designating the nature of the ἐπίγνωσις as a *true* one, in contrast with a mere *apparent* knowledge of the grace of God, as it shewed itself in the false teachers. (See Bähr on this passage, and Winer's Gr., § 20, 2, p. 128.) But καθὼς καὶ ἐμάθετε points also, as Steiger has already correctly perceived, to a further reference of ἐν ἀληθείᾳ to the idea in verse 7. Paul in it sanctions the preaching of Epaphras in Colossæ as the genuine apostolical one (perhaps with regard to suspicions which might have been disseminated on the part of the false teachers against Epaphras and his doctrine), and with it refers the Christians there to *that*, as the only true one, in opposition to the arbitrary disfigurement of the gospel, in which the false teachers had allowed themselves.

Vers. 7, 8.—The ratification of the doctrine, and authentication of the person, of Epaphras, here pronounced, are important, as shewing how the apostles considered themselves as the true possessors of pure evangelical truth, and maintained their title. He whom they did not recognize was by that very circumstance shut out from the body of Christ, the true church of the Lord, entirely in accordance with the word of the Saviour: "As my Father hath sent me, so do I send you" (John xx. 21); "He that heareth *you*, heareth *me*, and he that despiseth *you*, despiseth *me*" (Luke x. 16). The apostles were representatives of Christ (2 Cor. v. 20), "We are ambassadors in Christ's stead, for God admonisheth through us;" the apostolical assistants were in their turn representatives of the apostles. This position Paul here expressly assigns to Epaphras, as he not only names him as his beloved fellow-servant (see iv. 7, σύνδουλος ἐν κυρίῳ: in the LXX. it stands for מְשָׁרֵת, Ezra iv. 7, 9; v. 3, 6; vi. 13), but also πιστὸς διάκονος τοῦ Χριστοῦ in his (the apostle's) stead. It is true, the *text. rec.* reads πιστὸς ὑπὲρ ὑμῶν διάκονος, but the MSS. A. D.G. read ὑπὲρ ἡμῶν, which could easily be altered to ὑμῶν, but scarcely ὑμῶν to ἡμῶν. Lachmann has, therefore, with reason admitted ἡμῶν into the text. As to the rest, the person of Epaphras has been already mentioned in the Introduction (sect. 1). According to iv. 12 he seems to have been a born Colossian. Paul had perhaps, during his long stay in Ephesus, sent him out into the neighbourhood, and caused the gospel to be proclaimed by him in those cities of Asia and Phrygia which he could not touch at himself. It was Epaphras, too, according to verse 8, who had given Paul information as to the state of the church in Colossæ. If here mention is made merely of the *love* of the Christians there, of which Epaphras informed Paul, *other* information is not thereby excluded, especially that as to the threatening false teachers; Paul, however,

does not find occasion to introduce this at once at the commencement of his epistle. As to the rest, the love of the Colossian Christians is by the addition ἐν πνεύματι, *in spirit*, designated as one kindled by the Holy Ghost, and therefore distinguished from mere natural love.

Ver. 9.—Exactly as in Eph. i. 15, Paul in what follows resumes the subject of his diligence in prayer for them, which had been already touched on in verse 3, and details *what* he prayed for on behalf of the Christians in Colossæ. He designates this his praying as an uninterrupted one since the day that he heard of them and their faith. (Διὰ τοῦτο connects verse 9 with what precedes, so that the life then existing in the Colossians was the motive to Paul to pray for the perfection of his readers in it.—Αἰτεῖσθαι after προσεύχεσθαι denotes the special act of beseeching in the more general idea of praying.—On the use of ἵνα after verbs of commanding, praying, etc., see Winer's Gr., § 41, 1.—The construction of πληροῦσθαι with the accusative is quite regular. See Winer's Gr., § 32, 5.)

Paul then wishes and beseeches for his readers that they may be filled with the knowledge of the Divine will, which makes known and proves itself in all wisdom and spiritual knowledge. On σοφία and σύνεσις we have already observed what was necessary at Eph. i. 8, which passage stands parallel to this. The idea of *being filled* with the knowledge of the Divine will is explained by the fact, that ἐπίγνωσις is with Paul no mere act of reflection, to which certainly πληρωθῆναι would not be adapted, but an *essential* contemplation, which has its origin in the communication of the Holy Ghost. The idea, therefore, might be paraphrased thus: "that ye may be filled by the Holy Ghost, and by means of his illumination may receive knowledge." But "knowledge" is, by the addition τοῦ θελήματος αὐτοῦ, designated as *practical* knowledge, in opposition to an unfruitful *theoretical* knowledge, such as the false teachers strove to attain. (See on ii. 8, 23.) Steiger's view is therefore wholly erroneous. He distinguishes γνῶσις from ἐπίγνωσις by explaining γνῶσις of vague knowledge without perfect insight into the essence; ἐπίγνωσις, of a more minute and special discerning, the result of reflection and endeavour. The fluctuating nature of his view is sufficiently apparent from the single fact of his adducing alongside of this still *another* definition. Ἐπίγνωσις, he says, is sometimes *above*, sometimes *beneath* γνῶσις: if the *latter*, then γνῶσις means the full, pure knowledge of things which arises in intellectual contemplation; and ἐπίγνωσις, on the contrary, is then the result of a partial investigation in a more laborious way. As already observed at Eph. i. 8, there is no specific difference at all between γνῶσις and ἐπίγνωσις to be assumed in the language of the New Testament, and particularly of

Paul; both terms always denote immediate knowledge by the reason through the perception of the eternal, by means of the *νοῦς* illuminated by the Holy Ghost (compare on ii. 3); on the other hand, the insight gained through the understanding by reflective processes is called *φρόνησις* or *σύνεσις*. (See my *Opusc. Acad.* p. 156, seq.)

Ver. 10.—From the true practical knowledge of God proceeds of itself an outward walk which is worthy of the Lord, *i. e.*, redounds to his glory. The infin. *περιπατῆσαι* is not a second prayer, as if co-ordinate with *ἵνα πληρωθῆτε*; the "walking" is to be viewed as dependent on the knowledge of the Divine will, so that the meaning of the words is: "in order (by means of this knowledge) to be able to walk worthy of the Lord," in which it is implied that this is impossible *without* that knowledge. The *εἰς πᾶσαν ἀρέσκειαν* then indicates the aim of the truly Christian walk, "to please the Lord in every respect." (Ἀρέσκεια is not found again in the New Testament. In profane writers it is used reprovingly in the sense of "coquetry." [See Theophr. char. ch. 5.] *Εὐδοκία* is more usual with Paul.—On the relation between *καρποφορεῖν* and *αὐξάνεσθαι* see at verse 6. Both are here plainly referred to works by the addition *ἐν παντὶ ἔργῳ ἀγαθῷ*, *i. e.*, in works, which, as proceeding from faith and love, are truly pleasing to God.—The words *τῇ ἐπιγνώσει τοῦ Θεοῦ* represent the bringing forth fruit as effected through the knowledge of God designated in verse 9. No distinction is to be sought between the knowledge of God and that of his will; every true knowledge of God is precisely that of his will, because the being of God is not to be separated from his will. The reading of the *text. rec. εἰς τὴν ἐπίγνωσιν* has most decided extrinsic and intrinsic arguments against it.)

Ver. 11.—The character of those who can bring forth fruit in every good work is more accurately defined to the effect, that the spiritual strength requisite for it is imparted to them by God: "as those who are strengthened in all might, according to the power of his (*i. e.*, God's) glory." (On the relation between *δύναμις* and *κράτος* see at Eph. i. 19.—On *κράτος τῆς δόξης* see at Eph. i. 6, 12, 14, 18.) It cannot be doubted that by the *δυναμούμενοι κατὰ τὸ κράτος*, "strengthened in accordance with his power," the strengthening of believers is designated as proceeding from God. God himself fulfils his will by his Spirit in them! Exactly corresponding to the word: "with God nothing is impossible," and to this other: "to him that believes all things are possible," for it is God who works in the believer. (See the Comm. on Matth. xix. 26; Mark ix. 23.) But *Θεοῦ* must not be supplied at *ἐν πάσῃ δυνάμει* also; on the contrary, *πάσῃ* plainly points to the variety of human situations and wants, and of the strength requisite for them. These forms of life, in which that strength is a necessity, are more closely defined

by *εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν, for all patience and long-suffering.* Paul is thinking of times of suffering and temptation of various kinds, such as then befell every church, in which events the faithful have to approve their patience and forbearance, and that, not by any means in peevish despondency, but *with joy*, as in this too fulfilling God's will. The words *μετὰ χαρᾶς* are indeed by several critical authorities joined with *εὐχαριστοῦντες*, which follows, but Steiger and Bähr have rightly rejected it. For *εὐχαριστεῖν* itself alone conveys the idea of joyful resignation to God's will; but *ὑπομονή* and *μακροθυμία* need the defining *μετὰ χαρᾶς*, in order to characterize them as genuinely Christian.

Ver. 12.—From the state of mind described in the foregoing verses flows naturally the prayer of thanksgiving to God. For he that in God's might can bring forth fruits in good works finds in it an inexpressible joy (the feeling of which urges him to thanksgiving towards the Father of light, who has regenerated him to such an existence), and at the same time a guarantee of his future eternal happiness. He sees that he is by the Spirit made fit for the holy kingdom of God; that he bears it in himself even here below, and that therefore it shall yet certainly belong to him. Under this train of thought Paul here gives prominence to the idea of "Father" (proceeding from the consciousness of adoption), and that of being made meet. True, the readings vary here too very much, as in verse 3; for in some MSS. *τῷ θεῷ πατρί*, in others *τῷ θεῷ τῷ πατρί*, etc., are read for *τῷ πατρί*. But these various readings are sufficiently explained by the fact that nowhere else in Paul's epistles does *ὁ πατήρ* occur alone. On the import of *ἱκανόω* see 2 Cor. iii. 6. The aorist points to a single Divine action, by which the faithful are made meet, viz., to the work of Christ, as described in vers. 13, 14. (MSS. D.G. read *καλέσαντι* for *ἱκανώσαντι*; MS. B. has both, side by side. Lachmann has, without sufficient reason, received this latter reading. Doubtless *ἱκανώσαντι* is the right reading. But those who referred the having made meet to the *subjective* state of mind, could easily take offence at it (because in none was the meetness absolutely realized), and therefore substitute *καλέσαντι* for it.) Lastly, the concluding words of the verse mention the object for which God the Father makes his children meet, viz., *εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων*. The saints, *i. e.*, all regenerate, true children of God, conceived as a unity, have a joint *κλῆρος* (נַחֲלָה), of which each individual has his *μερίς* (חֵלֶק or חֶלְקָה). In like manner, it is said, John xiv. 2, "in my Father's house are many mansions." Here the house answers to the *κλῆρος*, the mansions in it to each individual *μερίς*. The question whether Paul here has in mind the earthly kingdom of God, or the heavenly world, is idle, inasmuch as his purpose is not to distinguish between the various

forms in which perfection may realize itself. *That* world is, as a portion left by the Father to the children, without further distinction, contrasted with *this* sin-infected earthly world. Akin to the expression in this passage are not only Eph. i. 18, *ἡ κληρονομία ἐν τοῖς ἁγίοις*, but also Acts xx. 32, *κληρονομία ἐν τοῖς ἡγιασμένοις πᾶσιν*, and xxvi. 18, *κλῆρος ἐν τοῖς ἡγιασμένοις*. But in these passages the distinction between *μερίς* and *κλῆρος*, which is so prominent here, is wanting. But a comparison with Canaan, the earthly heritage of Israel, in which every Israelite had his share, lies at the root of the whole form of expression. (See Heb. iv. 1, seq.) In conclusion, it is also a question how *ἐν τῷ φωτί* is to be constructed. To connect it with *ἱκανώσαντι*, as if light were the element through which God has made the children of God meet, is altogether erroneous. *Φῶς* is never used in such connexion, but always *πνεῦμα*. To refer it, with several of the Fathers, to baptism, is in like manner entirely inappropriate, as for this *φωτισμός*, at least, would have been employed; and again, *ἱκανώσαντι* does not refer, as we have remarked above, to the already accomplished subjective process of being made meet, for Paul in fact is now praying (verse 9, seq.) that God may fill them with the knowledge of his will. We must rather take *ἐν τῷ φωτί*, as descriptive of the nature of the *κλῆρος τῶν ἁγίων*. As in verse 18 the element of sin is called *σκότος*, so here the element of good, in which the saints are, is called *φῶς*; as children of light they are heirs of the kingdom of light.

Vers. 13, 14.—No pause can be made here with Griesbach; on the contrary, Paul's discourse moves on again, as at Eph. i. 6, seq., by mere relatives, which join one clause to another by connecting it with the last substantive. God, who is the subject of the last proposition, is represented as the author of redemption by Christ (2 Cor. v. 19). Redemption is represented as accomplished *negatively* by deliverance from the power of darkness, *positively* by translation into the kingdom of Christ. The power of darkness (*ἐξουσία σκότους*), as an antithesis to the kingdom of Christ, is not merely subjective sinfulness, but this in connexion with the entire element of evil in the devil and in his angels. The deliverance of the faithful from the power of darkness does not, however, exclude the continued conflict against the evil powers; on the contrary, Paul describes it as subsisting specially for Christians (Eph. vi. 12, seq.) Deliverance from the power of darkness consists rather in the very fact that the believer through faith knows himself as Christ's servant, and therefore can fight against darkness *as without him*, as himself belonging to it no more. But this deliverance from one element and its determining influence supposes a being transferred to another element; this is denoted by the phrase: *μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ*. Here, just as in Luke xvii. 21, the king-

dom of Christ is imagined as inwardly present, "the kingdom of God is inwardly in the faithful, and they in it;" Christ is that spiritual kingdom itself, he is in us and we in him. Into this spiritual kingdom the regenerate man is even here below transplanted in the spirit, as he also through the death of the old man presses through unto life even here below (1 John iii. 14). Christ's kingdom is, therefore, here not the same as the *μερὶς τοῦ κλήρου τῶν ἁγίων* (ver. 12) which designates the future state in glory, in which man will be in a holy and perfect state as to all his powers, even as to his body. The name that Christ bears here is also peculiar: *ὁ υἱὸς τῆς ἀγάπης αὐτοῦ, Son of his love.* It is erroneously taken as a merely hebraizing designation of *υἱὸς ἀγαπητός, beloved Son;* the expression rather corresponds in Paul to the *μονογενής* of John (see on John i. 18). Christ is called "Son of his love," inasmuch as he was born of the essence of God, as Augustine (de Trinit. xv. 19) correctly interprets it: filius caritatis nullus est alius, quam qui de substantia est genitus. This Son of the Divine love is the personal love itself, which induced him to give himself up unto death for men; therefore it is further said of Christ: *ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, κ. τ. λ.,* words which we have already explained at Eph. i. 7. Not merely *through* him, says Paul, is redemption accomplished; we rather possess it as an abiding reality *in* him; Christ is from his representative character the never-failing source of redemption; he alone who is *in* him truly possesses it. Finally, *διὰ τοῦ αἵματος αὐτοῦ* is to be struck out here in accordance with A.B.C.D.E.F.G. It seems to have only come into the text here from Eph. i. 7.

Ver. 15.—To the above Paul now subjoins a detailed description of the person of Christ, which is unmistakeably designed to have a bearing on the Colossian false teachers. This passage forms, along with Eph. i. 20–23 and Phil. ii. 6–11, the leading passage in Paul's epistles on their doctrine concerning Christ, and has therefore, as may be supposed, equally attracted the attention of interpreters and theologians, especially of the writers who treat of Paul's system of doctrine. We have even to mention particular treatises on this important passage, especially that of Schleiermacher (Stud. for 1832, part 2, reprinted in his collected works relating to Theology, vol. i., p. 321–361), and against it the works of Holzhausen and Osiander (in the Tübingen Journal for 1833, pt. 1). As to the division of this entire important section, Bähr (p. 54) will have it that in vers. 17, 18, an advance is indicated by *καὶ αὐτός.* He supposes in vers. 15, 16 the relation of the Son to the Father, in ver. 17 that of Christ to the world in general, and from ver. 18 onwards the relation to the church, as the new creation, are treated of. But ver. 16 is decidedly against this view, as it already describes the relation of Christ to the world; we can therefore ascribe to *καὶ αὐτός* no such decisive importance in

the division. Even the *πρωτότοκος πάσης κτίσεως* contains a reference to Christ's relation to the creation. We can distinguish two parts only: 1, In vers. 15–17, Christ is delineated *without* reference to his incarnation; 2, in vers. 18–20 *with* that reference.

First, Christ is called *εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου*, *image of the invisible God*. Paul had already at 2 Cor. iv. 4 called Christ *εἰκὼν τοῦ Θεοῦ* (*ἀοράτου* is *there* spurious); it is a question what the expression, when used of Christ, means, for the image of God is attributed to *man* too (see iii. 19). But as *everything* is created through Christ (ver. 16), so is *man* too; he, consequently, has the image of God in a *derivative* manner only, he is the image of the image, Christ is the original image of God. It must not be concluded from the absence of the article that we must translate in this passage, "*an* image of God;" on the contrary, the article is wanting because *εἰκὼν τ. Θ.* is a familiar collective idea, like *πνεῦμα τ. Θ.*, *υἱὸς τ. Θ.*; in 2 Cor. iv. 4 the article is wanting in the same manner, and even Philo usês *εἰκὼν τ. Θ.* without the article. It would be altogether a mistake to refer this expression, "Christ is the original image of God," to the *human* nature of Christ along with the *Divine* one, as do Junker and Schleiermacher; for here the Son of God, still purely in his eternal Divine being, is set on a par with the Father. It would be just as wrong to attribute to the term *εἰκών* the idea of "the designedly-made or formed;" Christ would thus be degraded into a creature. The meaning of the term is here made completely plain by the epithet *ἀόρατος* (1 Tim. i. 17). Christ is not called image of God as a being formed after God, but as he who manifests, so that they can be seen in him, the fulness of the essence and of the Divine attributes, which are hidden in the Father. (So *correctly*, besides Bähr, Steiger, and Böhmer, Usteri also, on Paul's doctrinal system, p. 308.) As, therefore, it is said, John i. 18, *Θεὸν οὐδεὶς ἑώρακε πώποτε* (1 Tim. vi. 16, *φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται*), but it is added afterwards, *ὁ μονογενὴς υἱὸς ἐκεῖνος ἐξηγήσατο*, so Paul designates the Father as not to be viewed (for there is manifestly no question here as to material vision), but as manifesting himself in the reflection of his essence (Heb. i. 3) the Son. Accordingly, then, our Lord says too, John xiv. 9: "he that sees me sees the Father, for the Father manifests himself through the Son," who bears his form (*ἐν μορφῇ Θεοῦ ὑπάρχει*, Phil. ii. 6). Thus taken, then, the essential equality is expressed in the name *εἰκὼν τ. Θ.*, but, as being begotten is implied in the name *υἱός*, so is the radiation of the Divine glory in *εἰκών*. The Father is the source, the eternal and original cause, of light, from whom the Son, as image of the Divine nature, proceeds. (Even Philo had this view of the relation of the Son to the Father correctly in the essential points. Compare some passages from him belonging to this subject in Usteri

ubi supra: they are fully collected in Grossmann, Quæstiones Philoneæ. Lipsiæ 1829. The idea of a man in which God manifests himself is found even in the Old Testament (see Numb. xii. 8; Ps. xvii. 15), and from these intimations it passed over to the Cabbalists, who describe the Metatron (comp. on John i. 1) as God's image or countenance.)

The *second* phrase, by which Christ's nature is described, is πρωτότοκος πάσης κτίσεως. That πᾶς stands here without an article, as already observed at Eph. ii. 21, for πᾶσα according to later usage, Bähr has already correctly remarked. The κτίσις is the whole of the creation, not the creation in its individual parts. But the term πρωτότοκος is difficult, and one cannot but think it very intelligible that, from the first, Arians, Socinians, and other impugners of the Divine nature of Christ, strove to found their views on this passage. For it must be granted that the words πρωτότοκος πάσης κτίσεως, viewed purely grammatically, can be so understood that Christ himself is reckoned in the κτίσις, and is only placed at the summit of the whole κτίσις. The possibility of such an explanation of the words is sufficiently proved by the following πρωτότοκος τῶν νεκρῶν, which cannot be understood otherwise than that Christ himself was dead too. But the entire context is so decisive against this explanation, that we cannot hesitate to assign to the phrase πρωτότοκος τῆς κτίσεως another sense. For, in vers. 16, 17, all created things are represented as in absolute dependency on him, the Son of God, who cannot, therefore, possibly be designated as himself belonging to the rank of creatures. The appeal to the passages of the books of wisdom (Prov. viii. 22, ἔκτισέ με ἀρχὴν ὁδῶν, LXX., Sir. i. 4, 9, πρότερα πάντων ἔκτισται σοφία, κύριος αὐτὸς ἔκτισεν αὐτήν) can therefore prove nothing, for in the latter κτίζειν is merely used in a more extended sense = γεννᾶν. The σοφία is by no means represented as itself κτίσμα. To interpret the passage by altering the accent, with Erasmus, J. D. Michaelis, and others, will at the present day hardly suggest itself to any. For πρωτοτόκος is used as *feminine* only, ἡ πρώτως τέξασα, as Thomas Magister explains it. But even apart from this, the creative agency of the λόγος can never be designated by τίκτειν, and indeed such a combination with πρῶτος would make but an unfitting sense; for, if Christ were called *primus genitor totius creaturæ*, it would seem that there were several *more, without* and *after* him. But just as little can Schleiermacher's proposition claim approval. He unites πρωτότοκος with εἰκών (as he in verse 18 joins also ἀρχὴ πρωτότοκος together, but just as unsuitably), in the sense: "Christ is, in the collective compass of the spiritual world of men, the first-born image of God." The interpretation of the term κτίσις of the world of men is, it is true, not impossible in itself, for

mankind can certainly, as an essential part of the creation, be designated by the term κτίσις. (See on Rom. viii. 19, and on Col. i. 23.) But πᾶσα ἡ κτίσις without any further limitation never does and never can so occur, nor does the context here permit that signification. Τὰ πάντα in ver. 16 plainly interprets πᾶσα κτίσις, which precedes, as the entire creation. But, even apart from this, Schleiermacher's interpretation is totally inadmissible. For, *first*, πρωτότοκος seems an unsuitable epithet for εἰκών. Böhmer has already justly remarked that we should rather have expected πρωτότυπος. But, *secondly*, grammar necessarily requires the article before πρωτότοκος as connected with εἰκών, as Matth. i. 25, τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, shews. (See Winer's Gr. § 20. 1.) The omission of the article is only explained by the supposition that πρωτότοκος is treated as a well-known idea, which, besides, in the connexion with πάσης κτίσεως, cannot belong to any other. The use of this phrase had, no doubt, its origin in the Old Testament, where it is said, Ps. lxxxix. 27, κἀγὼ πρωτότοκον (בְּכוֹר) θήσομαι αὐτόν. (See Heb. i. 6.) Philo calls the λόγος both εἰκών and πρωτόγονος (see Bähr on this passage, p. 61), a name near akin to the μονογενής of John. In the same way Jehovah is called in the Cabala the first-born, as the original manifestation of the infinite, through whom the creation is effected. Accordingly the name πρωτότοκος τῆς κτίσεως can only, with the oldest Fathers, be taken so that the genitive is dependent on the πρῶτος in the signification of *prior* (see at John i. 15), in the sense, πρωτότοκος πρὸ πάντων τῶν κτισμάτων, as Justin Martyr calls the λόγος, in perfect accordance with the phrase in ver. 17, αὐτός ἐστι πρὸ πάντων. It is then implied in the name that the Son of God is born of God in the beginning before every creature.

That Paul then represents Christ as εἰκὼν τ. Θ., as πρωτότοκος τῆς κτίσεως, had doubtless its origin in the circumstance that the heretics in Colossæ called in question the Divine dignity of Christ. In all probability they saw in Christ a mere man (like Cerinthus and his disciples) with whom at his baptism a higher Æon had united itself, but which again left him after the completion of the work of redemption. The supposition of Steiger and others (p. 139) that the Colossian false teachers themselves employed the terms εἰκών and πρωτότοκος of Christ, only in another sense, is extremely improbable. Had that been the case, Paul would have defined these terms more accurately that it might be perceived wherein the genuine apostolical use of them differed from the false one of those false teachers. But such exact limitations are wholly wanting. On the contrary, Paul uses the name πρωτότοκος πάσης κτίσεως with so little reserve that it might be understood in a sense *derogatory* to Christ, which surely would have been avoided, if the heretics, whom Paul means to combat, had applied the word in an exactly similar way

But the apostle's mode of expression seems appropriate, if the heretics, in like manner as Cerinthus and his school, proclaimed Christ directly an ordinary man, and merely supposed an Æon to have been united to him during his Messianic ministry; Paul's argument lies in the *idea*, not the *words*.

Ver. 16.—With all the difference in the *expressions* there still appears in the *thing* the completest agreement between the Christologies of John and Paul. The names εἰκὼν τ. Θ., πρωτότοκος πάσης κτίσεως, John is a stranger to, but, on the other hand, *he* likewise declares that we see in the Son the invisible Father in all his glory, that the Son is the only-begotten of the Father. So now verse 16 too corresponds perfectly with the description in John i. 3, πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονε. (Compare also Heb. i. 4, xi. 3.) But the idea that all is created in Christ is joined by Paul with what precedes by ὅτι, and by that means the sense which we obtained of πρωτότοκος πάσης κτίσεως is established. "He (the Son of God) must have been born of the substance of the Father before all the creation, *for* all things are created in him." Considering the accurate distinction drawn afterwards between the prepositions διά, εἰς, ἐν, it is extremely improbable that ἐν stands here instead of διά; ἐν rather denotes here very comprehensively the connexion of the Son with the creation, which is afterwards divided into its individual relations. "In him are all things created, *i. e.*, the Son of God is the intelligible world, the κόσμος νοητός, *i. e.*, things themselves in their idea; he carries their essentiality in himself;" in the creation they come forth from him to an independent existence, in the completion of all things they return to him. The referring of τὰ πάντα merely to the collective body of the regenerate, and of κτίζειν to the transforming energy in regeneration, is quite inadmissible, as the following development of the purport of πάντα shews. It is incomprehensible how Schleiermacher could say (ubi suprà, p. 507) κτίζειν is not used for בָּרָא of creating, as it often occurs so, Deut. iv. 32; Ps. L. 11; Isaiah xlv. 7, and elsewhere. (Cf. Schleusn. Lex. in LXX. vol. iii. p. 402.) The import of πάντα is now carried out by two antitheses, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, *things in heaven and things on earth* (cf. Eph. i. 10; Rev. x. 6), τὰ ὁρατὰ καὶ τὰ ἀόρατα, *things visible and invisible*, which express the ideal and material elements of the creation, and consequently its totality. Then, in continuation, the highest forms of these two departments of the creation are named separately, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι, *whether thrones, or dominions, or principalities, or powers*, in which there is the assumption that, if the highest is created in Christ, it is self-evident that the low and insignificant is so too. From Col. ii. 10, 15, and the remarks on Eph. i. 21, it cannot be doubtful that Paul means by these four

synonymous expressions particularly to designate powers of the spiritual world, angels and angel-princes, without making a more definite distinction between good and bad angels. On the impossibility of defining more accurately the differences between the separate expressions we have already explained ourselves at Eph. i. 21.

But the question may arise whether, in the connexion with the foregoing antitheses, heaven and earth, visible and invisible, we are not in the four names of governors and powers, at the same time with *heavenly* powers, kings, princes, magistrates, to suppose *earthly* ones also to be meant, who indeed, as administering their offices in the name of God, are even called Elohim in the Old Testament. For the assumption, that reference is here made only to earthly relations, which even Schleiermacher has propounded, is at all events inadmissible. That divine would even understand the antitheses τὰ ἐν τοῖς οὐρανοῖς, κ. τ. λ., thus: "everything that refers to heavenly, *i. e.*, religious, relations, and which refers to political, legal conditions." This is decidedly inadmissible, because, no doubt, in Paul's declaration that everything on high was created in Christ, consequently he is higher than all high things, is couched an antithesis against the view of the Colossian heretics as to the dignity of the angels, whom they, according to the Gnostic idea of the Æons, even adored with invocation and worship (cf. on Col. ii. 18), and with the greatest probability named by these and similar names. (See Steiger and Bähr in their Comms. on this passage, where passages of the later Gnostics are collected.) Paul, however, did not borrow them from the language of the Gnostics; they were familiar to him already from the general sphere of Jewish ideas in which he had grown up. But certainly the notion that Paul had in mind earthly powers *along with* the heavenly ones, is not without plausibility, as directly after, in ver. 17, τὰ πάντα appears again, and Paul manifestly intends to represent the absolute totality of the creation as determined in its existence by Christ. Still we find no trustworthy passage elsewhere, in which these expressions, used altogether commonly of angels, are employed of earthly powers. If we would lay stress on the fact that Christ is elsewhere with reference to earthly powers called King of kings, Lord of lords (1 Tim. vi. 15; Rev. i. 5, xvii. 15, xix. 16), it seems more reasonable to find this dominion of Christ's over every earthly greatness in the words τὰ ἐπὶ τῆς γῆς, than in the names θρόνοι, κ. τ. λ.

Ver. 17.—After this partition of the universe Paul again takes up the opening words of verse 16, ἐν αὐτῷ ἐκτίσθη τὰ πάντα, *in him all things were created*, and shews how the creation in its totality sustains in all the dimensions of time, the present, the past, and the future, a relation of absolute dependence on Christ, who *is*, as the

Eternal One, *before* everything that was created, whereas everything in the nature of a creature *was made*. (See on John i. 3.) The various relations of the creature to the Eternal are expressed by the prepositions διά, εἰς, and ἐν. Διά refers to the *origin* of the creature, which proceeds from the Father *through* the Son; εἰς refers to its *end*, as all is created *to* or *for* him as the final goal of things (see verse 20); on the other hand ἐν points, as συνέστηκε unmistakeably shews,* to the *present existence* of the world, which is always *in* the Son, inasmuch as he supports and upholds the world with his word (Heb. i. 3), and the upholding may also be considered as a continuous creation. There is but *one* difficult point in this description, which sets forth Christ's Divine nature in the most distinct manner; and that is that elsewhere the relation of the *Holy Ghost* to the creature is usually expressed by the prepositions εἰς and ἐν (see on Rom. xi. 36), but here the *Son* is exclusively the subject. In other passages, *e. g.*, 1 Cor. viii. 6, εἰς is also used of the Father. However, this difficulty is satisfactorily explained by the fact, that to each single one of the three Divine persons, just because they are *real* persons, and bear life in themselves, all relations of the Trinity can be attributed. Still, the prepositions ἐξ and ὑπό, by which the relation of the creature to the Father is usually designated, are never assigned to the Son and the Spirit, but those usual with the Son and the Spirit are certainly found attributed to the Father, and those used with the Spirit are found given to the Son. Again, it is never said, "the Son has created the world," but constantly "it is created through him." The absoluteness of the Father, as the foundation also of the Son and of the Spirit, comes out unmistakeably in this mode of speech.

Ver. 18.—After this there follows in this outline of the apostolic Christology the especial relation of Christ to the church, which supposes his incarnation. He, the eternal Son of God, who is infinitely exalted above every creature, he himself has even entered into the life of a creature, and has himself tasted death; but even in this relation to the creature and its sufferings he is the leader and guide of all. Paul designates the Lord first as the κεφαλὴ τοῦ σώματος, *head of the body* (see Eph. i. 22), in which is involved the exhortation to allow ourselves to be controlled by him who is the head; this those false teachers did not do, and it was for this reason they were so blameable. Secondly, Christ is called ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν. Here the connecting of ἀρχὴ πρωτότοκος is certainly more explicable; for ἀρχή without an article seems scarcely natural beside the substantive-like πρωτότοκος. In some MSS. we find ἡ ἀρχή, in others ἀπαρχή, in others ἐν ἀρχῇ, but in such unimportant ones, that these readings can make no claim to reception into

* See Bähr, p. 82, and the passages cited there.

the text. But the combination "first-born beginning' seems also incongruous; an adjective like πρωτότοκος, which must refer to a *concrete*, does not accord with ἀρχή as an *abstract*. For to take ἀρχή outright for ἀπαρχή, "first-fruits," is in itself of doubtful possibility, and the expression thus taken coincides with πρωτότοκος, which is used as = רֵאשִׁית. The two must therefore be separated, and πρωτότοκος ἐκ τῶν νεκρῶν be taken as limiting more exactly the more general ἀρχή. The absence of the article with ἀρχή is explained by the abstract form of the word (see Winer's Gr. § 19, 1). Christ, however, is not called "beginning" in the sense in which he is above called πρωτότοκος τῆς κτίσεως, *i. e.*, not as he in whom the creature, as such, has its beginning, but as he who in the life of the creature, which was fallen under the power of death, himself established a new beginning through his victory over death. Christ is called in the same sense ἀρχηγός, Heb. ii. 10, xii. 2. This reference must be adhered to, because Christ is here absolutely represented as the incarnate man. How far Christ is precisely called "the beginning," is more accurately determined by the addition πρωτότοκος ἐκ τῶν νεκρῶν. Christ himself was dead, and, as such, *among* the dead in Hades, but he was the first of them, who by resurrection unto life was born in the glorified body, and thus became the beginning of a new series of developments. In his unglorified humanity he was through Mary ἐκ σπέρματος Δαβίδ, therefore ranked among mankind as such; but when glorified he was an absolutely new man, the ἀρχή. (In Rev. i. 5 ἐκ is wanting, and Christ is called merely ὁ πρωτότοκος τῶν νεκρῶν. On the other hand, in Rom. viii. 29 we find the expression πρωτότοκος ἐν πολλοῖς ἀδελφοῖς.)

His raising of many from the dead cannot be adduced against Christ's being called πρωτότοκος ἐκ τῶν νεκρῶν, for those were raised with their mortal bodies, and died again at a later day. Enoch and Elias did not taste death at all, and neither can they be cited against Christ as the first-born of the dead. In general, the corporeal glorification of the body in those Old Testament worthies seems to have been a preliminary one only, which cannot be compared with Christ's glorification. Nor, certainly, is a reference of the words ἀρχή, πρωτότοκος, to the customary language of the Gnostic false teachers to be looked for here; had the latter employed those expressions in another sense, Paul would have defined more accurately the true sense in which they must be used. An antithesis could be couched in Paul's words only so far as they seem to assert the reality of the resurrection against spiritualistic false doctrines. But this epistle contains no definite declaration of any docetic tendency in the false teachers, as will be detailed farther on (see at ver. 22); Paul seems to have intended to designate Christ only as the beginner of the glorification. According to the theologi-

cal conception of the life of Jesus, Paul sees in it a special Divine design; Christ was necessarily thus the first-born of the dead under God's direction, in order to have in all things the pre-eminence; he, the Lord of all things, was necessarily to have the first place in all earthly relations also. Ἐν πᾶσιν is not, with Beza, Flatt, Heinrichs, and others, to be taken as masculine, "among all men," for then πάντων would certainly have stood, but as neuter, "in all points, in every respect." Excellently says Chrysostom: πανταχοῦ πρῶτος· ἄνω πρῶτος, ἐν τῇ ἐκκλησίᾳ πρῶτος, ἐν τῇ ἀναστάσει πρῶτος, *everywhere first: first on high, first in the church, first in the resurrection.* (The verb πρωτεύω is not found in the New Testament except here. In the LXX., it is found Esther v. 11. It also occurs 2 Macc. vi. 18, xiii. 15.)

Ver. 19.—Christ's precedence in all respects is grounded on the relation of the Divine to the human nature; by God's good pleasure there resided in him the whole fulness of the Divinity. He was therefore no mere man, like the rest, but the God-Man; humanity was the residence, the temple, for the Divinity which filled him. Thus it is said of the faithful too (John xiv. 21) that Father and Son will come to them and take up their abode (μονήν) with them. But while in Christ *the whole fulness* dwells, *i. e.*, permanently manifests itself as active, the individual believer receives *but a ray* of the Divine light. The import of πᾶν τὸ πλήρωμα, *all fulness*, is authoritatively explained at ii. 9 by πλήρωμα τῆς θεότητος, *fulness of the Godhead.* It is, therefore, the Divine essence itself, inasmuch as it is conceived as comprehending in itself a fulness of vital powers; with this the abstract form θεότης accords better than Θεός. But, as the Divine essence can manifest itself in an all-embracing (central), or partial, manner, πᾶν is added to express that in Christ the *former* is the case. But *here* again it may be asked, whether in the selection of the expression πλήρωμα we may not suppose an allusion to the customary language of the Gnostics. For the Gnostics used, as is well known, the word πλήρωμα to denote the kingdom of light, the world of Æons, in opposition to κένωμα. Now, as the Colossian false teachers devoted a worship to the individual angels or Æons, Paul's design might have been to oppose the truth to those erroneous notions by describing Christ as the only object of adoration, in whom more than one Æon resided, that is to say, the whole πλήρωμα. But we have already detailed at Eph. i. 23 the reasons which determine us not to suppose such an allusion to Gnostic language in the word πλήρωμα. We cannot prove that the false teachers in the time of the apostles used the word πλήρωμα as did the latter Gnostics. But, even were that demonstrable, Paul, if he had had in view an antithesis in the word πλήρωμα, would have more strictly defined the sense which he attached to it, in opposition to the Gnostic usage. We may

rather admit in the expression κατοικῆσαι, a controversial reference to such Gnostic views as look upon Jesus' animation by a higher Æon as only temporary, from his baptism till his death. (See the remarks on ii. 9.) Nevertheless, we must adhere to the principle of regarding this whole passage as only a controversy with the heretical teachers in the mass and on the whole, and not against their special modes of expression, as Steiger and Bähr particularly have assumed in great detail; in no case have we a right to admit into the polemical outline of the *first* chapter points which receive no confirmation in the more exact delineation of the *second*. The false teachers mistook the true Divinity of Christ, and placed Æons on a level with him as objects of veneration; *this* it is which Paul combats by describing Christ as the Son of God, and as him through whom also all angels and powers have received their existence. In ver. 18, I should without hesitation see an opposition to docetic errors, if the passage occurred in the pastoral epistles, for the heretics there described seem no doubt to have followed a docetic bias, but in the Epistle to the Colossians we find nothing of the kind; on the contrary, the low view of Christ held by the false teachers combated in this epistle seems to point rather to a materialist tendency than to a spiritualist-docetic one. However, see particulars on this point at ver. 22, where the supposition that the Colossian false doctrines too had a docetic tendency has a certain plausibility. (That construction of this verse which regards πᾶν τὸ πλήρωμα as the subject of εὐδόκησε, "it pleased the whole fulness of the Godhead to reside in him," cannot possibly be approved. Ὁ Θεός is rather to be considered as the subject of εὐδόκησε, as the incarnation of the Son is regarded as the ordinance of the Divine decree of grace and mercy.—In the selection of the word κατοικῆσαι here and at ii. 9 a reference to the Shechinah is not improbable. [See at John i. 14 on that point.] Jesus walked on earth as an abiding Shechinah; he that saw him saw the Father.)

Ver. 20.—As a further tendency of the Divine purpose of grace in Christ's incarnation, is named the reconciliation through Christ to himself, so that he is both means and end (ver. 16). What establishes the reconciliation (there is no real difference between εἰρηνοποιεῖν and ἀποκαταλλάσσειν) is more strictly defined as the blood of Christ, and indeed as the blood of his cross, *i. e.*, as the blood shed in the death of the Saviour on the cross, and for the sake of emphasis the δι' αὐτοῦ is once more repeated. That the totality of the creation to be reconciled is here meant, is made more clear by the fact that the τὰ πάντα is explained by εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς (ver. 16). The difficulties of this passage have been already spoken of in the explanation of the parallel one, Eph. i. 10. The more general term ἀνακεφαλαιώσασθαι, used *there*, cannot

be employed, as Bähr insists it can, to explain the more special *ἀποκαταλλάξαι here*, but *vice versâ* the latter illustrates the former. But the absolute result here ascribed to the atonement of Christ must, as we proved at Eph. i. 10, be understood of its *tendency*. That resistance is made to the comprehensive Divine design of grace by a part of the creatures, is a point which is here not regarded by the apostle. As to the rest, *τὰ πάντα* cannot be interpreted here otherwise than in what preceded (ver. 16, seq.), viz., of the absolute totality of the creation, not merely of conscious beings; for the reconciling power of Christ, beginning with fallen men as the first objects of its operation, influences properly also the universe to its restoration and perfection. (See at Rom. viii. 17, seq.) As to the rest, from what follows (vers. 27–29), the reference to the Gentiles especially seems to have been present to Paul's mind in this representation of the universality of Christ's reconciling power; these too, Paul means to say, are not to be imagined as shut out from salvation in Christ, as the Judaistic false teachers probably maintained they were.

Ver. 21.—After finishing the portraiture of Christ, in opposition to the inferior representation of him by the false teachers, Paul addresses himself again to his readers, and remarks that they themselves have experienced the reconciling efficiency of Christ *now* (in the state of their conversion), whereas they *once* were estranged from God. In the parallel passage, Eph. ii. 1, 11, 12, the same opposition between *ποτέ* and *νυνί* is found, and a similar description of the unconverted state. In comparison with Col. ii. 13, and the tendency of the false teachers, who insisted on Judaism as the necessary form of the religious life for the Gentiles also, it is extremely probable that Paul, in this description of the state before conversion, had principally in his eye the born Gentiles among the Colossians, who probably composed the great majority of the church there. But, while at Eph. ii. 12 the Gentiles are described as alienated from the commonwealth of Israel, here "alienated" in combination with "enemies" can only be referred to God. The *τῇ διανοίᾳ* refers, judging from its connexion, to both expressions, in order to characterize the alienation from and enmity against God, not as a mere outward one, but as an inward spiritual one, in like manner as at Eph. iv. 18 the Gentiles are described as *ἐσκοτισμένοι τῇ διανοίᾳ, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, darkened in their understanding*, etc. The addition *ἐν τοῖς ἔργοις τοῖς πονηροῖς, i. e.*, in the wicked works well known to all, expresses further and finally wherein the estrangement from and enmity against God manifests itself and is made known, as in the fruits of the disposition.

Ver. 22.—Paul here names "the death of Christ"* as what

* See, as to the unusual expression in Paul "to be reconc'led through the *death*," in-

effects reconciliation, as just before (ver. 20) "the blood;" but ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ is added. The combination σῶμα τῆς σαρκός, *body of flesh*, is not found in the New Testament except here and at ii. 11. It seems somewhat superfluous, for it is matter of course that the σῶμα is of σάρξ. The formula can only be explained either by polemical considerations, or by the purpose of contrasting the σῶμα, as the physical one, with a spiritual σῶμα, *i. e.*, the church (ver. 24). For the former interpretation the later interpreters, Böhmer, Steiger, and Bähr, decide. They conclude, from the strict asceticism of the Colossian false teachers, that they necessarily look on matter as the seat of evil, and must, therefore, have taught Doceticism; that Paul wished to combat the latter, and therefore asserts the true corporeity of Jesus and his real death. But that conclusion is by no means necessary, especially in that early age, in which errors had not as yet developed themselves in all their consequences. The Epistle to the Colossians contains not the slightest *certain* trace of docetic doctrines in the heretics of that place, such as the pastoral epistles undoubtedly betray. As the Jewish ascetics in Rome were free (Rom. xiv. 1, seq.) from docetic doctrines (for otherwise Paul would have refuted those errors, and not represented those ascetics as merely weak brethren), the same may be supposed of the Colossian false teachers also. Had they favoured such heresies, Paul could not have failed to direct an open attack against them. The allusion here is so cursory that we cannot possibly recognize in it a serious assault against so dangerous an error. We decide, therefore, for the other explanation, viz., that the subordinate limiting term, τῆς σαρκός, distinguishes the σῶμα from the church as the *spiritual* σῶμα. Had Paul written merely νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι διὰ τοῦ θανάτου, the words might be naturally interpreted: "but now he has reconciled you through his death to unity in the church." To prevent this Paul added τῆς σαρκός, which designates the body as the *physical* body of Christ upon which death passed. Another antithesis found here by interpreters between σῶμα τῆς σαρκός and δόξης, is to be rejected, because nothing in the context leads to the distinguishing the *natural* and the *glorified* body. In Col. ii. 11 σῶμα τῆς σαρκός refers not to Christ but to man. Here, therefore, the term requires a special consideration, as σάρξ *there* denotes not merely the *physical* but also the *sinful*. However, Col. ii. 11 shews that the phrase σῶμα τῆς σαρκός has no polemical character. The last words of ver. 22, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ, *to present you holy*, etc., express the result of the reconciling work of Christ, which relates to the assimilating of believers to the Lord. (See on Eph. v. 25–27.) Here this result is

stead of through the *blood*, of Christ, the remarks on Rom. iii. 25 (Vol. III, p. 547). It stands here only because διὰ τοῦ αἵματος came just before in ver. 20.

transferred to the time of the judgment, at which the faithful will appear before Christ, *i. e.*, before his judgment-seat. (See on Rom. xiv. 10.)

Ver. 23.—As the condition of attaining this goal (εἴγε, "if, that is, as I meanwhile may suppose," different from εἴπερ, see at 2 Cor. v. 3; Eph. iii. 2, iv. 21) Paul names the continuing grounded in faith and in hope, for it is only through the believing state of mind that man receives into himself the powers of the invisible world, which generate the new, spotless man, the Christ in us. The terms τεθεμελιωμένοι καὶ ἑδραῖοι are to be explained by the figure of the temple, of the κατοικητήριον τοῦ Θεοῦ (Eph. ii. 22), in which every individual forms (1 Pet. ii. 5) a living stone, which is inserted firmly into the whole building through faith (see ii. 7). No doubt Paul, in using the ἐπιμένειν and μὴ μετακινεῖσθαι, was thinking principally of the false teachers and their misleading, although personal moral unfaithfulness can also subvert the foundation of faith. The hope of the gospel is again to be taken objectively, as in ver. 5, so that the participation in the kingdom of God, which the gospel promises, must be understood by it. It is joined with μὴ μετακινούμενοι as an abbreviated form for ἀπὸ τοῦ εὐαγγελίου καὶ ἀπὸ τῆς ἐλπίδος αὐτοῦ. The apostle then extols anew (see ver. 6) the universality of the gospel, and designates himself as its (divinely ordained) minister (ver. 25); both, we may suppose, in opposition to the heretics, who declared the Jews a privileged nation, and threw suspicions probably on Paul's apostolical authority, although they did not openly combat him, for otherwise more definite explanations on that point would be found in the epistle. (The aorist τοῦ κηρυχθέντος is, as already observed at ver. 6, to be explained by prophetic vision; Paul saw the universal tendency of Christianity already realized in the spirit. The πᾶσα κτίσις has here its restriction in the addition ἡ ὑπὸ τὸν οὐρανόν, therefore the *earthly* creation (κτίσις ἐπίγειος) is the one meant. It is understood at once that by this, primarily, men, and indeed *all*, Jews as well as Gentiles, are intended [ver. 27, seq.] Still the choice of the expression is probably to be explained by the fact that Paul, as Rom. viii. 17, seq., shews, conceived nature also, along with mankind, as the object of the work of Christ. The ἐν before πάσῃ κτίσει is also in favour of this interpretation; for to designate the *entire* creation directly as the object of redemption, would require the dative alone.)

§ 2. WARNING AGAINST FALSE PREACHERS.

(i. 24—ii. 23.)

The following obscure and difficult passage may be designated as a real *crux interpretum*, especially the Protestant ones. Before we enter upon the difficulties themselves, however, we have to point out what justifies us in making a fresh paragraph begin here. Were the reading ὃς νῦν, which D.E.F.G. defend, correct, undoubtedly ver. 24 would connect itself intimately with ver. 23. But the later critics generally have justly rejected ὃς, as it probably owes its origin only to the endeavour to connect ver. 24 more closely with ver. 23, to which it seemed to the copyists to belong, especially on account of ver. 25. But it is a mere illusion that ver. 25 is a continuation of ver. 23. On the contrary, Paul in ver. 24, with the νῦν χαίρω, κ. τ. λ., begins a totally fresh idea, which, however, he does not carry out and complete till ii. 1, seq.; in vers. 25–29 he allows himself, according to his custom, to be led away from it, in order to pursue the idea (so important to him on account of the Judaizing heretics in Colossæ) that he is called, in the dispensation of God, to preach the gospel *to all* without exception, to the Gentiles no less than to the Jews. The fresh idea, however, is that the apostle's sufferings and conflicts are a means of perfection to the church of Christ, and consequently to each individual also in her; therefore their (the Colossians') steady perseverance in the life of faith essentially depends on them, and their increase is brought about by them, as is further detailed at ii. 22, seq.—But, according to this, νῦν cannot be a mere particle of transition, as Bähr still makes it, but a definition of time. Its emphatic position at the commencment (as at 2 Cor. vii. 9, where it is also to be taken as a particle of time), while as a mere particle of transition it usually stands after, at once refutes that supposition. (Comp. Matth. xxvii. 42, 43; Mark xv. 32; John ii. 8; Acts vii. 34; James iv. 13, v. 1; 1 John ii. 8.) But how does νῦν obtain here its complete signification of time? By reference back to the preceding τοῦ εὐαγγελίου—τοῦ κηρυχθέντος. Paul, in the consciousness of being near the end of his labours, contemplates the church as firmly established in the world, and from that contemplation breaks out into the words, "*now* I rejoice in my sufferings for you, for *these* too serve to the perfection of the church;" working and suffering, Paul means to say, I am a minister and a promoter of the church; I am thought worthy to take a part in the sufferings of Christ for truth and righteousness. (See Matth. v. 11, 12.) Lücke (Göttingen Christmas Programm of the year 1833) endeavours to

combine both meanings, that of succession and that of time. He says, p. 6, *verissimum hoc est, particulam νῦν, ut solet etiam Latinorum nunc, aliquid habere consecutionis, et quidem ita, ut Paulus dicat, se, quum de lætissimis laborum suorum etiam apud Colossenses fructibus audiverat, ob id ipsum gaudere de calamitatibus ex illâ re sibi ortis.* At the end of the same treatise on this passage this scholar thus assigns (p. 15) the connexion with what precedes: *quæ cùm ita sint* (i. 3–23), *tantum abest ut me pœniteat, inquit apostolus, ut gaudeam de malis, quæ vestrâ causâ pertulerim.* Lücke seems, therefore, certainly also to recognize the beginning of something new with ver. 24, even if he *does* ascribe to the *νῦν* a connecting signification. So likewise Göschen and Lachmann, who make a break at ver. 23 in their editions.—The *μου* after *παθήμασιν* is certainly a gloss, but a *correct* one, for "sufferings" (*παθήματα*) are = "afflictions in my flesh" (*θλίψεις ἐν τῇ σαρκί μου*). According to this interpretation of the particular words, neither can, in what follows, the *ὑπὲρ ὑμῶν* of course be understood as "for your sakes," nor even "in your stead," but "for your benefit." (See Eph. iii. 1, 13.) But the idea, "I rejoice in my sufferings for you," which Paul expresses often enough, would not have put the interpreters into perplexity, as it readily admits of being taken in a modifying form, *e. g.*, what, as the extreme, presents itself first through the benefit which the example of a resigned sufferer affords, did not the words which follow give it apparently a meaning which may justly make one hesitate. However, taken literally, the words there following suit neither the Roman Catholic nor any other notion of the reconciling and redeeming force of human sufferings, *e. g.*, that of Gichtel. For in all of them the suffering of the God-Man is certainly represented as in itself sufficient for redemption, and as the source through which alone the suffering of men can become a redeeming one also;* but here the suffering of Christ himself seems to be represented as insufficient, so that Paul's suffering must first make it complete. Thus the incompleteness of Christ's sufferings, and the ability of Paul to fill up that deficiency, through his sufferings in the flesh for the church of Christ, seem to be asserted in this difficult passage; assertions equally dark and repugnant to Scripture doctrine elsewhere. We readily conceive how the Roman Catholic Church eagerly seized on the passage, in order by its means to prop up plausibly their doctrine of the merits of the saints, and of the treasure of good works. But the phrase *ὑστερήματα τῶν θλίψεων τοῦ*

* Thus the Roman Catholic Church refers the atoning sufferings of Christ especially to original sin, and the reconciling power of the sufferings of the faithful and of the saints to the actual sin of themselves and of others. But the redeeming power of human suffering is derived, along with faith and holiness themselves, from Christ's work as the final cause.

Χριστοῦ, referred to Christ's person, contradicted, as we have just remarked, the Roman Catholic theory also of the sufficiency of Christ's sufferings. On the other hand, understood of the church, the words would certainly, taken by themselves, admit of an interpretation favourable to these Roman Catholic doctrines; but the apostolical doctrine, taken as a whole, contradicts so completely the idea of any redeeming and reconciling work of other men along with and beside the God-Man, that the interpreter is obliged to seek for the words another explanation. After setting aside several totally untenable interpretations of this passage, as that of Bolten (who translates: "now you cause me joy in my sufferings, and for the afflictions which I myself endure I have a recompense in his body, that is, in the church"), or that of Heinrichs* ("Jesus' sufferings had become known *in Judea only;* thus τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ is the circumstance that they had not come to the knowledge of *the Gentiles also,* which Paul therefore supplies by *his* suffering")—the following, in which the decision turns on the expressions ἀνταναπληροῦν and θλίψεις τοῦ Χριστοῦ, are to be more accurately considered. We must regard the latter as the leading idea for the whole passage; for the nature of the ὑστερήματα and of the filling them up depends altogether on its import; we therefore begin with the consideration of this. The genitive τοῦ Χριστοῦ can be taken *subjectively* or *objectively.* In the *latter* relation the interpretation *propter Christum* can alone be tolerated; for that of earlier theologians, as Calovius, Sebastian Schmidt, Carpzovius, and others, "sufferings which Christ sends," or even "which are similar to Christ's sufferings," are to be rejected as arbitrary.† But the interpretation "sufferings for Christ's sake" is grammatically possible and defended by many interpreters, especially last by Böhmer also with an appeal to 2 Cor. i. 5; Philem. 13; Heb. xi. 26; among which passages, however, Philem. ver. 13 can alone be acknowledged as a satisfactory proof. Lücke has essentially the same view, though he takes the genitive somewhat *differently,* viz., as *genitivus auctoris,* so that the θλίψεις τοῦ Χριστοῦ are sufferings *quæ Paulo apostolo, Christo auctore et auspice Christo, perferendæ erant* (l. c. p. 18, seq.) In Philem. vers. 1, 13, Eph. iii. 1, Gal. vi. 17, Lücke finds likewise this genitive of the author. This acceptation of the

* Who gives at the end of his Commentary on this epistle a particular *excursus* on the passage Col. i. 24.

† This holds, therefore, also of Schleiermacher's interpretation of this passage in the sermons upon this epistle, edited by Zabel. (Berlin, 1835, vol. 2, p. 259.) He thinks Paul calls *his* sufferings *Christ's* sufferings, because they were similar to them in the point that Paul was persecuted by the Jews even as Christ was. "And," says Schleiermacher, "Paul *did* suffer for the church, inasmuch as he by his activity among the Gentiles first established the kingdom of God properly." I doubt whether this interpretation of the great theologian will be found satisfactory.

words must also, like Böhmer's, be called grammatically possible. But we cannot decide whether one of these possible interpretations is applicable here, till we have considered also the other side, the explanation of the genitive τοῦ Χριστοῦ as *genitivus subjecti*. Now as taken subjectively, it refers most naturally to the sufferings of Jesus on earth, to his agony in Gethsemane and his death on Golgotha. That this explanation is possible, the collation of 2 Cor. i. 5 shews (see the remarks on it in the Comm.), although to me it is probable that, with this idea the apostle would have written θλίψεις Ἰησοῦ or Ἰησοῦ Χριστοῦ. But apart from this, the sentiment that something was wanting in the sufferings of Christ, which were vicarious and reconciling for the whole human race, and that Paul by his sufferings supplies that deficiency, is so *completely* repugnant to the whole Scripture doctrine, and especially to Paul's system, that its adoption would place the author in the grossest contradiction with himself. For the fancy that Paul points here to certain outward forms of suffering which Jesus did not undergo and he himself supplied, *e. g.*, imprisonment, needs only to be known in order to refute itself. Τοῦ Χριστοῦ can be understood *subjectively* of the *mystical* Christ alone, *i. e.*, Christ as filling the church with his life and being. This interpretation has been received by Luther, Melancthon, Calvin, Beza, Grotius, J. D. Michaelis, besides several Greek and Latin Fathers (Augustine, Chrysostom, and others), and in the latest times by Steiger and Bähr, and *we* also decide in favour of it. For, if the interpretations "sufferings on account of Christ," or "sufferings imposed by Christ," are grammatically *possible*, still they recommend themselves the less that elsewhere too, according to the representation of the Scriptures, Christ is set forth as suffering in believers (according to the term of the dogmatists σχετικῶς, in opposition to the suffering of Christ in his corporeity, ὑποστατικῶς), and the emphatic way in which Paul here expresses himself as to his sufferings, makes us expect more than the bald idea of an outward suffering for the sake of Christ and of labour in his gospel, in which idea the indwelling of Christ, which Paul always puts in the foreground, is entirely ignored. Such passages are Acts ix. 4, 5 (where the persecutions of believers are represented as a persecution of Christ himself); 2 Cor. i. 5 (on which, however, compare the Comm.); Phil. iii. 10 (where the power of his [Christ's] resurrection and the fellowship of his sufferings is not to be understood of an outward uniformity, but of an inward essential community through the indwelling of Christ, as also Rom. vi. 5, 8, 17; 2 Tim. ii. 10–12; 1 Pet. iv. 13); Heb. xi. 26 (where ὁ ὀνειδισμὸς τοῦ Χριστοῦ cannot be merely "reproach *propter Christum*," but the reproach which Moses, as the real type of Christ, through his spirit working in him, bore); Rev. i. 9, where John calls himself συγκοινωνὸς ἐν τῇ

θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, which expresses more than a mere outward similarity and communion. From this reference of the afflictions of Christ to the Christ in us, it follows naturally how their ὑστερήματα are to be taken. (See 1 Thess. iii. 10; Phil. ii. 30.) The church of Christ, which had suffered much from the very beginning, is to endure more suffering still by God's dispensation: a certain measure of suffering is allotted her, which must be filled up; Paul supplies that deficiency on his part by his sufferings in the flesh. Ἐν τῇ σαρκί, *in the flesh*, embraces not merely proper *bodily* suffering, but also the sufferings *of the soul*, in short, all those conflicts which (ii. 1, seq.) the apostle had to withstand, in consequence of the sin in the world, and which the Christ in him bore jointly as his sufferings.

Next in order is the term ἀνταναπληροῦν, which we are now prepared to interpret. This double compound is not found again in the New Testament; it also occurs but rarely in classical language, though by no means entirely wanting. (See Wetstein ad h. l.) We must certainly adhere to the principle of maintaining so far as possible the force of the preposition in compound verbs. First, then, ἀνταναπληροῦν must signify not merely *explere*, but *vicissim explere*, "to fill up something as equivalent for something else." This meaning would here admit of being so applied that the apostle's sufferings would be brought into comparison with the sufferings of Christ; as the Lord suffered for men, so too the church in return suffers for him, and Paul thus fills up what is wanting in the sufferings of the church *in return*. So Böhmer, Bähr, Tittman (de synonymis Novi Testamenti, p. 230), and others, take it. If with Böhmer we translate θλίψεις τοῦ Χριστοῦ "sufferings for Christ's sake," we have certainly good reason to lay such stress on the ἀντί, but not, if we take the phrase, as must be done, "sufferings of Christ, *i. e.*, of the mystical Christ in the church." Bähr, who decides for this also, had therefore no occasion to lay a stress on the meaning of ἀντί. For the conception of requital can be adhered to only when men are conceived as contrasted with the person of Jesus; but here they are *not* considered as contrasted with Jesus, but as filled with the life of Christ himself, so that he suffers in them. The context therefore requires us to decide that Paul after his manner uses a doubly compound verb here, without laying a special emphasis on the preposition ἀντί. The meaning of the words is only this: "now rejoice I in the sufferings for you (viz., because I know the gospel victorious in the whole world), and fill up in my flesh that which is yet wanting in Christ's sufferings for his body, *i. e.*, the church." But here, under our interpretation, another difficulty arises from the ὑπὲρ τοῦ σώματος αὐτοῦ, *for his body*. It manifestly defines more accurately ὑπὲρ ὑμῶν; Paul suffers not merely for *the one* church in Colossæ; he

names that one for *the whole* church. In accordance with her organic unity, she increases *all together* when *a part* increases, and suffers *all together* when *a part* suffers. (See at 1 Cor. xii. 26.) For the rest, it cannot be doubtful that ὑπέρ is to be taken here in the sense "for the good of," and not with Steiger in that of "instead, in lieu of." For Paul is himself a member of the church; he cannot therefore possibly mean to say that he suffers *instead* of the church, as a substitute for her. Christ alone can be vicarious, as *he* is not an individual member of the church, but is potentially the church herself. But a difficulty is involved in the circumstance that Paul designates his sufferings after the indwelling of Christ in him as sufferings of Christ, and yet afterwards represents them as advantageous to the church, *i. e.*, the mystical Christ (1 Cor. xii. 12); for, according to this, Christ seems to suffer for Christ, the church for the church. But this difficulty is thus removed: as the suffering of Jesus served for the salvation of mankind, but perfected *himself* also (Heb. ii. 10), so too the suffering of the individual believer advances *him* and the church of which he is a member. For the church in the mass, though a living, single organism, the body of Christ, is yet divided into more active and more passive, into advanced members and members requiring advancement. To the *former* Paul of course belonged; he could therefore justly represent his sufferings, *i. e.*, the sufferings of the Christ in him, as a means of advancing those members of the church who especially required increase, and *their* advancement was then an advancement of the whole church, from the connexion of every member with the whole body.

But the idea itself, the advancement of the *individual* and thereby of the *whole* too through suffering, still needs a closer consideration; for it might seem to involve the principle of a false asceticism. Nevertheless, we read in 1 Pet. iv. 1 the open declaration, "he that has suffered in the flesh has ceased from sin" (ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας). False asceticism is, however, completely excluded by the mere fact, that the question here is not of *self*-chosen, *wilfully* invented and imposed sufferings, but of such as *God* imposes, and indeed, as we have already remarked, not merely of *physical* sufferings, but also of sufferings *of the soul*, in short, of all that which befalls human nature, weighing it down in its weakness (the σάρξ). That such sufferings tend to advance men in sanctification, that they exercise them in patience, meekness, and resignation, is abundantly clear. There is no question here of a vicarious, sin-forgiving efficacy of sufferings (Jesus alone has by his once-performed sacrifice established reconciliation with God and forgiveness of sins); but only of advancement in sanctification by sufferings. Forgiveness of sins the church *has already*, otherwise she could not

be called the body of Christ; but she is also from this to increase in the new life, and sufferings are in God's hand a means of advancement in that. But they evince themselves as such only when they are taken in the right spirit (met with resistance and bitterness, sufferings do not profit, but rather injure, the inward life); the completely right mind which is well-pleasing to God can be given by regeneration only, in which Christ takes up his abode with us; wherefore Paul speaks not of *his* sufferings merely, but of the sufferings of Christ in him. But, as everything in the development of mankind has its measure and its order, so too has the way of perfection through sufferings; wherefore Paul represents *his* suffering as a complement of the joint suffering, which, according to God's dispensation, humanity will have to bear. By this manner of taking the difficult passages their contents are clearly in perfect harmony with the doctrine of the Holy Scriptures in general and of Paul in particular. But the doctrine that Christ suffers in the faithful, though not vicariously and reconcilingly, but merely as sanctifying and pefecting, has its difficulty. For one would think the old man was the suffering one in the faithful, that, on the contrary, the *new* man, the Christ in us, was even in all sufferings *in heavenly joy*. No doubt the old man suffers too; but he suffers what his deeds deserve; his suffering is the punishment of sin, and has no profiting, sanctifying power, but one that destroys him (Col. iii. 5). But here such sufferings are spoken of as can be a means of advancement to the individual and the whole; these are sufferings of Christ in us, because they refer to sin as such, not merely to its consequences and their disagreeableness. Christ suffering is a type not merely of the whole *church*, but of entire humanity; and not barely an *outward empty* type, but a *living substantial* one, in that Christ, as the eternal Word of God, has filled and borne up humanity in its true members with his power from of old, suffers in them, overcomes in them, and by victory tempers and perfects them.* Thus Moses even bore the reproach of Christ (Heb. xi. 26), and took it upon him willingly in the knowledge of the blessing which is in it. Thus even in the prophets of the Old Testament the Spirit of Christ worked and testified to them of the sufferings which are in Christ, and the glory which should follow (1 Pet. 11), *i. e.*, not merely the sufferings of the historical person Jesus, but of the entire holy church, the substantial type of which he is; thus the prophet Isaiah (chap. liii.) already describes the suffering of the saints and

* However, the difference between the Old and the New Testaments still remains, this, that in the Old the Divine essence is present only *substantially* in man, not *personally* and forming a person, as in the New; and that, therefore, it is only in the *latter* that there can be any question of a new birth, which supposes the *personifying* form of the Divine energy, a form which creates a higher consciousness.

the suffering of the Messiah as coinciding in their fundamental features. Christ is the suffering God in the history of the world. In the sinful world he has suffered in all the pious from the earliest times, and through sympathetic indwelling he constantly transforms the curse of sin into blessing, on which account too, according to Scripture, no one is saved without suffering (2 Tim. iii. 12); in Christ pain and suffering are sanctified, his cross is the royal road to salvation for all. In the *person* of Jesus suffering was *vicarious* and *reconciling;* in the times *before* Christ it *prepared* for his appearance; in the times *after* Christ it operates by *sanctifying* and *perfecting.* For the rest, it is quite clear that the idea of God's joint suffering in sanctified humanity cannot becloud the idea of God in its purity, therefore must not be taken so as to derogate from the perfect, eternal blessedness (1 Tim. i. 11, vi. 15) of God. As God is present in the creature in every moment of its development, without by that means himself becoming subject to the limits of time and space; so too he is present in the suffering creature, without feeling its suffering as suffering. The joint suffering of God must therefore be considered as only the form of the presence and operation of compassionate Divine love in the suffering creation.

Vers. 25, 26.—As already remarked at the beginning of the explanation of verse 24, Paul here begins a digression, in which he describes his relation to the church; his suffering and conflict are not further pursued till ii. 1, seq. Paul treats (it is to be presumed in opposition to the theosophical Judaists in Colossæ, who *cast suspicion on* his apostolical authority, even if they did not exactly *impugn* it) of how he was called to the ministry of the church, and that too among the Gentiles (*εἰς ὑμᾶς*), according to God's dispensation, in order to spread abroad on all sides the mystery so long hidden, but now made manifest. See Eph. iii. 7. (As to *οἰκονομία* see on Eph. iii. 2. On the phrase *πληρῶσαι τὸν λόγον τοῦ Θεοῦ* see at Rom. xv. 19. It is to be interpreted: "to proclaim the Word of God completely in its whole meaning and extent." [See also Tholuck's Interpretation of the Sermon on the Mount, p. 135, seq.] Ver. 26. See on *μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων*, the remarks on Eph. iii. 18. It stands here as an epexegesis of *τὸν λόγον τοῦ Θεοῦ*. —On the juxtaposition of *γενεά* and *αἰών* see at Eph. iii. 21. The *νυνὶ δὲ ἐφανερώθη*, which is subjoined by anacoluthon, has given occasion to alterations in the MSS. Some of minor importance read *ὃ νῦν ἐφανερώθη* outright, which openly betrays itself as a correction, and D.E. have the reading *νυνὶ δὲ φανερωθέν*, which certainly, however intrinsically excellent, can yet make no claim to reception into the text, because it is extremely probable that *it* too arose from the alteration of the copyists. Before *ἁγίοις αὐτοῦ* F.G. read *ἀποστόλοις*, which, it is to be supposed, was taken into the text here from Eph. iii. 5.

But, considering the close affinity of the two epistles, it would seem that we must assume that the gloss is correct as to the sense, and that by "saints" the apostles are to be understood, only, however, as representatives of the entire body of the faithful.)

Ver. 27.—The reason of making known the mystery to the apostles does not consist in their worthiness, but in God's will (Eph. i. 9); this ἠθέλησεν ὁ Θεός points then to the necessity of reverencing that will of God, and of recognizing the apostles as those from whom the pure gospel is to proceed. The glory of the gospel is then exalted in the words, τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου, to which Eph. i. 18 (on which see the Comm.) corresponds. (The neuter form τὸ πλοῦτος is to be preferred here too with Lachmann after A.C. The genitive τῆς δόξης is not to be taken adjectively, but to be considered as defining the nature of the heavenly mystery, and making its glory an independent attribute.) As to the rest, it is clear by the addition of ἐν τοῖς ἔθνεσιν to μυστηρίου τούτου, that neither "the mystery" in itself alone, nor even the "Word of God" (verse 26), denotes the diffusion of the gospel among the Gentiles, otherwise the addition would be superfluous; the mystery is rather the gospel as such, in the manifestation of the infinite compassion of God in Christ. The riches of the glory of the gospel manifested themselves *most* brilliantly in its operation among the Gentiles only because it appeared among them in the sharpest contrast with the deepest shades. In the last words of the verse Christ himself is at length designated as the mystery of redemption. For in the gospel Christ is everything living; in it there is not preached a mere doctrine *about* Christ, but he himself, the living, personal Christ, the eternal Word of the Father, is himself doctrine and teacher in one. The Colossians had already recognized him as such. He was not merely outwardly preached *among* them—he had made his abode *in* their hearts, as it is said Eph. iii. 17: Χριστὸς διὰ τῆς πίστεως κατοικεῖ ἐν ταῖς καρδίαις ὑμῶν. (A.F.G. have ὃ ἐστι Χριστός, which Lachmann has also adopted, but probably that is only a correction for ὅς, which is to be explained by attraction to the Χριστός following. See Winer's Gr. § 24, 3, § 481, 8.) But it seems striking that the Christ in us is designated as the hope of glory (ἐλπὶς τῆς δόξης, scil. μελλούσης); it might seem where Christ lives in the heart there is already the kingdom of God and all its glory subsisting. *In the germ*, no doubt; but the *inward* Divine life yearns also for a completely homogeneous *outward* state, and this makes its victorious entry only at the close of the development. The Christ in us is therefore the living hope of the glorious future, inasmuch as he bears in himself the energy to realize it and with that the pledge of it.

Vers. 28, 29.—This Christ, then, who is the mystery itself, the apostles announce (1 Cor. ii. 2), and indeed preach him to the hu-

man race as such, without regarding the theocratical distinctions. The thrice repeated *πάντα ἄνθρωπον, every man*, has, as already remarked on i. 6, a manifest polemical character as a defence of the universality of Paul's doctrine against the Jewish one-sidedness of the Colossian false teachers. *Νουθετεῖν* points rather to the *practical* phase of instruction; *διδάσκειν* to the *intellectual*. (On *ἐν πάσῃ σοφίᾳ* see at Eph. i. 8.) Its object is the *τέλειον ἐν Χριστῷ παραστῆσαι*. (Compare ver. 22.) The definition "perfect in Christ" is to be explained, "perfect in communion with him through his life which is imparted to us." The perfection of the believer is none of his own, separate, *beside* God and Christ, but Christ's perfection is his in faith. (See at Matth. v. 48.) As this is the universal task of *all* teachers of the church to form all unto perfection in Christ, so Paul declares of *himself* also that he strives to guide his disciples thither. But it is not in *his own* strength that he struggles for that exalted aim, but according to the power of Christ which worketh in him. (See on *κατὰ τὴν ἐνέργειαν* at ver. 14.) But the conflict, the magnitude of which Paul mentions on this occasion, refers, as Steiger justly observes on this passage, not merely to *outward* enemies and obstacles, but especially to the *inward* power of darkness which strives against the consequences of light. (See on ii. 1.) J. D. Michaelis referred *ἐν δυνάμει* to miraculous gifts. In fact these cannot be conceived as *excluded* in the mention of the power working in Paul, but just as little are *they alone*, or even only *particularly*, insisted on in it; *ἐν δυνάμει* is an adverbial addition to *ἐνεργουμένην*, and comprises in one word all the outward and inward manifestations of power of the Spirit of Christ filling Paul. It is, secondly, intimated at the same time in this description of his working that it is not without success, but overcomes the world; consequently the opposition also proceeding from the false teachers who were active in Colossæ against him.

Chap. ii. 1.—Paul describes in the following verses the greatness of his conflict, especially for the Christians in Colossæ and Laodicea, and all whom he could not instruct personally. Paul with this again takes up perfectly the idea of ver. 24; for *ἀγῶν περὶ ὑμῶν* coincides with *παθήμασι ὑπὲρ ὑμῶν*. The conflict on behalf of the Christians there was, along with other grievous circumstances, a real suffering on the part of Paul for them, as the temptations which the heretics there prepared for them sorely grieved his heart, but at the same time also incited the faithful apostle to the most ardent conflict in prayer for them. That, finally, Paul here designates the Christians in Colossæ and Laodicea as those who did not know him personally, and therefore had received no instruction from him, is convincingly shewn by Steiger and Böhmer (in the first Appendix to his Commentary, p. 411, seq.) But why does Paul add *καὶ ὅσοι οὐχ ἑώρακαν, κ. τ. λ.*? It would seem that his conflict for those who

knew him personally would necessarily be more painful than for those not known to him, as he must have had more at heart their welfare; but the words of this passage give the impression that the magnitude of the conflict is determined by the *absence* of personal acquaintance. No doubt it is so, and indeed this idea is explained by the fact that Paul is the more solicitous for those unknown to him the less it has been possible for him to labour in person for their life in the faith, and to convince himself of their established state. The weaker children require the most faithful care and the most earnest prayers. (The addition *καὶ τῶν ἐν Ἱεραπόλει* is derived from iv. 13, and is spurious here. On the other hand, the form *ἑώρακαν* is to be preferred with Lachmann after A.B.D. as the more rare.—*Πρόσωπον ἐν σαρκί* puts the bodily countenance in opposition to the spiritual physiognomy; the *latter* the Colossians knew well, but the *bodily* appearance of Paul was unknown to them.)

Ver. 2.—The aim of Paul's conflict is the advancement of the faithful. This is expressed in the words, *ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν*. The idea of consoling does not suit *παρακαλεῖν* here, because there is no question of any grief or any persecutions of the readers of the epistle. Nor does the term *καρδία* allow us to take *παρακαλεῖν* in the meaning, "to exhort, to instruct." The heart can, indeed, as the organ of feeling, be *comforted*, but not *exhorted* or *instructed*. *Παρακαλεῖν* is therefore, with Böhmer and Flatt, to be taken here in the meaning, "to confirm, strengthen," after the analogy of the Hebrew חזק (Deut. iii. 28, Isaiah xxxv. 3, Job iv. 3), which, however, is not applicable at 2 Thess. ii. 17 also, as Böhmer will have it to be. *Παρακαλεῖν* is to be so taken only *per metonymiam*, the cause being put for the effect. Exhortation, where it bears fruit, has a strengthening, heart-establishing influence, and in that relation the context here requires the term *παρακαλεῖν* to be taken. It was not unnatural in what follows to alter the reading *συμβιβασθέντες*, which is certainly the original one, into *συμβιβασθέντων*, as the *text. rec.* reads, in order to make the construction more uniform. The MSS. A.B.C.D.E. and other authorities defend the more difficult *συμβιβασθέντες*. (See as to such anacolutha Winer's Gr. § 63, 2.) We have already had the term in the same signification at Eph. iv. 16. At its foundation is the figure which compares the church of Christ to a body. Love is that in which the individual members are joined and combined into unity. Of course this *συμβιβασθῆναι ἐν ἀγάπῃ* also is to be conceived as dependent on what precedes. The aim of Paul's conflict is to make his readers firm (against all corruption of them by means of false doctrine), and to unite them in love, with the victory over all controversies and divisions. Finally, the exalted insight into the mystery of God is brought forward as the consummation of this union in love, with

which afterwards security against being led astray is given by Christ as the only possessor of all true wisdom. But καί before εἰς πᾶν is perplexing; it is either to be explained by the omission of a verb, perhaps ἔλθωσι, or to be taken *in prægnanti sensu* as *et quidem*, for which Böhmer decides. (Compare Matth. xxiii. 13; 1 Cor. iii. 5; Heb. x. 25.) The σύνεσις is here more accurately defined in its riches by the addition πληροφορία (see on πληροφορεῖσθαι at Rom. iv. 21, xiv. 5), by which the insight is characterized as not a mere *outward* one, dependent on the intellect, but *internal*, resting on the testimony of the Holy Spirit. This Spirit testifieth to the truth by his presence (1 John v. 6) and effects thereby a Divine πληροφορία. To the idea of σύνεσις (see at Eph. i. 8) πᾶν τὸ πλοῦτος answers well, because the understanding conceives in itself the manifold character of the concrete. Ἐπίγνωσις, on the contrary, is the knowledge through the reason which gathers every individual thing into unity. Paul, therefore, could not write καὶ ἐπιγνώσεως, so that this genitive also should be dependent on πλοῦτος. (See at i. 9.) Ἐπίγνωσις appears here as a higher grade of knowledge than σύνεσις. True, knowledge precedes the cultivation of the understanding in the individual, but, by means of the latter, knowledge is also raised to a more perfect degree of depth and spirituality. At the end of ver. 2 a number of various readings are found. A.C. read τοῦ Θεοῦ πατρὸς τοῦ Χριστοῦ, D. reads τοῦ Θεοῦ ὅ ἐστι Χριστός, B. τοῦ Θεοῦ Χριστοῦ, the *text. rec.* τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ. Most of the modern critics and interpreters, especially Lachmann, Böhmer, Steiger, and others, decide for the reading Θεοῦ Χριστοῦ. Steiger tries to set forth in detail how from that reading all the rest arose, partly by mere interpolations, partly through interpretation. But I cannot convince myself of the correctness of that assumption; I rather believe τοῦ Θεοῦ only is the original reading, as Griesbach and Bähr likewise suppose, and my arguments are the following. It is inconceivable that Paul should have written Θεοῦ Χριστοῦ, which also never occurs elsewhere; for the words may mean, 1, "of the God of Christ" (but in that case Paul always puts the *plena locutio* ὁ Θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, as Eph. i. 17); or 2, Θεοῦ, Χριστοῦ, *i. e.*, "of God, which here means Christ;" or lastly, as the advocates for this reading will have it, "of Christ, who is God." The possibility of this last construction is, however, undoubtedly to be denied; Paul would have expressed the idea by Χριστοῦ, Θεοῦ. The two others, as is confessed, do not suit the context; it appears, therefore, the simplest way to view Χριστοῦ as a gloss of the copyists, and the reading ὅ ἐστι Χριστός, which stands parallel with it, plainly shews that it is nothing else. But they came to that gloss quite naturally as follows: in ver. 27 of chap. i. Christ himself was designated as the mystery; now, as it was thought necessary in ver. 3 of chap. ii.

to unite the ἐν ᾧ to the last subject θεός, it seemed also necessary in this passage that θεός should be Christ, not the Father; for which reason the explanatory Χριστός was added. But if θεοῦ Χριστοῦ was once written, this unheard-of juxtaposition could not fail to give rise to the most various readings intended to facilitate the understanding of the passage.

Ver. 3.—But the connexion of ἐν ᾧ with θεός here is by no means to be recommended, because θεός is not the *principal* substantive, but only defines more accurately the principal term μυστήριον; the *latter* forms, from i. 25, the centre of the argumentation. *In fact*, it again coincides, it is true, with the *other* construction; for God in Christ is himself his mystery (i. 27), the mystery in which all the treasures of wisdom and knowledge, *i. e.*, of both practical and theoretical knowledge, are hidden. That mystery is no abstract doctrine separated from its author, no dogmatical formula, but the living God himself, who in Christ entered into humanity; without knowledge of God, therefore, there is neither knowledge of this mystery nor eternal life (Matth. xi. 27; John xvii. 3). Consequently, in him alone are all the treasures of wisdom and of knowledge to be sought, not, as the heretics in Colossæ insisted, in all sorts of sham wisdom, apart from Christ. But in the phrase "in whom are all the treasures *hidden*" (ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ ἀπόκρυφοι) it is not intimated that they, as being absolutely hidden, can and may never be (taken up Paul in ver. 2 uttered the hope that they might come to the knowledge of the mystery, and, with it, of its purport, *i. e.*, of its treasures), but that *human* strength is not sufficient for it, that, in one word, no one knows God but he to whom he manifests himself (Matth. xi. 27). God veils himself to the prudent and wise of this world, whose wisdom is in themselves, and proceeds from themselves alone; they know nothing of him, their knowledge is mere show; God reveals himself only to "babes and sucklings" and to the humble, by imparting himself to them as their portion. For the rest, this passage sufficiently refutes all those dreamers and fanatics, who thought they were bound to expect a still higher and more comprehensive revelation of God than that in Christ; viz., an age of the Holy Ghost. All that the Holy Ghost reveals he takes from that which is Christ's (John xvi. 15); in him are *all* the treasures of wisdom and of knowledge. (From the context of vers. 3 and 2 γνῶσις here can be nothing else than ἐπίγνωσις as in ver. 2, which testifies against the asserted difference between the two expressions See at i. 9.)

Vers. 4, 5.—Paul now applies the preceding general exhortation to the special circumstances of his readers. Its object is to warn them against the deceitful discourses of the false teachers. This interest in the welfare of the absent he bases on the spiritual union in

which he knows himself to be with them, his readers, and which enables him with joy to perceive the firmness of their state of faith. (*Παραλογίζεσθαι* is not found again in the New Testament, except at James i. 22, as here, in the sense, "to deceive by false conclusions [paralogisms]." The choice of the term is to be explained by the form of arguing which the false teachers made use of for their views.—*Πιθανολογία* is found only here. In 1 Cor. ii. 4 *ἐν πειθοῖς σοφίας λόγοις* stands for it. The term has here a subordinate idea of blame; it designates a striving not to *convince* by the *force* of truth, but to *persuade* by the *show* of it.—Ver. 5. Comp. the parallel 1 Cor. v. 3 to the antithesis here: *σαρκὶ ἄπειμι—πνεύματι σὺν ὑμῖν εἰμι.* *Πνεῦμα* is, of course, not the Holy Ghost, but forms here the antithesis with *σάρξ*: "*outwardly* far, I am yet *inwardly* near you, and take part in your welfare." The collocation *χαίρων καὶ βλέπων* is strange; *βλέπων* would seem necessarily to come first. Schott and Bähr take it as a Hendiadys: *lætabundus observans*, or *cum gaudio considerans*. But Winer [Gr. § 54, 5] and Böhmer justly remarked that it is simpler to take *καί* in the meaning of *scilicet*, by which means the *καὶ βλέπων, κ. τ. λ.*, receives the character of an epexegetic addition: "in the spirit I am with you in joy, viz., inasmuch as in the spirit I see your firm attitude." *Τάξις* is taken from the frequently recurring metaphor of military service, "the compact order of the warriors, which attests their ability for fighting out the combat well." The *στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν*, which follows, and in which faith is described as the power which strengthens them in their position for the fight, explains *τάξις*. The reading *ὑστέρημα* has arisen merely from the circumstance, that from what follows [ver. 20, seq.] it seemed not well possible to predicate firmness in the faith of the Colossians. But Paul praises their firmness, in order to shew what he expects of them. As to the rest, neither need ver. 20, seq., be understood as if the Colossians had already given themselves up to the false teachers; the question is there rather an oratorical figure. [See the explanation at that passage.] *Στερέωμα* is not found again in the New Testament; the LXX. use it for רָקִיעַ, Gen. i. 6; however, the *verb* occurs Acts xvi. 5.)

Vers. 6, 7.—With reference to the instruction received (from Epaphras, chap. i. ver. 7), Paul then exhorts them to remain faithful to it. But Christian instruction, as at Eph. iv. 20 (on which compare the Comm.), is not represented as a mere reception of a doctrine of and regarding Christ, but as an actual reception of *himself*, in that really a higher living principle fills the faithful by the communication of the Holy Ghost; in him (Christ) they are to walk, in him be firmly rooted and built up. But Christ is here emphatically designated as the Lord, in order to render manifest the necessity of letting him rule. (On *ἐῤῥιζωμένοι* and *ἐποικοδομούμενοι* see Eph. iii.

18, ii. 20, 22. As shewn by *ἐν αὐτῷ*, Christ is not in *ἐποικοδομεῖσθαι* conceived as the foundation and foundation-stone, *on* which the faithful are built up, but as the element that fills the whole building, as the life-giving breath. The metaphor is rather to be taken thus: the building is begun; the foundation has been laid by the apostles and prophets [Eph. ii. 20]; all now are built up *on* that foundation through being and living *in* Christ. Christ is the author and finisher of the faith [Heb. xii. 2].—In the words *βεβαιούμενοι ἐν τῇ πίστει καθὼς ἐδιδάχθητε, πίστις* cannot be understood of the *subjective πίστις*, but of the *objective* one, of the *fides quæ creditur*, of the *doctrine* of faith. In the *latter* we may be instructed and establish ourselves in accordance with the instruction that we have received. Paul means therefore that the Colossians are to adhere to the doctrine of Epaphras, which he confirms as true, and not suffer themselves to be led away from it through the deceits of the heretics. [The opposite to *βεβαιοῦσθαι* is *κλυδωνίζεσθαι*, Eph. iv. 14.] But they are not merely to *adhere to* that faith, but also to *increase in* it [*ἐν αὐτῇ*, scil. *πίστει*], and that too with thanksgiving, consequently with thankful hearts, for God's grace given them through the communication of the pure truth. As to the rest, *ἐν αὐτῇ* is wanting in A.C., and D.E. read *ἐν αὐτῷ*, but the omission and alteration are too easily explained for any stress to be laid on those various readings.)

Ver. 8.—The apostle, upon this, pronounces an open warning against false philosophy, as the Colossian false teachers disseminated it; a warning, however, which is not, before ver. 16, again resumed and carried out more in detail, as in vers. 9–15 the idea that we must not depart from Christ, as in him everything needful unto salvation is given, is carried out. The destructive element, which Paul warns against, is called *ἡ φιλοσοφία*. But that, according to Paul's intention, not *every* philosophy, not *every* striving after an insight into and a knowledge of the truth, is meant here to be rejected, and a blind uneducated faith recommended, is partly clear already from the doctrine of Paul in general, in which there plainly manifests itself a striving after knowledge, and the endeavour to reconcile faith and knowledge, and thus Christian philosophy and science is expressly recommended, nay, is set up as the aim of the development of the church (compare the remarks in the Comm. on Eph. iv. 13); partly from the addition *καὶ κενῆς ἀπάτης*. For the absence of the article shews that this is not meant to be a second and different point, by the side of philosophy; it also lies in the nature of the case that such discordant things as philosophy and vain deceit cannot be placed side by side, if the term "vain deceit" were meant to designate generally every form of empty delusion. *Διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης* rather forms one joint idea, and

that too so that the empty deceit must be taken as manifesting itself precisely in philosophy. *Empty, deceptive* philosophy, therefore, presupposes another *genuine* one as acknowledged. The former is here the self-styled, fictitious "wisdom," which the false teachers in Colossæ extolled, pretending to possess (verse 18) knowledge of a peculiar kind as to the realm of spirits, while they were in fact blind in Divine things; only such *false* wisdom (the ψευδώνυμος γνῶσις of 1 Tim. vi. 20, which does not deserve the noble name of knowledge) is meant to be blamed, not the *true*. That false wisdom receives from Paul for a more accurate definition the predicate, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, *after the tradition of men*. But still every human endeavour to find the truth, manifesting itself in following the traditions of a school, seems to be blamed here, and revelation *alone*, which is not *man's* at all, but *God's only*, seems to be represented as the rightful source; for, as, after this, κόσμος and Χριστός are opposed to one another, so here Θεός forms the tacit contrast to ἄνθρωπος. No doubt; but human philosophy is only blamed in so far as it sets itself on a par with, or in opposition to, the revelation of God. Where the question is not of revelation, *e. g.*, as among the Greeks before Christ, there Paul would not blame a φιλοσοφία κατὰ τὴν παράδοσιν τῶν ἀνθρώπων as such. But certainly *within* the domain of revelation no *human* wisdom can or dare claim authority along with, much less *against*, the *Divine* wisdom; philosophy must always be κατὰ Χριστόν, *i. e.*, be in harmony with the truth manifested by and in him, if it would pretend to the name of a Christian philosophy. Christ, who is personal truth itself, can also alone be the truth of philosophy. As to the rest, Paul shews by the term παράδοσις that these false teachers had not invented their views themselves, but received them in the way of tradition.* This favours the view expressed in the Introduction, that the Colossian false teachers sought to amalgamate the Cabbalistic tenets, which were already in existence, and which had come down to them in the way of tradition, with Christianity. The name φιλοσοφία can be no argument against our supposing *Jewish* wisdom to be here meant, for the Jewish inquirers also were called philosophers, not only by the Platonizing Philo, but also by the Pharisee Josephus. Certainly Bähr is right in maintaining against Tittmann that φιλοσοφία cannot mean merely knowledge of the Jewish law, much less, as Heinrichs insists, "religious worship according to the law;" but all unusually profound inquiry into religious matters Josephus calls philosophy. Thus by him the sects of the Pharisees, Sadducees, and Essenes are called philosophers (B. J. ii. 12, 1). The correctness of this declaration that "the deceptive philosophy" here denotes the Gnostic-

* It is not improbable that in the term παράδοσις an allusion to the name קַבָּלָה, *i. e.*, tradition is contained.

Cabbalistic system of the false teachers, which they knew how to present in a very plausible way (ἐν πιθανολογίᾳ, verse 5), is further confirmed in what follows by the phrase κατὰ τὰ στοιχεῖα τοῦ κόσμου, *after the elements of the world.* We have already at Gal. iv. 3 made acquaintance with the same phrase, which is explained ib. iv. 9 by ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *weak and beggarly elements. This* phrase, too, points to the Old Testament, and therefore is in favour of the Judaistic character of the false teachers. The name στοιχεῖα *alone* would contain no reproach; it is only the Old Testament that is characterized by it as containing the elements of religious life, whereas in Christ the τέλος of the law, the τελειότης, is contained. But the addition τοῦ κόσμου involves the blame; for Paul does not mean to blame the Old Testament in itself, but that spiritless, external, literal manner in which the false teachers understood it. Instead of considering it as actually fulfilled in Christ in its *spirit*, they endeavoured faithfully to adhere to it outwardly in the *letter*. Thus they degraded the Word of God to a mere form of the world, to beggarly elements. (See the particulars on the στοιχεῖα τοῦ κόσμου at Gal. iv. 3.) The assumption, that elements of Gentile wisdom are also to be understood by the "elements of the world," is here, as at Gal. iv. 3, not demonstrable. Verses 16, 17 pronounce too decidedly for the purely Jewish character of the Colossian false teachers for any one to be able to feel himself justified in supposing any Gentile elements in their system. Even though the Cabbalists might originally have received their impulse from Persian and Chaldean ideas, yet their system had long so entirely passed over into the Jewish life and character, that Paul could have no motive still to distinguish in it the originally Gentile ideas from the Jewish ones. (Βλέπετε μή with an indicative following expresses the conviction that what the warning is given against might actually take place. The article with the participle συλαγωγῶν denotes a definitely conceived personality [see Winer's Gr., § 18, 3, p. 100]; it is supposable that that perverse tendency in Colossæ originated with some definite individual whom Paul had in his thoughts here.—Συλαγωγεῖν, from σύλη, booty, is only found here. One need not imagine, as the object, faith, or anything of the kind, *in* the Colossian Christians; it is *they themselves* who are meant to be caught by the false teachers. In 2 Tim. iii. 6, αἰχμαλωτίζω is used in the same combination.)

Ver. 9.—That Paul here, immediately upon naming the name of Christ, allows himself to be drawn back to the majesty of the person of Christ, of which he had in i. 15, seq., already so copiously treated, plainly shews that the error of the false teachers as to the person of Christ appeared to Paul's mind especially dangerous. The idea of ver. 9 unites itself to what precedes as follows: "beware lest any one should spoil you through the deceptive philosophy which is not

after Christ; of this we must beware, because in Christ dwelleth all the fulness of the Godhead; consequently *that alone* can be true which is after *him*." According to the parallel passage, i. 19, the sense of our passage cannot be doubtful. To interpret πᾶν τὸ πλήρωμα τῆς θεότητος, *the whole fulness of the Godhead*, of the totality of the church, or of the whole circle of doctrine which God would convey to man through Christ, is so arbitrary and contradictory to the context that it must be rejected as completely inadmissible. (See Bähr in the Comm. ad h. l.) Paul speaks here, as at i. 19, of the conjunction of the Divine and human natures in Christ, of the Son of God's incarnation in the person of Jesus of Nazareth. But the σωματικῶς, *bodily*, is obscure, and requires a closer consideration. The interpretation *totaliter*, which Heumann among others defends, is to be rejected at once; for, not to mention that no passage can be adduced in which σωματικῶς has that meaning, the totality is surely already expressed in the πᾶν τὸ πλήρωμα in the strongest way. Nor can we explain σωματικῶς as *verè*, *realiter*, in opposition to "typical," with Grotius, Nösselt, and others, after Augustine. For, although σῶμα, as the opposite of σκιά, means the essential fulfilment in opposition to what is typical, still no example occurs in which σωματικῶς is used in opposition to τυπικῶς. Nor does the construction with κατοικεῖ harmonize with this sense. For we can say, indeed, "the temple is a type of Christ," but not "the Son of God dwells typically in the temple." Yet this must necessarily be admissible, in order to make a fitting antithesis to the sentiment, the fulness of the Godhead dwells *really* (not merely *typically*) in Jesus. Σωματικῶς now can mean either "bodily" or "in substance." For the former acceptation many of the Fathers had already declared themselves, in later times Calixtus, Calovius, Gerhard, Storr, Flatt, Bähr; Böhmer leaves it undecided which is preferable. Steiger expresses himself too harshly in calling this view tasteless and insipid; its adoption, on the contrary, is perfectly conceivable if they regarded the heretics as docetics. This now we cannot do, as was remarked on i. 22; but, even putting out of sight that point in the doctrine of the Colossian false teachers, the explanation of σωματικῶς as = ἐν τῷ σώματι is discountenanced by the fact that this Divine indwelling in the human nature of Jesus, and therefore also in the body, is already involved in the ἐν αὐτῷ. Were, then, this ἐν αὐτῷ meant to be more accurately defined, Paul would not certainly, for that purpose, have chosen the adverb by which the idea is united with the verb κατοικεῖ, but would have written simply ἐν τῷ σώματι. The adverbial form admits of no other acceptation than *essentialiter*, *substantialiter*, οὐσιωδῶς. Thus Athanasius, Theophylact, Œcumenius, have already interpreted, and later the Reformers in a body, as also Wolf, Bochart, Steiger, and others. For

the explanation of this use of σῶμα = *substantia*, we must appeal, not so much to the Hebrew גְּוִיָּה, to which σῶμα does not exactly correspond, as to the use of גּוּף, body, which in the rabbinical dialect is perfectly analogous to our "substance." (See Buxtorf. Lex. Rabb. et Talm., p. 405.) But the further question arises, what is the meaning of this clause, "the whole fulness of the Godhead dwells essentially, substantially in him?" against what heretical mode of conception does it form the antithesis? The verb κατοικεῖν and the present tense are especially to be insisted upon; by them Paul opposes those Gnostic views which supposed a merely *temporary* influence of a higher spirit upon Jesus from his baptism to his death; Christ is a *permanent* Divine Shechinah; even on the throne of the Father the glorified human nature is combined with the Divine. But σωματικῶς intimates the difference between the being of God in Christ and that in man, of which the words next following treat; in Christ God is *essentially* present, not merely as influence, but centrally, so that Jesus is not a deified man, but God-man; on the other hand, the indwelling of God in man is to be considered as only *operation*; *God* is *in* them, but they are not God.

Ver. 10.—That καί ἐστε cannot be taken imperatively is sufficiently inherent in the very idea; we cannot demand to be filled by God. Besides, the New Testament puts γίνεσθε for the imperative, not ἐστε. The clause depends, like ἐν αὐτῷ κατοικεῖ, on ὅτι, with which no doubt an express ὑμεῖς would have been suitable, because the dwelling of the fulness of God in Christ, and belivers' being filled by him, form antitheses. With ver. 8 this clause is thus connected: "beware of a philosophy οὐ κατὰ Χριστόν, for he fills you; therefore you must give place to no foreign influence." Yet ἐν αὐτῷ surprises us. We might deem it necessary to take ἐν here in the sense of διά, as Christ is certainly to be considered as he who fills his own. But it is more suitable to suppose a conciseness in the phrase, and that ἐστε ἐν αὐτῷ πεπληρωμένοι stands for "in him, *i. e.*, as being in communion with him, ye are filled with his life." After this, Paul details further how everything is given to the faithful in Christ; therefore they are to keep themselves to him alone, as the head, which is just what the false teachers do not do (ver. 19), in that they unite themselves to subordinate powers, whom Christ governs. Therefore Paul calls him ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, *the head of all dominion and power*. (See at i. 16.) The name κεφαλή is derived from the image of σῶμα, as the church is usually called; the reading ἐκκλησίας for ἀρχῆς in D.E. could therefore very easily arise. Here Paul seems either to have conceived the whole spiritual world as the body whose head Christ is, or he has only in this latter expression adhered to the idea of him that guides and governs. As to the rest, the names ἀρχαί and ἐξουσίαι in themselves might be used as well of

bad angels as of *good* ones. But from the polemical aim of Paul against the angel-worship of the Colossian heretics, it is to be assumed that he had *good* spirits principally in his mind. (See, however, at ver. 15.) The reading ὃ or ὁ has certainly important authorities in its favour; Lachmann has received ὁ into the text, and Steiger defends it, considering πλήρωμα as the subject. But *then*, in vers. 11 and 12 too, ἐν ᾧ would necessarily have to be referred to πλήρωμα, which, however, is entirely unsuitable; it is not in the fulness of the Godhead as such that the faithful are circumcised, dead, risen again, but in the person of Jesus Christ, in whom the fulness of the Godhead dwells, therefore in the incarnate Son of God, in the God-man. This decides, even with inferior critical authorities, for ὃς as the true reading.

Ver. 11.—Paul then shews in the sequel of this representation, how in Christ all that the believer can possess in spiritual blessings is already given him in Christ. Christ's death and resurrection are vicarious for mankind: as all fell in Adam, so all are dead and rise again in Christ. This idea is very familiar to the apostle, and has already been particularly considered in detail in the Comm. at Rom. v. 12, seq., vi. 1, seq.

The aorists receive thus their proper meaning (see on Rom. viii. 30); in Christ all is fulfilled once for all; his τετέλεσται holds good for eternity; the life of the church and of the individual in her is only the development of what has already been given in him. It seems peculiar in this passage that the vicarious work of Christ (according to which the ἐν ᾧ is to be taken quite literally, inasmuch as the faithful are conceived as reposing spiritually in Christ, the spiritual Adam, in the same way as all reposed bodily in Adam, their bodily progenitor) is referred, not merely to the particular events of the death and the resurrection, as usual, but to circumcision also. But in the ἐν ᾧ καὶ περιετμήθητε we must not think, for instance, of the bodily circumcision of Christ, as if that were conceived as a circumcision of *all* (for the discourse here is of the *spiritual* circumcision of all, and not of the *bodily* one); the ideas of death and circumcision are here treated as identical, as the epexegetic annexation of the clause συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, *buried with him in baptism*, to what precedes shews.

For the burial is only the absolutely consummated death, to which baptism is compared, as Rom. vi. 4, with reference to the rite of submersion, by which the *old* man is withdrawn from sight in the same way as the *dead* man by burial. But circumcision is a figurative death; the entire old man was to die as a sacrifice for sin, instead of which his blood is partially shed and the foreskin removed, as a type of the sinful appendages (προσαρτήματα, as the Gnostics said) of the soul. The faithful are therefore circumcised in Christ

spiritually, as his death in the faith is *their* death too.—In baptism, as the act in which the new birth is realized, the faithful die with Christ, are buried with him, and receive therewith the circumcision of Christ (the *περιτομὴ ἀχειροποίητος*), which Christ accomplishes by his Spirit, the circumcision of the heart. (Comp. Deut. x. 16, xxx. 6, Jerem. iv. 4, with Rom. ii. 28, 29.) The added epexegetical clause, *ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός*, is also peculiar. The whole of the context shews that body of flesh (*σῶμα τῆς σαρκός*) cannot here denote, as at i. 22, the physical body, for the spiritual circumcision certainly does not liberate from the physical body; *σάρξ* here has a reference to the sinfulness of human nature. If we compare Col. iii. 9, *ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ*, it cannot be doubtful that *ἀπέκδυσις τοῦ σώματος τῆς σαρκός* denotes the same thing. *Σῶμα τῆς σαρκός* = *σῶμα σαρκικόν*, a *σῶμα* which contains in it the nature of the *σάρξ*, of sinfulness. It is presumable that Paul chose this expression with reference to the death which the following *συνταφέντες* presupposes. Death is the laying aside of the body: in like manner the spiritual death which man dies with Christ—the total circumcision which Christ performs—is the laying aside of the sinful body, *i. e.*, the putting *off* the *old* man and the putting *on* the *new* one. This way of taking the words was, no doubt, the foundation also of the reading *τῶν ἁμαρτιῶν*, which, it is true, can make no claim at all to reception into the text, but is a correct interpretation of *τῆς σαρκός*. On the other hand, that interpretation of the *σῶμα τῆς σαρκός*, for which, among the latest interpreters, Bähr and Steiger declare themselves, and which makes *σῶμα* mean not the corporeity, but the totality, and takes the allusion to circumcision as opposing the removal of an insignificant *part* of the body to the removal of *all* the sinfulness, seems to me far-fetched. Paul himself declares, Rom. vii. 18, *οὐκ οἰκεῖ ἐν ἐμοὶ, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν*, *there dwelleth not in me*, etc.; certainly, therefore, the body is not, as such (as matter), the cause of sin, but sin takes root *in* the body, as the latter now exhibits itself; *i. e.*, in the body and the soul which animates it, without which the body cannot exist, unless it is to sink down to mere *κρέας*. In this sinful condition the body is a body of flesh, and Christ delivers from it. Of course, the operations of Christ are here conceived ideally, as ver. 12 plainly shews; it cannot, therefore, be objected, "the Christian is not really here below freed as yet from the carnal body;" just in proportion as he is not yet freed, he is also not yet Christ's: hence at iii. 5 the exhortation, *νεκρώσατε τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς*, *mortify your members*, etc.

To this comparison of the death of the faithful, as the *inward*, spiritual circumcision, with the *outward* circumcision in the Old Testament, in which is involved the intimation that in the New Testament baptism has stepped into the place of bodily circum-

cision, Paul was, no doubt, prompted by the over-rating of that outward rite on the part of the Colossian heretics. Those Judaists, along with other ordinances of the Old Testament (see verse 16), imposed circumcision also on the Gentile Christians. This betrays their utterly materialist tendency, for the Old Testament had already recognized bodily circumcision as a symbol of the circumcision of the heart, and so had deeper-penetrating Rabbis too. (See Böhmer ad h. l. p. 187.) And not merely so, for instance, that they considered both, the outward sign and the inward disposition, as necessarily connected, but also in such a way that they looked on the inward reality as a compensation for the absent outward sign. Thus Rabbi Moses, Nachman's son, says: *qui concupiscit et ad voluptates inclinat, ille dicitur* עָרֵל, *quicunque verò nec voluptates nec concupiscentias sectatur is dicitur* מָהוּל. Compare besides Rom. ii. 28, 29, and the words of the Rabbi Lippmann cited in the note in the Comm. on that passage. (On ἀχειροποίητος see Mark xiv. 58; 2 Cor. v. 1.—The substantive ἀπέκδυσις is only found here. On the figure which lies at the root of the words ἀπεκδύσασθαι, ἐκδύσασθαι, ἐνδύσασθαι, see at Rom. xiii. 14; 2 Cor. v. 3.)

Ver. 12.—As believers are in Christ's death dead with him, and in baptism buried with him, so they are now also risen with him in his resurrection. (See at Eph. ii. 6.) The power of God, who bears the title of raiser of the dead, is, of course, to be considered as the *positive* cause of the raising from the dead; and faith, with which the divine operation is laid hold of, as the *negative* one. Paul makes the latter aspect of the matter prominent here, in order to make it observed by what means Christ's work first really becomes man's. But faith is here more accurately designated as πίστις τῆς ἐνεργείας τοῦ Θεοῦ. All the later interpreters are unanimous on the point that these words are to be taken thus: "faith, which the operation of God calls forth," and not, "faith in the operation of God." Only we cannot acknowledge the *reason* that Bähr urges for this interpretation, viz., that the parallel passage (Eph. i. 19) is to be thus taken, since, as was shewn in the exposition of that passage, the connexion of κατὰ τὴν ἐνέργειαν, κ. τ. λ., is a different one, unlike that here in Colossians. For the rest, this passage is the most decided and open of those in the New Testament in which faith is referred to the operation of God. In man as God's creature, every good thing is, without exception, precisely *God's* work; the prerogative of resistance, and therefore of sin, is alone *man's* property. Faith is not something which man himself can make and call forth at will; it is God's work in him.

Ver. 13.—At first sight the idea of verse 12 seems tautologically repeated here, but, whereas in what precedes from verse 9 downwards the person and work of Christ were described quite generally,

here the special application of that work to the readers of this epistle and to their Christian experience is made. It is true the second person (*περιετμήθητε, συνηγέρθητε*) had already been put in verses 11, 12; with those words, however, the Colossians are not addressed as such, but the second person sets forth the readers of the epistle as representatives of the totality of the church. The emphatic *καὶ ὑμᾶς* first marks the point at which the apostle's discourse makes a transition to his readers personally, since it must be taken "and thus he hath quickened *you* too, who were dead in your sins." Finally, the passage is completely parallel to Eph. ii. 1, 5, and we therefore refer in respect to it to the exposition there. This passage might seem, however, to contradict the difference between *συζωοποιεῖν* and *συνεγείρειν* assumed at Eph. ii. 5, as the latter here *precedes* the former expression, while according to the distinction there drawn, it should follow. But, as we have already remarked above, no progress is to be supposed in verse 13 in relation to verse 12, which rather expresses the objectivity of Christ's work, while verse 13, on the contrary, expresses the actual state of the Christians in Colossæ. These were roused, quickened, but not yet arrived at the fulness of the risen life; *here* too, therefore, the difference between the two words assumed by us is fully verified. The life-giving, resuscitating, point in the gospel is the forgiveness of *all* sins, not of the *actual* ones merely, but also of *original* sin; not of the *past* only, but of *future* sins also; for in Christ an inexhaustible stream of forgiving love is opened, which stream is accessible to every one who approaches it in true, profound repentance, and pure, unfeigned faith—therefore with a lively yearning to be made pure from sin. Only the addition to *νεκρούς—τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, in the uncircumcision of your flesh*, is peculiar to this passage. It plainly refers to the above comparison (verse 11) with circumcision; the spiritually dead, carnally living, state, in which the flesh is master, is the one analogous to *ἀκροβυστία*, but the spiritual and living condition, in which the lusts of the flesh are mortified, answers to circumcision. (The *σὺν αὐτῷ* is not, of course, to be understood of outward companionship, but of inward unity, in accordance with the preceding *ἐν ᾧ*.—Instead of the reading *ὑμῖν* of the *text. rec.*, the MSS. with an overwhelming majority have *ἡμῖν*, which might easily have been altered on account of the *ὑμᾶς* preceding)

Ver. 14.—The idea of the forgiveness of sins is further illustrated in what follows, but in an entirely peculiar, and extremely obscure, manner. We are at first inclined to believe that, after the well-known figure, which conceives sin in its relation to God's justice as a relation of debt, the burden of sin is here called a bond or note of hand, which the Redeemer has blotted out, nay destroyed, by his work. Thus many interpreters have understood either Adam's sin,

as the original sin, which comprises all others in itself (so already Irenæus, Tertullian, Ambrose, Theophylact, Œcumenius), or the conscience, *i. e.*, the consciousness of sin in man ; thus particularly Luther and the other reformers, except Calvin. But this meaning would require, in the first place, χειρόγραφον ἡμῶν, not καθ' ἡμῶν ; and secondly it is forbidden by the addition τοῖς δόγμασιν which cannot be understood of the dogmas of Christianity, as already observed at Eph. ii. 15. The reference of χειρόγραφον to the body of Christ, as Theodoret proposes, is based on the last words of this verse, προσηλώσας αὐτὸ τῷ σταυρῷ. But Bähr (ad h. l.) has convincingly shewn in opposition to Steiger, who in the exposition of the first Epistle of Peter (p. 294) had declared himself for this interpretation of Theodoret (in his Commentary on the Epistle to the Colossians, Steiger himself has altered his view), that the body of Christ cannot possibly be designated as a note of hand or acknowledgment of debt. Besides, even thus τοῖς δόγμασιν finds no satisfactory explanation. According to the parallel Eph. ii. 15, the discourse must also here be referred to the law, not merely the law of conscience, nor even merely the ceremonial part of the Mosaic law (for, as Böhmer convincingly proves, the πάντα τὰ παραπτώματα preceding obliges us to adopt a comprehensive acceptation of the law), but to the law in all its relations, exclusively, however, in respect to its commanding, requiring form, without the faculty of communicating higher powers, so that it can kill, but not make alive. (See on Rom. vii. 9, seq. ; 2 Cor. iii. 6 ; Gal. iii. 10.) Inasmuch as this characteristic of the law has arrived at the completest development in the Mosaical Law, we must direct our thoughts especially to the latter. Accordingly, χειρόγραφον is not a bond by which man acknowledges himself to be a sinner, but a bill which declares the guilt of man on the part of God, and rouses in man the consciousness of it. God's law is, on account of this influence, a bill against man, and that bill is also blotted out with the debt itself, *i. e.*, in the case of the reconciled sinner the law has no longer the effect of condemning him, for Christ's righteousness is *his* righteousness. The δόγματα, *decrees*, harmonizes well with this explanation of the word, just as in Eph. ii. 15 ; for this term denotes exactly the imperative form of the law. We might indeed here too, as there, wish for ἐν τοῖς δόγμασιν, instead of the dative alone. It is true, *Fathers and translations* read ἐν, but no *MSS.* The annexation, however, of the dative to χειρόγραφον for the idea, "bill, which consists in ordinances," is intolerably harsh ; it must necessarily have been rendered by τὸ ἐν τοῖς δόγμασιν. I prefer, with Winer (Gr. § 31. 10. Anm. 1), the connexion with what follows, in the sense, "which bill, by means of the ordinances, stood hostilely against us." Doubtless even thus the position of the dative is not quite natural, but Winer refers us rightly, no doubt, to the analo-

gous passage Acts i. 2; at all events this difficulty cannot be compared with that of connecting τοῖς δόγμασιν with what precedes. In the sequel of the passage we should regard καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου as but interpreting more fully ἐξαλείψας, did not the clause προσηλώσας αὐτὸ τῷ σταυρῷ lead to something else. For the view, advanced by Grotius, that a law is proclaimed to be abrogated by nailing it up, is but little probable, because, even if the custom is capable of proof, yet the Scriptures do not know it, and particularly in this connexion, after vers. 11 and 12 have treated of the death and resurrection of Christ, his cross alone can be thought of. Nor, of course, is this passage to be referred to the superscription, "This is the King of the Jews," but to the nailing of Christ himself to the cross, consequently to the atoning death of our Lord. By this the law itself, in its merely imperative form, was abrogated along with the blotting out of sin; thus the law, as χειρόγραφον, was abolished, nailed, as it were, with its δόγμασι, in Christ himself, together with him, to the cross. The αἴρειν ἐκ τοῦ μέσου receives by this means the signification of being killed, annihilated; *Christ's* death was also *the law's* death, or, by a different turn of the thought, the faithful are with Christ dead to the law, as it is said Rom. vii. 6: κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κατειχόμεθα. (Ἐξαλείφω is found Acts iii. 19, of the forgiveness of sins. See also the LXX., Isaiah xliii. 25; Ps. li. 9. In Rev. [iii. 5, vii. 17, xxi. 4] it is found in the sense of "to wipe away, blot out."—Χειρόγραφον denotes properly every writing, but especially a bond, γραμματεῖον χρέους ὁμολογητικόν.—Ὑπεναντίος is found again in the New Testament at Heb. x. 27.—The LXX. often use it for נֶגֶד. Böhmer, without sufficient reason, lays a stress on ὑπό, and takes the idea thus, "which is *secretly* hostile to us."—The reading ἦρκεν is with justice preferred by Griesbach, Lachmann, and others, to ἦρεν, which D.G. afford. Αἴρειν ἐκ τοῦ μέσου answers to our "put out of the way," either in the meaning, "remove, exclude from a community," as 1 Cor. v. 2, or "kill," as 2 Thess. ii. 7; Isaiah lvii. 1.—Προσηλόω, from ἦλος, a nail, is not found again in the New Testament.)

Ver. 15.—Paul at length closes this entire grand and profound description of the person of Christ and of his work with the sublime idea that the Redeemer is the victor over all the hostile powers of the universe, that he leads them all in triumph as vanquisher of them on his cross. In form the statement is subjoined independently as an asyndeton, since, after the foregoing καὶ αὐτὸ ἦρκεν, κ. τ. λ., no new *tempus finitum* could be expected without a conjunction. For the rest, here too the representation is still so conceived that God is the subject; he, the Father, performs everything through Christ. Therefore, too, at the end of this verse, the reading ἐν αὐτῷ is to be preferred to ἐν αὐτῷ. Now, that the ἀρχαί and ἐξουσίαι, here spoken

of, are not the Jewish magistrates and theocratic powers, nor the good angels either, is recognized and convincingly shewn by all later interpreters; it can only be the evil powers, which, as *κοσμοκράτορες*, have in their power men who are in sin. (See at Eph. vi. 12.) Along with sin itself the princes of this world, the devil and his angels, are also conquered. But the import of *ἀπεκδυσάμενος* is difficult, especially on account of the remarkable reading *τὴν σάρκα*, which F.G. and several of the Fathers defend. Were this reading correct, the accusatives *τὰς ἀρχὰς καὶ τὰς ἐξουσίας* must have been joined with what follows, and then *ἀπεκδυσάμενος τὴν σάρκα* would refer to Christ's laying aside the flesh in death. But intrinsic and extrinsic arguments are against that reading. The critical authorities for the omission of *τὴν σάρκα* preponderate, and its origin is easily explained by the foregoing *προσηλώσας αὐτὸ τῷ σταυρῷ*, upon which it seemed necessary for death to follow. Besides, Paul would doubtless have said *ἀπεκδύσασθαι τὸ σῶμα* of the death of Christ, instead of *τὴν σάρκα*. If, therefore, we have to connect *ἀπεκδυσάμενος τὰς ἀρχὰς καὶ ἐξουσίας*, it is a question, how then is the verb *ἀπεκδύσασθαι* to be taken? With reference to *θριαμβεύειν* following, the evil spirits must be imagined as warriors in their armour (see Eph. vi. 12), against whom Christ fights and deprives them of their armour, strips them of it. The meaning answers to the words *εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, for this the Son of God was manifested*, etc., 1 John iii. 8. To the mention of *vanquishing* the evil powers is further subjoined the making an open *show* of them by means of the triumph. *Ἐδειγμάτισε* involves nothing different from *θριαμβεύειν*, on the contrary, the former is effected in and through the latter. As, therefore, Paul at 1 Cor. iv. 9 represents himself and his fellow apostles as a spectacle for the world, and for angels, and for men; so is Christ's victory in a heightened form a spectacle for the universe, in which he leads the conquered in triumph. The expression of this powerful image is still further strengthened by the trait, that it is *Christ's cross* in which this triumph is accomplished. For *ἐν αὐτῷ* is to be explained with a reference to *ἐν σταυρῷ* (ver. 14), as indeed many MSS. read too here *ἐν σταυρῷ* or *ἐν ξύλῳ*, in which to be sure, we see merely explanations of *ἐν αὐτῷ*. The cross of Christ, the apparently shameful destruction of his work, was thus the victorious triumph over all his enemies, over the visible and over the invisible. (*Δειγματίζω* stands here = *παραδειγματίζω*, Matth. i. 19; Heb. vi. 6. The conception of shewing at the triumph necessarily passes over into that of exposing to shame. *Ἐν παῤῥησίᾳ* here expresses the publicity. [See John vii. 4, xi. 54.] But, of course, the idea of publicity is to be understood here spiritually, "Jesus led them in triumph before the eyes of the world of spirits," not before the physical eyes of men.—On *θριαμ-*

βεύειν see 2 Cor. ii. 14, where, however, it stands, as in the hiphil signification for *triumphare facere*. Here it is = πομπεύειν, *triumphum agere*.)

Ver. 16.—After this long discussion on the person and work of Christ (vers. 9–15), Paul, connecting his discourse again with ver. 8, returns to the direct combating of the Colossian false teachers. Their Judaizing character stands out here quite unmistakably, inasmuch as Paul calls on his readers not to allow themselves to be intimidated by their demand of a strict fulfilment of the ceremonial ordinances of the Mosaical law. It is questionable, however, whether the Judaists preserved the ordinances of the Old Testament *pure*, or mixed them with the Rabbino-Talmudical additions. The latter is rendered probable by their entire character. As they practised a rigorous asceticism (ii. 23), they cannot have confined their decisions as to meat and drink to the law of Moses (in which, besides, no ordinance was given in regard to drinks); we may rather suppose that they (like the Roman ascetics), avoided all indulgence in meat and strong drinks (Rom. xiv.) At the root of this ascetic tendency there lay, probably obscurely, the opinion that matter is the cause of evil, which must have led, as a natural consequence, to Docetism. But in the commencement of heresies we do not find the perverted fundamental ideas developed as yet in all their consequences: we have, therefore, no right on that account, viz., because they lived ascetically, to suppose Docetism in the Colossian false teachers. The Roman ascetics were no Docetes either. The feasts finally denote here the well-known three great feasts of the Jews, the Passover, Pentecost, and the feast of tabernacles. The new moons were, according to Numb. xxviii. 11–15, solemnized as great and joyful festivals. See details in Winer's Encyclopædia, vol. ii. p. 176, seq. (Κρίνειν has here, as at Rom. ii. 1, the meaning of a rejecting, condemnatory, judging.—The ἐν μέρει ἑορτῆς, instead of the simple ἐν, is difficult. The reading ἐν ἡμέρᾳ is plainly a mere refuge for the difficult reading μέρει, and can make no pretension to recognition. The attempts of earlier interpreters to get its special meaning from that which takes μέρος as *segregatio* or *participatio*, are recognized in recent times as untenable. Ἐν μέρει is also, in *profane* writers, used adverbially in the sense, "with respect, with regard to," a sense here perfectly suitable. [Compare the passages in Wetstein and Lösner belonging to this subject.]—The plural σαββάτων is not to be referred to the sabbatical years and the years of jubilee; it is, on the contrary, only a plural form used along with the singular, as Matth. xii. 1; Luke iv. 16, shew. Compare, in the LXX., Ex. xx. 10; Levit. xxiii. 32; Numb. xxviii. 9, 10. Also 1 Macc. ii. 38; Josephus Arch. i. 1, 1.)

Ver. 17.—Those institutions of the Old Testament (ἅ refers to

all that precedes, not to σάββατα merely) are designated as *a shadow of things to come* (σκιὰ τῶν μελλόντων, μενόντων is a totally needless conjecture). The antithesis to σκιά is formed by σῶμα; shadow and substance are opposed to each other; this substance is in Christ and the New Testament which he established. For this, therefore, the shadowy images serve no longer. To imagine in the σῶμα the spiritual body of Christ, the church, was possible only through a total misapprehension of the passage. Still the genitive Χριστοῦ has some difficulty in it (the article before the word is, according to the best MSS., to be expunged); we expect the nominative ὁ Χριστός, a reading which is, however, found only in authorities of no importance. But the genitive here denotes property: "the substance is Christ's, *i. e.*, it comes from him, is derived from him." Of course, Christ and his influence on the human race are precisely "the things to come" (τὰ μέλλοντα), of which the Old Testament, with its symbolical-typical character, forms the shadow. That Christ was *already* come, and the church already established, at the time that Paul wrote this, can cause no difficulty as regards the choice of the term μέλλοντα, for that is chosen from the point of view of the Old Testament, as seen from which the New Testament was the future. But, as to the more exact import of σκιά, it of course, as antithesis to σῶμα, implies *first* the idea of the nothingness, unsubstantiality of the shadow, compared with the body which forms it; but, *further*, also the *analogy* between shadow and body. The latter, the body, portrays itself accurately in the shadow, which presents an image of the body; thus, too, the Old Testament is a shadow (image) of the New, a μόρφωσις τῆς ἀληθείας (see at Rom. ii. 20), as symbol and type of Christ, of his works, and of his church. Thus, Heb. viii. 5, the tabernacle is called σκιὰ τῶν ἐπουρανίων, and, x. 1, the law is called σκιὰ τῶν μελλόντων ἀγαθῶν, with which εἰκὼν τῶν πραγμάτων is contrasted. According to this, it is clear that it cannot possibly have been Paul's meaning that the institution of the Sabbath by Moses is to hold good also in its outward character for the Christian church; this is, like all the rest in the Old Testament, to be reckoned among the σκιαὶ τῶν μελλόντων. According to Rom. xiv. 5, 6, there seems to have been absolutely no particular festival-time in the ancient church; their entire life was one feast in the joy of the Holy Spirit. True, inasmuch as in the outward church of the present the ideal of the church of Christ is only approximately realized, certain regulations and ordinances become a necessity; but a Christian celebration of Sunday is still ever to be distinguished from the slavish service of the Old Covenant. This is well shewn by Rückert, in the essay "Of the Lord's Day," Erlangen, 1839, 8, in opposition to Liebetrut's work, "The Lord's Day and its Celebration."

Ver. 18.—The Colossian false teachers had, however, other considerable errors also, besides their outward adherence to the ordinances of Moses;* they pretended to a deeper knowledge of Divine things, which, with an apparent humility, was accompanied by an excessive pride. Against this tendency, which may easily infect nobler minds thirsting after truth and knowledge, Paul gives the most emphatic warning. The word *καταβραβεύειν*, which the apostle here employs, is not found in the New Testament except here. Jerome thinks he discovers in it a Cilicism peculiar to Paul, but without reason, as Demosthenes, Polybius, and others, use it. *Βραβεύειν* is to adjudge the prize of combat (*βραβεῖον*), therefore, in general, "to determine, decide;" accordingly, *καταβραβεύειν* is used = *κατακρίνειν* in the sense of, "to decide against any one," properly, "to deprive him of the prize of victory." The meaning suits here perfectly well, as the *μηδεὶς ὑμᾶς καταβραβευέτω* here answers to the *μή τις ὑμᾶς κρινέτω* in ver. 16. Hesychius and Suidas had already explained the expression thus with reference to our passage. Since Paul makes use elsewhere too of the figure of the *βραβεῖον* (Phil. iii. 14), after the comparison of the Christian life with the running on the race course, we can here keep to the proper meaning of the word *καταβραβεύειν*, so that the sense of the words is this: "let no one (by leading you astray to his false doctrines) rob you of your prize," that is, draw you away from Christ, and consequently from your eternal happiness, which rests on him. The four participles which follow describe more accurately the nature of these heretics, and depend therefore, one and all, on *μηδεὶς καταβραβευέτω*. This construction then refutes at once the interpretation which Steiger, among others, has once more defended, in which *θέλων* is taken adverbially here, in conformity with the well-known Greek use of the word "willingly." For Bähr justly observes that each of the four participles must clearly have its independent meaning, as each has its particular appendage. Besides, no construction gives a natural sense, if *θέλων* is taken adverbially. Connected with what *follows*, the words would necessarily mean, "willingly walking solemnly in humility and angel-worship." But Steiger himself confesses that it is unsuitable to take *ἐμβατεύειν* in the sense "to walk in state," and besides, then the junction of *ἃ μὴ ἑώρακεν* is but harsh. But neither will *θέλων* give a suitable sense when connected adverbially with what *precedes:* "let no one willingly rob you of your prize," gives an incongruous idea. For, even if we turn the words so, "let no one have a pleasure in robbing you of your prize," they involve the

* It has already been observed in the Introduction to this epistle (§ 2, ¶ 2), that these words might be taken as if these false teachers here designated were different from those described in ver. 16; their identity is not expressly asserted, but the analogy of the heretics in the Pastoral Epistles makes their identity still in the highest degree probable.

awkwardness of addressing to the *heretics* the admonition which should, under the scope of the passage, be addressed to the *exposed and tempted Colossians*. Just as little is there to favour the interpretation which takes θέλων in its usual meaning, so that the sense is this: "as he (the misleader) will designedly deprive you of your crown in false humility and angel-worship." For how the angel-worship of *others* is to contribute to deprive the Christians in Colossæ of their prize, is not to be seen. The only correct method is, certainly, according to Hesychius and Phavorinus, whom most of the interpreters have followed, especially, among the latest, Bähr, Böhmer, and others, to take θέλων here = εὐδοκῶν: "who takes a delight in humility and angel-worship." Θέλειν is often found so in Hellenistic usage, with ἐν following, after the analogy of the Hebrew חָפֵץ בְּ. (See the LXX. at 1 Sam. xviii. 22; 2 Sam. xv. 26; 1 Chron. xxviii. 4; Ps. cxvi 2.) It is clear from the nature of the case that ταπεινοφροσύνη here is a *pretended* humility; elsewhere the term is used of *true* humility, as Eph. iv. 2; Phil. ii. 3; 1 Pet. v. 5; and also Col. iii. 12. *Here*, and at ver. 23, it denotes that simulated humility which appeared in those heretics coupled with conceit and pride. But as to the second phrase, θρησκεία τῶν ἀγγέλων, the more ancient interpretations, which take the genitive subjectively, may be viewed as sufficiently refuted. (See Bähr on this passage, p. 209, seq.) The translation, "worship, which is taught by angels," or "which the angels practise," *i. e.*, worship in angel-like holiness, plainly does not suit the context. Bähr rightly observes that the defenders of this interpretation seem to be compelled to it only by the circumstance that they had interpreted the names ἐξουσίαι, ἀρχαὶ, κ. τ. λ., in what precedes, not of *angels*, but of *human powers*. The οὐ κρατῶν τὴν κεφαλήν, *i. e.*, Christ (ver. 19), leaves no doubt that the discourse is here of a worship dedicated to the angels, which many of the Gnostic sects practised, and for that purpose clothed themselves with secret names of angels. (See Iren. adv. hær. i. 31, 2, ii. 32, 5; Tertull. de præscr. c. 33. Josephus also relates similar things of the Essenes [B. J. ii. 8, 7.]) This interpretation clears up the union of "false humility" and "angel-worship;" that is to say, the false teachers in the worshipping of angels strove after a false humility in that they thought they dared not venture to approach the supreme God himself; in like manner as the adoration of angels and saints in the Romish church is usually justified. Thus Chrysostom had already observed of this false humility: εἰσί τινες οἱ λέγοντες· οὐ δεῖ διὰ τοῦ Χριστοῦ προσάγεσθαι, ἀλλὰ διὰ τῶν ἀγγέλων, ἐκεῖνο γὰρ μεῖζον ἢ καθ' ἡμᾶς. (See Böhmer's second *excursus* after his *isagoge*.) This self-chosen and invented worship is called afterwards in ver. 23 ἐθελοθρησκεία, which term also there again appears in conjunction with ταπεινοφροσύνη.

In the words following, *ἃ μὴ ἑώρακεν ἐμβατεύων*, the critical authorities vary exceedingly. First of all, F.G. read *οὐκ* instead of *μή*, but A.B.D. omit the negative altogether. This latter reading Lachmann has adopted, and it seems, in fact, to deserve the preference; for it is *easily* understood how people thought they were obliged to add a negative to *ἃ ἑώρακεν*, which was afterwards expressed at one time by *οὐκ*, at another by *μή*, but *scarcely* how one could strike out the existing *μή*. For, without a negative, *ἃ ἑώρακεν* is ironical; it refers to the pretended knowledge of the heavenly world on the part of the heretics which they gave out that they possessed through visions and intuitions. The readings *ἑωράκαμεν* and *ἑωράκατε* have but inconsiderable authorities for them, and their origin is also explained by the assumption that *ἃ ἑώρακεν* was the original reading, which some copyists endeavoured to make intelligible to themselves by referring the contemplation to the apostle or to the readers. The word *ἐμβατεύειν* is not found again in the New Testament, but is often found elsewhere in the sense, "to go, intrude, into something," and that, too, both of God, inasmuch as he penetrates the world and the hearts of men, and of men in relation to God and Divine things. (Compare the citations in Bähr on this passage, p. 212, seq.) The meaning, "to go in state, *incedere*," which Erasmus ascribes to the word, is founded on a false etymology. In meaning *ἐμβατεύειν* here answers to the term *κενεμβατεύειν*, which, however, is read here only by conjecture. It means *εἰς τὰ κενὰ βαίνειν*, *i. e.*, to strive to find out empty things. The words blame, therefore, the pretended possession of profound wisdom of which these false teachers boasted. For the relative *ἃ* refers to the angels, and to all which is taught concerning them. They thought they had penetrated into the depths of the spiritual world by means of spiritual contemplation, *εἰκῇ φυσιούμενοι ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτῶν*. Their conceit had not, considering the absurdity of their pretended secrets as to the realm of spirits, even a *show* of truth; they were so conceited, *εἰκῇ*, "without ground or reason." (See on *φυσιοῦσθαι*, 1 Cor. iv. 6, v. 2, viii. 1, and passim.) The combination *νοῦς τῆς σαρκός* is found only here. The apparently contradictory form of the combination is chosen purposely in order to mark the unnaturalness of their condition of mind. That which should *govern* the flesh, the *νοῦς*, is itself in those false teachers *sunk under the power of* the flesh, their *νοῦς* is become *σαρκικός*. (See my *Opusc. Theol.*, p. 157, note.) For the rest the *σάρξ* here is not to be understood of gross fleshliness, for the Colossian false teachers were actually given to a rigorous asceticism (see ver. 23). The term rather marks the entire ungodly tendency of the natural man, even when it exhibits itself in more spiritual forms.

Ver. 19.—Finally, Paul closes the description with the words,

"and not holding the head" (*καὶ οὐ κρατῶν τὴν κεφαλήν, i. e.*, Χριστόν). It has already been remarked in the Introduction to this epistle, that *οὐ κρατεῖν* cannot be understood as implying that the false teachers had not known of Christ at all, nor wished to know of him. Had *that* been the case, Paul might have spared all his polemics. The *κρατεῖν* is to be taken here as = *κατέχειν*, the metaphor, as is shewn by what follows, being derived from the members of the body, which remain members of the organism only by preserving their living connexion with the head. Those false teachers, therefore, if they do not adhere to Christ, are by that very circumstance separated from his church, and by that from his spirit and life. The heretics in Colossæ wished, it is true, to be Christians; but they placed the angels on a par with the Redeemer, did not consider him as the only way and the truth, and by that course had already pronounced their own sentence—they were apostate members. The succeeding words describe the relation of the whole body, *i. e.*, of the church, to Christ, more in detail. (Paul writes *ἐξ οὗ* with reference to the person of Christ, which is the head.) As to the rest the passage exactly answers to the one already explained at Eph. iv. 16, on which see the Comm.

Vers. 20, 21.—To this warning description of the perverseness of those heretics, the fundamental features of whose character fit the sects of all ages, so far as they pursue a similar direction as to knowledge, Paul now annexes an apostrophe which sounds as if the heretics themselves were members of the church, or as if the Christians in Colossæ had already lapsed to the false doctrine altogether. But the remaining contents of the epistle accord with neither of these suppositions. The defenders of that false philosophy (ii. 8) cannot possibly be conceived as to be found in communion with the church; they rather wish to draw the Christians in Colossæ out of that, into their circle. But, again, the laudatory description (ii. 5), and the continuous exhortation (ii. 8, 16, 18) not to let themselves be led astray, do not suit the supposition that the Colossian Christians were led astray. We can therefore in ver. 20 see only a form of representation; "Ye who are dead with Christ to the worldly elements, why do ye again set up worldly ordinances?" means simply, "ye incline that way; ye are on the point of again setting up worldly ordinances." In order to bring the inconsistency of this proceeding more home to them, Paul represents their apostacy as already accomplished. With reference to the description ii. 11, 12, he assumes that the Colossians, as true believers, are with Christ dead to the world in general, and therefore to the worldly elements also, *i. e.*, to the law in its outward literal mode of conception. (Cf. on ii. 8.) It must therefore appear incongruous if those dead to the world, like those who still live in the world, wish again to set

up ordinances which are in accordance with the elements of the world. (Ver. 20, on *ἀποθνήσκειν ἀπό* see at Rom. vii. 6; Gal. ii. 19. *Ζῶντες ἐν κόσμῳ* forms the antithesis to *ἀποθανόντες*. The discourse, therefore, is not of physical life in the world, but of life in the element of worldliness which forms the antithesis to the element of Christ.—*Δογματίζω* is not found again in the New Testament. It means "to set up an ordinance;" in the middle, "to let an ordinance be imposed on one." But the allowing it to be imposed involves an acknowledgment of the righteousness of the ordinance; consequently, the giving one's self up to error. The choice of the word contains a clear reference to the *δόγματα* in ver. 14. The imperative form *μὴ ἅψῃ, κ. τ. λ.*, unmistakably expresses the character of the *δόγματα*.) In ver. 21 the *μηδὲ γεύσῃ* points back to the laws as to meats, which were spoken of in ver. 16, but the two expressions *μὴ ἅψῃ* and *μηδὲ θίγῃς* present a difficulty as being synonymous. *One* of these two expressions might be referred to the touching of corpses and other things which the Mosaical law pronounces unclean, but how then is the *other* to be taken? It is somewhat plausible to refer (as particularly Böhmer still does), *μὴ ἅψῃ* to the prohibition of marriage For *ἅπτεσθαι* is used *per euphemismum* for matrimonial cohabitation It is so in 1 Cor. vii. 1, and according to 1 Tim. iv. 3 the false teachers in Ephesus, who were akin to those at Colossæ, decidedly forbade marriage. The ascetic tendency of the Colossian false teachers (see ver. 23) also well suits the assumption that they abstained from marriage. But as any certain intimation on that point fails us in this epistle, just as with regard to the docetic tendency, it may be too bold to found on the word *ἅψῃ* alone a fresh and so important a feature of the heretics in Colossæ. In the passage 1 Tim. iv. 3 Paul designates the opposition to marriage as a devilish doctrine. From this it is scarcely probable that he would have here touched thus merely incidentally on that error. To me it is most probable, as Bähr, too, supposes, that the three synonymous words express together the formal tendency of the false teachers, and their reception of the law in the *letter* only, looking for holiness in the *outward* instead of the *inward*, while the individual prohibitions have not, and were not to have, a definite separate reference to different objects.

Ver. 22.—The succeeding words admit of being interpreted in two ways, either as giving the reasons of the false teachers for their ordinances, or as containing condemnatory words of Paul in respect to those worldly ordinances. In either case by *ἃ πάντα* are to be understood, not the prohibitions *themselves*, but the different *objects* to which the prohibitions of the heretics *μὴ ἅψῃ, κ. τ. λ.*, refer; but *φθορά*, in the case of the reference to the false teachers and their defence of their ordinances, is to be interpreted of eternal perdition;

in the case of the reference to Paul and his argument against the false teachers, of the physical destruction of the prohibited substances. In the former case the meaning of the words would be this, "all which, by the use which is made of them after the commandments and doctrines of men, lead to everlasting perdition, and therefore must be avoided." This interpretation is defended by Storr and Böhmer. With the other interpretations, they must be translated thus: "all which through use are destined to destruction, *i. e.*, which according to God's design are meant to be used," whence it follows, that God's will cannot possibly be that we should avoid them, and that the avoiding these objects is not capable of producing holiness. In this acceptation the words ἅ ἐστι—ἀποχρήσει have a parenthetical character; the words following, viz., κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, allow, according to it, of no direct connexion with what immediately precedes, but determine more accurately δογματίζεσθε· μὴ ἅψῃ, κ. τ. λ., in that they designate the δόγματα of the heretics as mere human inventions. For this interpretation Chrysostom, Theodoret, and other fathers of the church, had already declared themselves, afterwards Luther, Grotius, Bähr, Steiger, and others. The decision between these two interpretations is difficult, as many things are in favour of both, and no other is assuredly admissible. For against the explanation of Ambrose, Augustine, and some later interpreters, who refer the ἅ to the δόγματα themselves, with the sense, "which commandments, if they are followed, all lead to man's destruction," it is a decisive objection, that ἀπόχρησις cannot be taken as fulfilment of the commandments. Or, if in ἀπόχρησις we insist on the meaning "abuse," in opposition to the *right* use, in the sense, "all these things tend, through the abuse of them, to the destruction of men, but not through the *right* use of them," we are led into an entirely irrelevant circle of thought. For Paul is not occupied with the question as to where the limit between use and abuse of meats and other outward things passes, but is combating the whole principle of the heretics again to enslave under a new law the faithful released from the old law. There remain to us, therefore, only the two above-given interpretations, which, grammatically viewed, are equally admissible. Still, the context would seem to favour that which finds here confutatory words of Paul, and not defensive utterances of the heretics. For, first, the whole passage is not such as to intimate that Paul wished here to draw attention to the way in which the false teachers defend their opinions. And, secondly, it is unsuitable to consider the words, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, *according to the commandments and teachings of men*, as utterances of the heretics, for then, according to that, the apostles themselves, and all true believers, would be the ἄνθρωποι here. From the phrase in ii. 8,

κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, *after the tradition of men*, it is in the highest degree probable that the analogous one in this passage is also meant to characterize the ordinances of the false teachers as mere human conceptions, in opposition to the Divine doctrines of revelation. Besides we find the same idea, that meats and such outward things are, as being empty, without influence on the moral life, elsewhere also in Paul (comp. 1 Cor. vi. 13, with 1 Tim. iv. 4; Matth. xv. 11.); it is, therefore, not improbable that he has also laid a stress on it here. It is clear then, according to this, that Paul is far from reckoning the Mosaical ordinances, as such, among the "elements of the world;" it is only in the purely outward conception and arbitrary transformation of them by human teachers that he treats them as *human* ordinances. The terms ἐντάλματα and διδασκαλίαι seem thus to differ here; ἐντάλματα are definitely-conceived commandments or prohibitions, διδασκαλίαι the principles on which they are grounded. (See Matth. xv. 9; Mark vii. 7.) This our interpretation of the words ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, confirms also the interpretation of ver. 21 above given. We declined in μὴ ἅψῃ the reference to the rejection of marriage; ver. 22 shews that such a supposition is inadmissible as fostering also the repulsive meaning, that woman, according to God's design, exists for the sole purpose of being used by man. (Ἀπόχρησις is not found again in the New Testament. The proper meaning of the word is "use, wear and tear," *i. e.*, the consuming by use. It is, however, used, even by good writers, without that reference, as entirely = χρῆσις. Thus by Polybius i. 45, 2, xvii. 15, 9.)

Ver. 23.—Paul, in finishing off this warning against the false teachers at Colossæ, again recapitulates in conclusion their preposterous notions. They have but an *apparent* wisdom in their hypocritical worship, in their affected humility, in their self-invented and self-imposed mortification of the flesh; in short, all is human and earthly in them, not Divine and heavenly, as in Christ's doctrine. Ἅτινα connects itself quite simply with the preceding phrase, ἐντάλματα καὶ διδασκαλίαι; but the construction of ἐστί is questionable. Some connect it with the οὐκ ἐν τιμῇ τινι, or even with πρὸς πλησμονὴν τῆς σαρκός, as, particularly, Bähr still does. But Böhmer justly observes that then ἐστί would be entirely out of place, not only separated from the words with which it was especially connected, but also unduly separating ἅτινα from the λόγον ἔχοντα belonging to it. In the second place, the connexion ἐστὶ πρὸς πλησμονὴν τῆς σαρκός would, it is true, afford a good sense, but as connected with οὐκ ἐν τιμῇ τινι, yields a less appropriate meaning, "these precepts are not exactly in a certain honour, have no direct significance." Who can persuade himself that Paul would

have declared himself so indefinitely as to doctrines which he elsewhere blames so severely? The τινί along with τιμῇ leaves no doubt that it defines more accurately the foregoing ἀφειδίᾳ σώματος. The only correct construction, for which, too, most interpreters by far have from the first decided, is that in which ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας are united. For λόγος is here, as it occurs also elsewhere, an antithesis to δύναμις or ἀλήθεια (1 Thess. i. 5; 1 John iii. 18). The μέν is to be explained by the suppressed antithesis, "but not the *substance* of wisdom." Ἐν now introduces the particulars in which this show of wisdom after the opinion of men declares itself. And first, out of the three points produced, as respects ἐθελοθρησκεία, the word is found in the classics not at all, and in the later Christian writers is, we may presume, borrowed from Paul. We are, therefore, in interpreting this word, formed probably by Paul himself, obliged to have recourse to its etymology. The numerous words compounded with ἐθέλω have a two-fold meaning: they convey the idea either of what is voluntary, self-made, or of what is simulated, self-pleasing. Accordingly, ἐθελοθρησκεία may mean "a self-invented, arbitrarily-contrived worship," as a contrast to that ordained by God. Thus Suidas explains the term, ἐθελοθρησκεῖ by ἰδίῳ θελήματι σέβει τὸ δοκοῦν. Or ἐθελοθρησκεία may mean "a self-pleasing, hypocritical worship," as Theophylact explains ἡ ὑποκρινομένη εὐλαβεία ἐν τῇ θρησκείᾳ. The parallel passage, ver. 18, decides for this latter explanation, as our passage undoubtedly conveys a reference to the θέλων ἐν θρησκείᾳ τῶν ἀγγέλων there. In the same passage (ver. 18) is also found the second of the three particulars, in which the apparent wisdom of the false teachers shews itself, the ταπεινοφροσύνη, *i. e., here* too the hypocritical humility, which acts as if it dares not draw near to God. And thirdly, *in fine*, the ἀφειδία σώματος is mentioned, *i. e.*, the rigorous asceticism which deals unmercifully with the body as a dungeon of the soul. This is especially adapted to create the appearance of wisdom and godliness, because it represents itself as an abnegation of what is earthly, as a mastery over the desires; and yet such self-chosen abnegation is exactly calculated to make the old man strong. The more accurately to define the preposterousness of this asceticism, Paul further adds, οὐκ ἐν τιμῇ τινι, where only σώματος can be supplied. These words point to the doctrine, that to the body, as the temple of the Holy Spirit, a relative honour and care, determined by its position towards the Spirit, are due; that, therefore, the withholding that care is not holiness, but sin. To construe the last words, πρὸς πλησμονὴν τῆς σαρκός with the directly-foregoing οὐκ ἐν τιμῇ τινι, and refer them to the satisfying of the body, as if the sense were, "without shewing the body a certain honour, so that the flesh is satisfied"—cannot possibly recommend itself. Neither

does πρός admit of that connexion, nor is it conceivable that σάρξ and σῶμα should have been so exchanged. Even the difference between those two words leads to the opinion that σάρξ has here the ideal meaning, "sinful nature," whence arises this pertinent meaning of the words, one that accords also with experience, that outward abnegation and chastising of the body may yet afford nourishment to sinfulness, in that they, as proceeding from one's own strength, beget conceit and pride in the mind. All abnegation possesses value only when it is done for Christ's sake, and thus is born of faith in him and love to him. (See at Matth. x. 39.)

II.

PART SECOND.

(III. 1—IV. 18.)

§ 8. General Ethical Precepts.

(iii. 1-17.)

Several critics and interpreters connect chap. iii. 1-4 also with what precedes, and allow the hortatory part to begin only with ver. 5; but the *νεκρώσατε οὖν* in ver. 5 is nothing but the resumption of ver. 1, inasmuch as what is here predicated is predicated there, only expressed from the negative point of view. Thus in point of fact, we directly seek what is above when we mortify what belongs to the earth. Therefore the hortatory part must begin with the third chapter.

Vers. 1, 2.—With a retrospective reference to ii. 12, Paul conceives his readers, and in them all believers, as risen with Christ. Now, as the Redeemer, who rose in the body, ascended into heaven also in the body, because he belonged no longer to the earth, so also must those risen in the Spirit tend towards things above with all their thoughts and in all their ways, for *there* is the magnet which attracts them to itself, viz., Christ, who sits at the right hand of God, *i. e.*, takes part in the government of the world, who is therefore the Lord, and, as such, must alone be the object of aspiration. (On the formula *καθῆσθαι ἐν δεξιᾷ τοῦ Θεοῦ* see at Matth. xxvi. 62, seq.—In the antithesis *τὰ ἄνω* and *τὰ ἐπὶ τῆς γῆς* the latter phrase is to be regarded as merely equivalent to *τὰ κάτω*; but, no doubt, heaven and earth, above and below, have here their reference to the contrast of the spiritual and pure with the material and impure [compare ver. 5], without, however, placing the origin of evil in matter as such. We need not observe that it is improper at *τὰ ἄνω* to supply *ἀγαθά*, for the connected *οὗ* obliges us to refer it to the locality of heaven. Between *ζητεῖν* and *φρονεῖν* here the distinction is to be supposed that *φρονεῖν* denotes the *state*, *ζητεῖν* having passed over altogether into the disposition.)

Vers. 3, 4.—The necessity of aspiring after the heavenly and pure is further grounded on the assertion that they as dead (in the old man) can no more be turned towards earthly things, in that the

susceptibility for such is wanting. Their real life is now hidden with Christ in God; all their aspirations, therefore, must be directed towards Divine things. The life of believers is called hidden, inasmuch as it is inward, and the outward does not correspond with it. The believer bears a twofold life; outwardly poor, weak, and in shame: inwardly, filled with Divine life and heavenly peace, as Paul, 2 Cor. vi. 8, seq., so beautifully describes it by a series of antitheses. In like manner the Redeemer, dying on the cross the most despised and unvalued of all men, was at the same time the victor over all the foes of the spiritual world. (See on Col. ii. 15.) The κέκρυπται ἐν τῷ Θεῷ must not be stripped of its force by the translation, "is known to God alone." God is rather conceived of here as the element into whose essence the faithful, like Christ himself, are taken up, and in which they are concealed, so that no one can penetrate into this element of life, as God is called and is *φῶς οἰκῶν ἀπρόσιτον, dwelling in light unapproachable* (1 Tim. vi. 16). But when Christ shall manifest his glory which he has of the Father (John xvii. 24), viz., on the day of his appearance, then the faithful too will be made manifest with him in their glory which Christ has given them (John xvii. 22). As such a one who has communicated his glory to us, which is his essence and life itself, Christ is called ἡ ζωὴ ἡμῶν, Christ in us. The expression must, therefore, not be resolved into the more general idea, "author of our life." No, he is the element itself of the spiritual life. He lives in us and we in him. (In ver. 4 the reading ζωὴ ἡμῶν is, with Griesbach, Lachmann, and others, to be preferred, on the authority of C.D.E.F.G., to the usual one, ζωὴ ὑμῶν. As at the end of ver. 4 the second person again appears, ἡμῶν might easily be changed into ὑμῶν.)

Ver. 5.—The exhortation of vers. 1 and 2, τὰ ἄνω ζητεῖτε, μὴ τὰ ἐπὶ τῆς γῆς φρονεῖτε, is now specially extended to individual points. But with the phrase τὰ ἐπὶ τῆς γῆς, *i. e.*, τὰ ἐπίγεια, "what belongs to the earth" (which is expressed at Tit. ii. 12 by κοσμικαὶ ἐπιθυμίαι), there is here conjoined the image of the body and its separate members, as which the natural man is represented with his lusts and desires. Those members, that is, lusts, which are here named are only cited by way of example, for ver. 8, where the exhortation is resumed with another turn of expression, mentions other forms of sin. But it is remarkable that, whereas in ver. 3 it was ἀπεθάνετε, *ye are dead*, Paul here writes νεκρώσατε, *mortify;* for the mortifying presupposes life in the being to be mortified, and therefore is opposed to being dead. In a similar way Paul describes, in the Epistle to the Philippians, iii. 12, seq., the state of the believers as perfected, and yet directly afterwards says, "not that I am perfect, but I follow after." For at first Paul views the believer quite *objectively*, in the way in which God looks on him in Christ, afterwards in his *subjective*

position, viz., according to the actual degree of sanctification, which is determined by the gradual extension, through all the functions (members) of the man, of the life of Christ which is rooted in his inmost being. Both modes of expression are necessarily grounded on Paul's doctrine of the δικαιοσύνη Θεοῦ and the λογίζεσθαι εἰς δικαιοσύνην. (See at Rom. iii. 21.) What is *here* expressed by νεκροῦν τὰ μέλη, *mortify the members*, is at Gal. v. 24 denoted by σταυροῦν τὴν σάρκα σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις, *crucify the flesh*, etc. As to the rest, it is understood at once that the mortification of the old man is not to be achieved in one's own strength, but in the strength of the Holy Spirit. The exhortation is accordingly to be thus taken: "leave through fidelity room in you for the Spirit which mortifies the old man!" Among the members to be mortified Paul names, above all, carnal sins in their various shades, because, proceeding from *them*, all the remaining tendencies of human nature are poisoned. Whilst πορνεία denotes the *natural* gratification of sexual desire, without marriage, ἀκαθαρσία refers to *unnatural and secret* sexual sins. On the other hand, πάθος refers to the disposition towards lust, to the lasciviousness of inward desire, as at 1 Thess. iv. 5 it is united with ἐπιθυμία. The distinguishing of ἐπιθυμία κακή from πάθος denotes, it is presumable, the special manifestation of the more general πάθος in a definite case and for a definite object. But the explanation of the expression πλεονεξία is rendered difficult partly by its combination with nothing but sins of lust, partly by the addition ἥτις ἐστὶν εἰδωλολατρεία. However, it has been already proved at Eph. iv. 19, v. 3, 5, that Paul uses the word πλεονεξία also of greediness, in so far as it declares itself as pampering of the flesh, and thus promotes lust. The designation of πλεονεξία as εἰδωλολατρεία is sufficiently elucidated, as observed already on Eph. v. 3–5, by the circumstance that Paul at Phil. iii. 19 conceives the pampering of the flesh as making a god of the belly. In 1 Thess. iv. 6 πλεονεκτεῖν is used of adultery as a sin which involves an inroad on the property of one's neighbour; that aspect of the idea is of course inapplicable here on account of the addition ἥτις ἐστὶν εἰδωλολατρεία. The article might seem favourable to the supposition that πλεονεξία designates here another vice different from the former expressions, unless the supposition that it has been put on account of the following ἥτις were more natural.

Vers. 6, 7.—In order to make the incompatibility of such sins of the flesh with the life in Christ as plain as possible, Paul causes it to be observed that the wrath of God comes upon unbelievers on account of these sins, therefore that every one who chose to give himself up to them would sink down to the level of the unbelievers. The reminding them of their previous state before their

conversion to Christ is intended to assure them (the readers), from their own experience, of this truth, that God's wrath comes upon those who commit such sins, and to be an argument for the necessity of ridding themselves of them. (With verse 6 compare Eph. v. 6, with verse 7 Eph. ii. 2.—Ἐν οἷς is not to be taken as *masculine*, for surely they even yet lived *among* the υἱοῖς τῆς ἀπειθείας as converts, but as *neuter*: "*in* which vices *ye* too *once* walked." Ζῆν stands related to περιπατεῖν as denoting not *physical* life, but the tendency of the man, the disposition, from which the conduct proceeds as the consequence.—Ἐν τούτοις is, with Lachmann, on the authority of A.B.C.D.E., to be preferred to ἐν αὐτοῖς.)

Vers. 8–10.—Here the apostle again takes up the ethical exhortation of ver. 5, but in another metaphor: "Now (νυνί is a designation of the state of conversion, an antithesis to ποτὲ in verse 7—compare Eph. ii. 11, 13) do ye too lay aside every sinful thing." Ἀποτιθέναι, like ἀπεκδύσασθαι (verse 9), has for its foundation the figure of a garment, which is laid aside when soiled in order to be put on again fresh and clean. (Compare verse 12, ἐνδύσασθε οὖν, κ. τ. λ., and at Rom. xiii. 14; Col. ii. 11.) Here too neither completeness nor exact order was kept in view by Paul in the enumeration of individual sins which are to be laid aside. (On ὀργή and θυμός see Rom. ii. 8; Eph. iv. 31.—The very general term κακία has been already interpreted by the Fathers here as μνησικακία, *i. e.*, as malice, in the sense of revenge, desire to resent injuries.—Βλασφημία is here, as at Eph. iv. 31, not speaking impiously of God, but all abuse and railing, as an effect of anger.—Αἰσχρολογία, lewd discourse, see on Eph. v. 4.) Now in verse 9 all that is to be laid aside is called ὁ παλαιὸς ἄνθρωπος, *the old man*, from whom sins proceed as πράξεις. (See on this point at Rom. vii. 21–23.) But the act of laying aside the old man has for its indispensable correlative the putting on the new man, because only the creative efficiency of God, which calls forth the *latter*, mortifies at the same time the *former*. (See at Eph. iv. 23, 24.) On the description of the new man, as renewed after God's image, in verse 10, compare the remarks on the parallel passage Eph. iv. 23, 24. Εἰς ἐπίγνωσιν, scil. τοῦ Θεοῦ, represents the knowledge of God in its true meaning as the result of the renewal alone; without Christ man is without God (Eph. ii. 12; 1 John ii. 23.) Ἡ εἰκὼν τοῦ κτίσαντος αὐτόν, *i. e.*, the image of God, the Creator of man, is, according to Col. i. 15, Christ, ἡ εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου; after *him*, as the prototype of man, the υἱὸς τοῦ ἀνθρώπου, *Son of man*—man is created.

Ver. 11.—With a retrospective glance at the Judaistic heretics in Colossæ Paul sets up as the peculiarity of the new man, of the Christ in us, the circumstance that the national distinctions acknowl-

edged and prevailing apart from Christ, and the religious differences occasioned by them have in him no longer any significance; in the gospel and the kingdom of God which it establishes, Christ alone has value. We have already spoken about the sense of this passage at the parallel one Gal. iii. 28, 29. Paul does not mean that *every* distinction whatever between the opposites just adduced is abolished (for he immediately [at verse 22] allows the distinction between slave and freeman to subsist even for believers, and at Gal. iii. 28 even man and wife are named among the antitheses which no longer hold good in Christ); but that in a *religious* point of view all nations, all ranks, have through Christ a like access to God, whereas in the Old Testament the people of Israel had a more immediate relation to God than the heathens. And yet, even in the New Testament, in the *outward* church the position of the nations is not equal. According to Rom. xi., even after the appearance of Christ the election remains to the people of Israel, and the apostles, for instance, could not have been chosen from the Gentiles also. Paul, therefore, means primarily to describe only the *internal* state of renewal; no *outward* distinctions avail for this; no one is shut out from this favour by his outward position; nothing in outward advantages can supply the place of, or bring about, the renewal; Christ alone effects it in equal measure in all, and thereby unites all to unity in himself. Bähr finds in this passage the assertion that there is no distinction in Christianity between *esoteric* and *exoteric* religion; but primarily the discourse relates only to this point, that the entrance into the church stands open to all, that all may experience regeneration; all beyond this can be derived from the passage only by deductions. Ὅπου refers to *ἀνακαινοῦσθαι* above; it can therefore be paraphrased by *ἐν τῇ ἀνακαινώσει*.—On *ἔνι* see at Gal. iii. 28. While Ἕλλην and Ἰουδαῖος designate the *national* distinctions, *περιτομή* and *ἀκροβυστία* point to *religious* diversity. But it is difficult duly to define *βάρβαρος* and Σκύθης. Paul seems to intend to conjoin four pairs, according to which these two terms also would seem to designate, one, the condition of higher cultivation, the other that of barbarism. But the attempts to extract from *βάρβαρος* the signification of "civilized" must be styled utter failures. We must, therefore, give up the distribution of the words into four pairs, and look on *βάρβαρος*, Σκύθης, as merely an amplification of the meaning of *ἀκροβυστία* according to local differences, so that the sense is this: "in Christ there is no distinction between circumcised and uncircumcised, be they even barbarians, nay, even Scythians, as the rudest among the barbarians, be they slaves or freemen." The concluding words, *τὰ πάντα καὶ ἐν πᾶσι Χριστός*, are remarkable, compared with the simple, easily understood *πάντες εἷς ἐν Χριστῷ*, *all one in Christ*, Gal. iii. 28. But the words, "Christ is all and is in all," are

meant to declare the very same thing which the *εἷς* in the Epistle to the Galatians expresses, viz., that Christ, without the exclusion of any nation or any sect, unites all in the church, and so through his indwelling in all is himself all, on which account also the community of the faithful is called in plain terms Christ. [1 Cor. xii. 12.]

Ver. 12.—To the *negative* exhortation (ver. 8) to lay aside the old man is now subjoined in ver. 12 the *positive* one to put on all virtues; for the virtues *named* are again only named by way of example. Now Eph. iv. 32, on which compare the Commentary, corresponds with this passage of ours. Paul, however, does not base this exhortation on the law, which demands holiness, but on the recollection of the grace just described, of which God has thought even *them* worthy. As elect and saints they must also walk worthy of their calling. (Compare Eph. iv. 1.) The phrases *ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ ἠγαπημένοι*, describe Christians as the spiritual Israel, which is formed of all peoples and nations. Thus in Isaiah xlii. 1, Israel is called בְּחִירִי, *ὁ ἐκλεκτός μου*, and Christians are also called in the same way *ἠγαπημένοι* in the same relation. (See on 1 Thess. i. 4; 2 Thess. ii. 13.) On the combination *σπλάγχνα οἰκτιρμοῦ* see the similar passage Luke i. 78, which has *σπλάγχνα ἐλέους*.

Ver. 13.—In a parenthetical clause Paul lays particular stress on the virtues named last, gentleness and long-suffering, in relation to the mutual forbearance of Christians, which might be needful for the Christians in Colossæ, as the disputes on account of the false teachers had called forth much bitterness. Eph. iv. 32 forms the parallel passage to this also; we refer to the remarks on that passage. (For *μομφήν* D.E. read *μέμψιν*, but F.G. *ὀργήν*. The latter reading is at all events a mere correction of transcribers; but *μομφή* is in meaning entirely equivalent to *μέμψις*. But extrinsic authorities favor *μομφή*.—On the authority of A.D.F.G. *ὁ κύριος* is to be, with Lachmann, preferred to *Χριστός*.)

Ver. 14.—Finally, Paul, again connecting his discourse with *ἐνδύσασθε* (ver. 12), names, as the virtue to be striven after above all, love, in which all else is comprised, which alone is of an eternal nature (1 Cor. xiii.), because God is love itself (1 John iv. 8). In the closing words of the verse the reading *ἑνότητος* is certainly an alteration of the copyists from their erroneously making use, as a parallel passage, of Eph. iv. 3, where the discourse is of the unity of the Spirit. (Compare the Comm. on Eph. iv. 3.) But for *ἥτις* A.B.C. F.G. read *ὅ*, and Lachmann has, in accordance with his principles, put this reading in the text. But, notwithstanding the many extrinsic important testimonies, the less supported reading *ἥτις* may yet be preferable here on intrinsic grounds. For *ὅ* can refer only to the putting on (*ἐνδύσασθαι*) of all these virtues; but that this personal act should be called a bond of perfection (*σύνδεσμος τῆς τελειότητος*)

is extremely improbable. But copyists might easily think that love *alone* was placed too high by such a designation, and that Paul had meant to call all the virtues named *jointly* a σύνδεσμος τῆς τελειότητος, overlooking the fact that ἐνδύσασθαι, the leading idea in what precedes, denotes a subjective activity. But love is here called σύνδεσμος τῆς τελειότητος, inasmuch as it bears all the single phases of perfect life, all virtues included, as it were bound up, in itself. In like manner the Pythagoreans called friendship σύνδεσμον πασῶν τῶν ἀρετῶν. In meaning, the phrase ἡ ἀγάπη πλήρωμα νόμου, *love a fulfilling of the law*, Rom. xiii. 10, is equivalent. This construction of the phrase is preferable to the reference of it to the unity of the faithful among themselves, in the sense, love is the perfect bond, *i. e.*, it unites all perfectly, one with another (thus Erasmus, Melancthon, Michaelis, and others interpret), because that unity is first spoken of at ver. 15. For this reason too Eph. iv. 3 cannot be considered as a real parallel. But Storr's opinion, that σύνδεσμος τελειότητος stands for τελειότης itself, as, according to his erroneous view, in Acts viii. 23 σύνδεσμος ἀδικίας denotes ἀδικία itself—needs no refutation.

Ver. 15.—To the exhortation in ver. 12, ἐνδύσασθε οὖν, a fresh one is here annexed, but in the form of a wish, as the nature of peace requires. For no one can acquire peace for himself, though it follows, according to God's ordinance, the honest strivings after sanctification; in that respect Paul might rank what follows among the moral exhortations. But peace, *i. e.*, the sentiment of peace, manifests itself in the heart, as the centre of personality, and the seat of sensibility. All believers are called to the enjoyment of this peace, as they, being united in one body, the church (which Christ fills with his spirit of peace), are to have their share in its life. Then Paul begs them to let the inward peace be also outwardly perceptible in meekness. (A.B.C.D.F.G. read Χριστοῦ for the usual εἰρήνη Θεοῦ, which reading the later critics have justly preferred. Christ, who is himself our peace [Eph. ii. 14], creates peace also in us.—Βραβεύειν is, first of all, "to dispense the prize of combat," then, generally, "to decide something, to determine, regulate, rule." Philo often uses it, and as entirely = βασιλεύειν. The proper meaning does not admit of being here retained without violence, but the sentiment, "let peace reign in your hearts," is eminently appropriate; in it is couched the wish that peace may make itself known to the feelings so powerfully that all other disturbing feelings may be subdued by it, may thus be unable to attain dominion in the mind. Ἐκλήθητε ἐν ἑνὶ σώματι is an elliptical construction: "to which peace ye are called, inasmuch as ye all, united in one body, are to be made partakers of his life and peace." [See at Eph. ii. 16.] The form εὐχάριστος is not found again in the New Testament. The word has the twofold meaning of "grateful," and

"gentle, mild," *comis, blandus*, synonymous with εὐχάριτος. The latter meaning suits the context better, for the summons to gratitude appears very incoherent here; it has no place till the end of the section at ver. 17.—But the summons to let inward peace be also outwardly perceptible in mildness and meekness is connected very properly with what precedes. In Eph. iv. 32, the clause γίνεσθε εἰς ἀλλήλους χρηστοί, *be kind to each other*, answers to this passage.)

Ver. 16.—To these admonitions for the subjective wants of individuals an exhortation is now annexed with reference to the public worship of God in teaching, preaching, and singing. But what is necessary on this passage has already been observed at the parallel passage, Eph. v. 19, 20, which coincides with it almost word for word. Only in regard to the words at the beginning, which are peculiar to this passage, we may doubt whether the dwelling of the word of Christ is to be understood of its inward indwelling in the heart, or of the dwelling of the word of God in the church. Under the latter explanation, ἐν ὑμῖν would be = ἐν μέσῳ ὑμῶν. However, I prefer, with Böhmer, the former, and consider these words as the necessary presupposition to the διδάσκειν ἐν πάσῃ σοφίᾳ κ. τ. λ. For *there* only, where Christ dwells in the heart with the fulness of his word, *i. e.*, of his Divine power, which, as such, is the principle of truth and pure doctrine, can a successful teaching and preaching take place, and spiritual songs be pleasing to God. (The readings ταῖς καρδίαις and Θεῷ are, with Griesbach and Lachmann, to be preferred to those of the *text. rec.*, τῇ καρδίᾳ and κυρίου.)

Ver. 17.—With the summons to do and say all in the name of Christ, and in gratitude to the Father, Paul concludes this general ethical part. On *this* passage, too, what was needful has been already observed at Eph. v. 20. With regard to the construction, it may be doubted whether πάντα is a resumption of the πᾶν with ποιεῖτε supplied, or is to be taken adverbially, so that εὐχαριστοῦντες is immediately subjoined: "in all that ye do thanking God." Storr defends this latter view. But it is clearly forced, especially because then πάντα must be taken quite arbitrarily = πάντοτε; we therefore decide, with Bähr and others, for the former.

§ 4. SPECIAL MORAL PRECEPTS.

(iii. 18—iv. 19.)

Vers. 18–21 contain, in a few brief words, exhortations to wives and husbands, children and parents, which have been already treated of by us in the Epistle to the Ephesians in a more detailed form. (Here also, as in the Epistle to the Ephesians, the subordinate par-

ties always precede those who are above them. See at Eph. v. 21, seq., vi. 1, seq.) Only in ver. 19 the phrase *μὴ πικραίνεσθε πρὸς αὐτάς, be not bitter towards them*, which is peculiar to this passage, requires a remark. The word *πικραίνω* occurs in the *physical* sense at Rev. viii. 11, x. 9, 10. Here it is used *ethically*. In the construction with *πρός* it is to be taken passively, "let not yourselves be exasperated against them." (Lachmann has adopted the reading *παροργίζετε* in ver. 21; but it is, no doubt, derived from the parallel Eph. vi. 4. Here *ἐρεθίζετε* is to be regarded as the original reading.)

Chap. iii. ver. 22, to chap. iv. ver. 1.—The exhortations to Christian slaves and their masters which follow, have also been already discussed at the parallel passage, Eph. vi. 5–9, which corresponds almost literally with this, and to the remarks on which, in the Commentary, we refer.

Vers. 2–4.—Before Paul passes on to purely personal relations (ver. 7, seq.), he utters a further exhortation to prayer, and particularly an invitation to intercession for himself, and for a blessing on his labours. With this passage, too, the parallel one, Eph. vi. 18, seq., is nearly connected. We refer here, also, in general to the remarks there made in the Commentary. We only add to them what follows. In ver. 2 the preceding *προσκαρτερεῖτε* is more accurately defined in *γρηγοροῦντες ἐν αὐτῇ*. By "watching," here, no physical keeping awake is to be understood, but the spiritual wakefulness of the inner man, without which no perseverance well-pleasing to God in prayer is imaginable. But by *ἐν εὐχαριστίᾳ* the more general *προσευχή* is again more accurately defined. The Christian's prayer can never, in the consciousness of the grace which has befallen him, be anything else than a thanksgiving. In ver. 4 Lachmann reads *δι' ὃν* for *δι' ὃ* on the authority of B.F.G. No doubt the *ὃν* might easily have been changed into *ὃ*, on account of the position of *μυστήριον*; but the majority of the copies is for *ὃ*, for which numerous MSS. also vouch, reading *διό*. As to the rest, *δέδεμαι* points to the fact that this epistle was written during an imprisonment of Paul's; which, as was shewn in the Introduction, we are to refer to his first imprisonment at Rome.

Vers. 5, 6.—The exhortation to a prudent walking (verse 5) is found word for word at Eph. v. 15, to which we refer in like manner; only the restriction of the "walking in wisdom" (*περιπατεῖν ἐν σοφίᾳ*) to non-Christians (*πρὸς τοὺς ἔξω*) is peculiar to this passage. Eph. iv. 29 is parallel with ver. 6, as to matter, but not as to form. What is here expressed positively is there given negatively, thus: *πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω*. The *χάρις*, which is here recommended in conversation, points most to the necessity of meekness; the *ἅλατι ἠρτυμένος, seasoned with salt*, which

follows, denotes, on the contrary, the animating and seasoning quality which should mark the speech of the believer at the same time, in order to be able to give every one such address and answer as becomes a child of God. At Mark ix. 50 it is said just in the same way, ἔχετε ἐν ἑαυτοῖς ἅλας. (See at Matth. v. 13.)

Vers. 7–9.—To these verses, too, Eph. vi. 21, seq., is parallel. As we have already remarked in the Introduction to the Epistle to the Ephesians, Tychicus brought both epistles, that to the Ephesians and that to the Colossians. According to ver. 9, Onesimus, of whom particulars will be noted in the Introduction to the Epistle to Philemon, was in Tychicus' company. (Ver. 7. Ἐν κυρίῳ refers not merely to σύνδουλος, but also to διάκονος and ἀδελφός.—Ver. 8. The reading γνῶτε τὰ περὶ ἡμῶν has such important authorities for it that we cannot hesitate to prefer it. Bähr thinks, as the same thing is put in vers. 7 and 9, it would be inconceivable that Paul should again have said in ver. 8 that he would communicate to the readers news of himself; it would be more reasonable to suppose he had here expressed the wish to hear through Tychicus something of the readers too. But that very consideration might easily cause the alteration of the original text. But a more accurate view also will shew that there is no mere repetition in these verses; for in ver. 7 Paul announces that Tychicus will make communications to the readers as to his state; in ver. 8 he remarks that he has sent this his fellow-labourer expressly for the purpose of making these communications; finally, in ver. 9 he speaks not of himself alone, but of all that was occurring in Rome, where he wrote. Here, therefore, he gives news of the circumstances of the church in general, not of himself alone.

Vers. 10, 11.—Paul first transmits greetings from some fellow-countrymen, born Jews, Aristarchus, Marcus, and Jesus with the surname of Justus. Aristarchus has already been named Acts xix. 29, xx. 4, and his name occurs also Philem. ver. 24. Marcus' name often occurs in the Acts, especially xii. 12, 25, xv. 37, 39, and he is also named by Paul at Philem. ver. 24; 2 Tim. iv. 11.—We see by this passage that he was connected with Barnabas which throws light on the relation of these two to one another, according to the accounts of the Acts. (See the Comm. on Acts xv. 37.) It does not admit of being determined what the addition περὶ οὗ ἐλάβετε ἐντολάς, *concerning which ye received commands*, refers to. It is to be presumed that the "commands" had proceeded from Paul, but it is wholly unknown through whom they had come to the Colossians, and what they embraced. Mosheim's opinion, that they must, from the words immediately following, have referred to the reception of Marcus if he came to Colossæ, is very improbable; because neither would the plural (ἐντολάς) have been used, nor would the command

need to be repeated, if the Colossians were already informed that Marcus was coming, and was to be well received. The third Jewish Christian from whom Paul sends a salutation, Jesus, with the surname Justus, is known no further. Here we find that the name of Jesus is still given to other persons also; in later times it was disused in the church, out of reverence towards the Redeemer. It seems striking that Paul designates these three alone as his fellow-labourers in the kingdom of God, as he in vers. 12 and 14 transmits salutations from several more, who must surely, therefore, have also been in his circle. We may presume, however, that the μόνοι refers to the preceding ὄντες ἐκ περιτομῆς, thus designating these three as the only Jewish Christians who approved themselves to him as fellow-labourers in the kingdom of God, and so became a comfort unto him. For the majority of the Jewish Christians were his opponents, and prepared *grief* for him, instead of *comfort*. (Ver. 11. Παρηγορία is found in the New Testament only here. Plutarch often uses the term in the sense "comfort.")

Vers. 12, 13.—To this are annexed salutations from Gentile Christians, and first from Epaphras, the apostle of the Colossians and of the Christians of the neighbouring cities of Laodicea and Hierapolis. (See on Col. i. 7.) Epaphras was a Colossian born (ὁ ἐξ ὑμῶν), and therefore took an especially hearty interest in his nearer and more remote countrymen. This interest declared itself by earnest prayer for them, which Paul compares with a spiritual wrestling and a labouring. The object of this supplication of Epaphras is the spiritual welfare of the Christians there: they are, as being perfect, to stand fast (with an allusion to the fight which the faithful have to wage in the world), and as πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ. It is very intelligible that the transcribers stumbled at these words; in fact A.C.D.F.G. read πεπληροφορημένοι, which Lachmann, in accordance with his critical principles, was obliged to receive into the text. But precisely the circumstance that πεπληροφορημένοι is better and more easily connected with the στῆτε τέλειοι makes it more probable that it is a correction of the copyists. If, however, we compare at Col. i. 9, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος, it is conceivable how Paul could employ along with τέλειοι the term πεπληρωμένοι. To be filled but defines more closely perfection, as the being filled with the Holy Ghost is meant, by which alone man is made perfect. The words ἐν παντὶ θελήματι τοῦ Θεοῦ, *in all the will of God*, connect themselves quite naturally with πεπληρωμένοι. For the interpretation defended by Bähr, "by means of, or by virtue of, the whole will or decree of God," is forbidden by the use of πᾶν. The *whole* will of God has unmistakably its reference to the ideas of perfection and of the being filled, in which it arrives at fulfilment. The connexion of πληροῦσθαι with ἐν has no difficulty; at Eph. v. 18

we read *πληροῦσθε ἐν πνεύματι*, and we see no reason why that passage should be translated, with Bähr, "*through* the Spirit." Being filled *by* or *through* anything presupposes a being *in* that element, and accordingly *πληροῦσθαι* is united immediately with *ἐν*. But the referring of *πληροῦσθαι* here to the will, rests upon the view that God's will is one with his Spirit and Essence; "to be filled with the whole will of God" is to be made capable, through the Spirit, of executing the will of God in every relation. The two cities which Paul names in ver. 13 as near Colossæ are both situated in Phrygia. Laodicea, situate on the Lycus, was a very considerable city, to the church of which one of the seven epistles in the Revelation is addressed. (See Rev. iii. 14.) Hierapolis was only a small place, but has become celebrated in the ancient history of the church by means of the well-known bishops of the church there, Papias and Claudius Apollinaris.

Vers. 14, 15.—Further salutations are delivered from Luke and Demas. It has been doubted whether the Luke named here is the Evangelist; for it has been said Paul meant by the designation *ὁ ἰατρός, the physician*, to distinguish this Luke from the well-known Evangelist, whom Paul, at 2 Tim. iv. 11 designates by no addition. But Bengel has already pertinently remarked in opposition to this, that in an Epistle to Timothy the person of Luke required no more definite designation, but it did in an epistle to a whole church, among the members of which might be many who did not know Luke more nearly. Therefore, not to multiply without reason the persons of the same name mentioned in the Bible, we take this Luke for the Evangelist. As to the rest, tradition differs with respect to his calling: it is well-known that he is also designated as a painter; however, the two might be conceived as combined in him, the physician's art and love for painting, if the account of his works as a painter did not belong to too late a time to be able to lay claim to credibility. (See Winer's Encyclopædia in voc.) Demas, contracted from Demetrius, is brought in without an epithet of praise; as he, according to 2 Tim. iv. 10, again fell in love with the world, and forsook Paul, it is not improbable that Paul even then was not quite satisfied with him, when he wrote to the Colossians. Paul delivers salutations to the brethren of the neighbouring chuch in Laodicea, and especially to Nymphas and the Christians who were associated with the church which was in his house. (See on *ἐκκλησία κατ' οἶκον* at Rom. xvi. 5.) As to the rest, this man is not to be supposed in Colossæ, but in Laodicea; at Colossæ Philemon had the church in his house (Philem. ver. 2). True, there might have been several places of meeting in Colossæ; but the way in which Paul proceeds (ver. 16) to speak of the church in Laodicea makes it extremely probable that Nymphas belonged to *it* and not to the Colossian church. (The

reading *αὐτῆς* for *αὐτοῦ*, which B. defends, Lachmann has received into the text; A.C. read *αὐτῶν*. This latter reading is explained only by the hypothesis that *αὐτῶν* was joined to *ἐκκλησίαν*, and referred to the brethren in Laodicea. Αὐτῆς, however, doubtless arose from the circumstance that Nymphas was erroneously looked on as a woman's name.

Ver. 16.—In what follows Paul further orders, that, when this epistle has been read among the Colossians, it may be imparted to the Christians in Laodicea also, and *vice versâ*. We see from this that the epistles to churches were not merely read by the presbyters, but also publicly read out in the congregations. This is probable even of *private* epistles from apostles (see Tit. iii. 15), if they happened to offer a more general interest. In 1 Thess. v. 27 Paul expressly declares that his epistle is to be read out before all of the brethren. As to the rest, the reciprocal communication of the apostolical epistles, recommended in this passage, explains the rapid spread of the writings of the New Testament into all the churches of the then existing world, and their great multiplication by means of copies. The regular public reading of the New Testament writings in the congregations of the faithful first came into use much later, of course; in the beginning they used only the books of the Old Testament for that purpose.

The closing words of this verse alone occasion difficulty. The reading *ἐν* for *ἐκ* is supported by too few vouchers to be taken into the text. But the words *ἡ ἐπιστολὴ ἐκ Λαοδικείας* admit of being variously explained. However, the context clearly shews that the discourse here is of an Epistle of Paul's; we must not, therefore, refer these words to an epistle of the Laodiceans to Paul; but as Paul himself never was in Laodicea, the words cannot express, either, "read also that epistle which I have written from Laodicea." The *ἐκ* is rather chosen by Paul only because he put himself in the position of the Colossians receiving the epistle. It came from Laodicea for *them;* it therefore was for them *ἡ ἐπιστολὴ ἡ ἐκ Λαοδικείας*, though it was addressed by Paul to the Christians in Laodicea. But is the Epistle here meant that to the Ephesians, which might be intended for Laodicea also as an encyclical epistle, or is it to be considered as distinct from the Epistle to the Ephesians, and therefore as lost? This question has already been decided in the Introduction to the Epistle to the Ephesians. The Epistle to the Laodiceans mentioned here by Paul must be regarded as a lost composition, and by no means identical with the Epistle to the Ephesians. For, even granting that the Epistle to the Ephesians was, as an encyclical epistle, addressed to the church in Laodicea conjointly with that in Ephesus, still the charge of Paul here in ver. 16 scarcely admits of

being interpreted of that epistle: for, considering the near affinity of the Epistles to the Ephesians and to the Colossians, Paul could have no special occasion further to refer the Christians in Colossæ expressly to the Epistle to the Ephesians. Surely, too, the same Tychicus brought both epistles; according to *this* it is hardly probable that the circular epistle could have come so quickly from Ephesus to Laodicea that Paul could, in his Epistle to the Colossians, designate it as already to be found in Laodicea.

Ver. 17.—Nothing justifies us in placing Archippus, to whom Paul gives a special charge, in Laodicea. Philem. ver. 2 shews that he was in Colossæ; from his being associated with Philemon and his wife it is possible that Archippus was Philemon's son. The exhortation given him here is most simply explained on the assumption that the ecclesiastical office, the worthy fulfilment of which Paul here recommends, had but a short time previously been committed to Archippus. For, after the way in which Archippus is named at Philem. ver. 2, we cannot well imagine any *blame* of him here. Inasmuch, however, as the exhortation is bestowed on Archippus through the medium of the church, it reminds him more forcibly of his obligation towards the church which he serves. Conclusions as to the relation of ministers to the churches, and as to the dependence of the former on the latter, in the time of the apostles, can in no wise be made from this passage. (In itself *διακονία* might mean every form of ministry in the church, but from Philem. vers. 1, 2 it is probable that Archippus was deacon in Colossæ, while Philemon, his father, was bishop there. The *ἐν κυρίῳ* is to be joined with *παρέλαβες*, with which word it is especially connected by its position. —As to the construction of the clause, it is far-fetched, with Böhmer to combine *βλέπε τὴν διακονίαν*, and to take the words in the sense, "fix your eyes on the ministry!" Βλέπειν occurs so nowhere in the New Testament except Phil. iii. 2. It is better with Bähr and others, to suppose that *βλέπειν* is here used in the sense, "to be on one's guard, to look before one," which is usual in the New Testament. With this construction *αὐτήν* at the end of the verse is then, according to the Hebraizing style, redundant, since *διακονίαν* depends on *πληροῖς*.)

Vers. 18, 19.—The salutation by his own hand shews that Paul, as usual, dictated the epistle; from Col. i. 1, Timothy was, we may suppose, the writer of the Epistle to the Colossians. The addition, however, is not merely an expression of Paul's love, but is also a mark of the authenticity of the epistle. (See the remarks on 2 Thess. ii. 2, iii. 17.) In the request, *μνημονεύετέ μου τῶν δεσμῶν*, we are not to suppose assistance in money, but aid by supplication; and that, too, partly by prayer for patience and other Christian

virtues, partly for a speedy deliverance from bonds. That Paul hoped for a speedy deliverance when he wrote this epistle is clearly shewn by Philem. ver. 22. True, there has already been above, Col. iv. 3, a mention of supplication for Paul, but merely in respect to his labours in the ministry, not in respect to his personal condition.

The usual blessing, *ἡ χάρις μεθ' ὑμῶν*, finally closes the epistle.

EXPOSITION

OF THE

EPISTLES TO THE THESSALONIANS

INTRODUCTION.

§ 1. Of the Occasion of the Epistles being Written.

The city of Thessalonica in Macedonia was originally called Thermæ; it first received the name of Thessalonica from Cassander. On the conquest of Macedonia by the Romans it was fixed on for the chief city of the second district of that province, and, as such, was the seat of the Roman authorities.* The city now bears the name of Salonichi. As early as at the time of the Roman dominion there dwelt a numerous body of Jews at Thessalonica, as is still the case, because, being situated on a fine gulf, it carried on an extensive commerce. To this body of Jews many Gentiles of consideration, especially women, had united themselves as proselytes. (Acts xvii. 1, seq.) Now, when Paul, about the year 53, visited Thessalonica with Silas, on his second missionary journey,† he came on three successive Sabbaths into the synagogue there, and shewed from the prophecies of the Old Testament that Jesus of Nazareth was the Messiah. The space of a few weeks sufficed to assemble the church in Thessalonica; a remarkable testimony to the Divine power which manifested itself in the labours of Paul. It is true, Schott thinks the three Sabbaths mentioned in Acts xvii. 2 related merely to his labours among the *Jews*, and that it is to be presumed Paul had laboured a longer time among the *Gentiles*. But, according to the representation of the Acts, the tumult of the Jews, which drove Paul out of Thessalonica, followed immediately on the third Sabbath; there is no mention at all of special labours of Paul merely among the Gentile inhabitants of Thessalonica. To Schott's argument that Paul worked at his craft in Thessalonica (1 Thess. ii. 9; 2 Thess. iii. 7, 8), which he did only where he meant to remain a rather long time, we reply simply by saying that Paul seems, no doubt, to have had the design of remaining a longer time than usual in Thessalonica, but was hindered from doing so by the tumult.

* See Tafel's Historia Thessalonicæ. Tubing., 1825.

† See Schottii *isagoge hist. critica in utramque epistolam Pauli ad Thessalonicenses.* Jenæ, 1830, and Burgerhoudt *de cœtus Christ. Thess. ortu fatisque, et prioris epist. consilio atque argumento.* Lugd. Bat., 1825.

Finally, the manifold supplies, of which mention is made Phil. iv. 16, refer, not to the *first* sojourn of Paul in Thessalonica, but to the *latter* one, which followed on his flight from Ephesus (Acts xx. 1, seq.) Among the dwellers in Thessalonica who became believers but few *Jews* were found (Acts xvii. 4: τινὲς ἐξ αὐτῶν [scil. Ἰουδαίων verse 1] ἐπείσθησαν); on the other hand, however, a great number of *proselytes*, especially many women of rank. This success excited the envy of the Jews, who raised a mob which drove Paul away. The rioters assembled before the house of a certain Jason, with whom Paul dwelt (Acts xvii. 5); and, as they did not find Paul and Silas, dragged Jason along with some of the brethren before the magistrates. In their malice they here accused them of high treason, in that they acknowledged another sovereign than Cæsar, namely Jesus. For the rest, we perceive from this charge what the epistles themselves confirm, that Paul might in Thessalonica have represented Christ as the king of the anticipated kingdom of God. In order to moderate the rage of the Jews, Paul left the city, and went first to Berœa, then to Athens. His yearning after the Christians in Thessalonica, to whom he had only been able to devote himself so short a time, left him, however, no peace; he made, probably from Berœa, two attempts to return to that city, but in vain. (See 1 Thess. ii. 18.) There remained, therefore, nothing for him but to send thither Timothy at least from Athens (1 Thess. iii. 1, seq.) in order to collect information as to the state of things there. Paul meanwhile betook himself to Corinth, and here Timothy, who brought with him the best accounts of the young church in Thessalonica, again met with the apostle. (Acts xviii. 5; 1 Thess. iii. 6.) Hereupon Paul wrote from Corinth the first Epistle to the Thessalonians, taking notice of the reports of Timothy; its composition, therefore, falls within the year 54, or thereabouts. A very short time thereafter the second epistle was also sent off. (Cf. the general Introd. to the life of Paul, vol. iii., p. 434.) The Epistles to the Thessalonians are, accordingly, the earliest among the apostolical writings which have been preserved to us. They fall some years even before the composition of the Epistle to the Galatians. This view, which is all but generally received by the critics, has been recently again victoriously defended by Schneckenburger (Klaiber's Stud. for 1834, part i. p. 137, seq.) against Wurm, who thought it necessary to set the composition of these epistles after the journey from Corinth to Jerusalem, only hinted at by Luke, to be supplied in Acts xviii. 22. (Tübingen Journal for 1833, part i.) But Wurm has on his side again refuted with striking arguments, Schrader's (vol. i., pp. 90, seq., 164, seq.) utterly inadmissible hypothesis, that the Epistles to the Thessalonians were written during the three months' stay of Paul in Greece (Acts xx. 2, seq.), and Köhler's, who places

them even as late as the latest times of Paul's life, after the Acts (pp. 68, seq., 112, seq.)

Now the first Epistle to the Thessalonians contains, like that to the Ephesians, entirely general encouragements to the life in faith and in love. Only in the fourth chapter (iv. 13, seq.) mention is made of a particular point which affords an insight into the special condition of the church in Thessalonica, and at the same time was the occasion of the composition of the second epistle. For, as we have already observed above, Paul seems in Thessalonica to have especially preached Christ, as King of the kingdom of God, and the hope of the setting up of that kingdom on earth. This the Christians there had eagerly caught up, but not without misapprehensions and mistakes, as being inexperienced in that difficult field. Their view was directed more to externals, more to the outward glory of that kingdom, than to the moral conditions of participation in it, and to its spiritual nature. Because of this outward relation to such hopes, it also happened that (as Timothy, we may suppose, had reported) the Christians were in anxiety whether their dear departed ones would not lose the kingdom of God, and those only come to the enjoyment of it who should be alive at the second coming of the Lord. Now Paul relieves them on that point by the assurance that the dead would rise first, and the living be, along with them, lifted into the air to meet the Lord. The time, however, of his advent, did not admit of being fixed, as the Lord would come like a thief in the night. They should, therefore, continually expect him, and be found watching as children of the light. However, these instructions by no means relieved the Christians in Thessalonica. On the contrary, symptoms developed themselves there which afforded reason to fear that the church would become a prey to enthusiasm. Probably Paul was indebted for the knowledge of these errors to an epistle of the Christians in Thessalonica to him. He therefore replied immediately in a second epistle, in order to bring back those in error as soon as possible into the right way. For it is apparent from 2 Thess. ii. 2 that the believers in Thessalonica were thrown into great agitation, and that, too, not merely by pretended revelations and prophecies, but also by a fictitious epistle under the name of Paul, from which they thought they might gather that the coming of Christ was quite near. They had, in consequence of those announcements, given up their handicrafts and callings (2 Thess. iii. 11), and went about in a state of religious bustle but real idleness, a proceeding of which, according to the first epistle (1 Thess. iv. 11), signs had shewn themselves even earlier among the Christians of Thessalonica. With regard to that error, as if Christ's coming were certainly immediately impending (whereas, in the first epistle, v. 1, seq., it was only asserted

the Lord *might* come at any time), Paul now details the necessary conditions, without which that coming would not take place. It is particularly the appearance of Antichrist which must precede the coming of Christ; but this is still kept back by something. Before, therefore, this is removed the Lord comes not. This explanation (2 Thess. ii. 3, seq.) is extremely important, because it is the only connected communication of Paul's on the end of the world. We therefore obtain by means of it a necessary complement to the doctrinal system of Paul. But, if we compare these elucidations as to the end of all things with the intimations on that subject in the later epistles, all in these latter that can be referred to the second coming of Christ and the kingdom of God is thrown strikingly into the background. Paul seems in later times not only to give up the hope of living to see Christ's second coming *himself* (compare Phil. i. 23 with 1 Thess. iv. 16, 17), but also to have dwelt less in his teachings on the near proximity of the *outward* kingdom of God, and to have presented in stronger relief its spiritual aspects. We need not hesitate to assume that the experience of what misapprehensions that doctrine, preached with special prominence, had occasioned in Thessalonica, brought Paul to this modification of his form of teaching. His dogmatical conviction remained unaltered; he merely modified his manner of propounding it according to the necessities of his mostly Gentile auditors, who, after such experience, justly seemed to him but ill adapted to receive that doctrine pure and unclouded. Without concealing it in later times, he yet always presented it only in its subordinate relations to the previously settled spiritual foundation of the new birth, in which form no further abuse of it was to be apprehended.

§ 2. Of the Authenticity of the Epistles to the Thessalonians.

The *first* Epistle to the Thessalonians belongs to the few in the New Testament which have had the fortune neither in ancient nor in modern times to be attacked with regard to their authenticity. Even the most ancient of the Fathers use it as an authentic apostolical production, and the carping criticism of the eighteenth and nineteenth centuries has also been forced hitherto to recognize its collective contents as genuine. It has not fared quite so well with the *second* of these epistles; for, though it was clearly in ancient times recognized equally with the *first*, yet modern critics have thought they remarked in it suspicious elements. No one has yet ventured however, decidedly to deny Paul's authorship of the second epistle on account of those points. In fact, too, such weighty

arguments have been adduced in favour of its authenticity* by its defenders, and such satisfactory solutions of the doubts which were propounded, that we cite only by way of notice the chief articles on which they have attempted to ground their doubts. J. G. Chr. Schmidt (Library for Criticism and Exegesis, vol. ii., p. 380, seq.: Introd. to the New Testament, vol. ii., p. 256) expressed first and most decidedly the doubts as to the authenticity of the second epistle, which De Wette (Introd. p. 229) repeats with but slight approval. Schmidt insists on the following points: that there is no mention at all of the first epistle in the second; that the latter is on the whole a mere repetition of the first; that the author of the second lays a stress on his being the *writer* of it, as if he had a distinct purpose in it (2 Thess. ii. 15, iii. 17); that the mention of a fictitious Epistle (2 Thess. ii. 2) points to his own consciousness of having fathered an epistle on Paul; that Paul himself could not possibly have thought of it, as he had written but two epistles, that to the Galatians, and the first to the Thessalonians. (For Schmidt supposes an earlier composition of the Epistle to the Galatians.) But these arguments are plainly one and all without any significance, for, although the epistle is authentic, there is no absolute necessity for making mention of the first epistle in it; the assertion that the *second* epistle is a mere repetition of the *first* shews itself completely untrue; the first chapter only is of similar purport, the second and third are altogether independent. Of a distinct purpose in the writer to designate himself as Paul so much only is true that, on account of the fraud which was attempted with a supposititious letter, a mark of authenticity is added. But such an occurrence is by no means improbable, considering the great authority of Paul; it does not affect this inquiry, whether he had already written many letters, or but few; the only question is whether one might hope to attain an object by means of such a fiction under an apostolical name; that this *was* possible in Thessalonica is sufficiently vouched for by the attachment of the Christians there to Paul. But the apostle had, no doubt, at that time even, already written many epistles, only we, by accident, possess none of the earlier ones. De Wette's question: "Did the apostle even *then* think of writing many epistles?" (Introd. p. 198) appears, accordingly, completely superfluous. The apostle's writing epistles was a natural consequence of his position towards the churches, not an act of reflection on his part; if he did not wish to drop all connexion with them, there remained to him no other means, as they were in such remote countries that he could seldom visit them in person. Certainly the circumstance which Schmidt

* See especially J. G. Reiche authentiæ poster. ad Thess. epist. vindiciæ, Gött. 1829. 4, and Guericke, Beitr. p. 29, seq.

lays a stress on, that in 2 Thess. iii. 17 a mark of the authenticity of the epistles is given, which, however, is in general not found in the epistles of Paul that we have, would be important; but it actually *is* found in 1 Cor. xvi. 21; Gal. vi. 11; Col. iv. 18; Philem. ver. 19; where it does not occur, either special circumstances made such a precaution superfluous, or the fear of the repetition of such frauds was lost altogether. Thus, then, but two arguments are left by which Schmidt justifies his suspicion against the authenticity of the second Epistle to the Thessalonians with some shew of reason. First, the doctrine of Antichrist, as presented in 2 Thess. ii., is said to be not in Paul's manner; secondly, such a contrast is said to exist with the first epistle as almost seems intended to excite suspicion against it. But although the doctrine of Antichrist is not found propounded elsewhere in Paul's epistles, it is not on that account against Paul's doctrines. That could be asserted only if passages could be pointed out in the rest of his epistles which were opposed to the doctrine of Antichrist. Such, however, are not to be found. Paul's silence on the subject in his later epistles is satisfactorily explained by the arguments already given above. But the other assertion, of contradictions of the first epistle looks somewhat comical by the side of the previous one, that the second Epistle to the Thessalonians is a mere repetition of the first. We do not well perceive how they can subsist side by side. But, apart from this, in what does the contradiction consist? Nothing more can be cited than that in the *first* epistle (iv. 13, seq.) Christ's second coming seems to be represented as just impending, whereas in the *second* (ii. 3, seq.) signs are given which must first intervene. The two, however, are very easily reconciled by the assumption that Paul imagined those signs might very quickly be realized. No doubt experience has not confirmed this, but surely Paul also freely admits that neither he nor in general any man knows the day and hour of that coming. As long, therefore, as no more tenable arguments can be brought forward, we may be perfectly easy with regard to the equal authenticity of the *second* epistle.*

§ 3. Course of Thought in the Epistle to the Thessalonians.

The first and longer epistle divides itself, as is usually the case with Paul's epistles, into two parts. The one reaches from chap.

* It was not till after the completion of the work that Dr. Kern's essay (Tübing. Magazine for 1839, part 2), in which the spuriousness of the second Epistle to the Thessalonians is decidedly asserted, came to hand. However, this scholar founds his assertion entirely on his interpretation of the passage, ii. 1-12. We shall therefore shew in its exposition that those verses contain nothing which can lead us to infer from them a date after the time of the apostles.

i. ver. 1, to chap. iii. ver. 13; the other from chap. iv. verse 1 to chap. v. ver. 28. The *former* is occupied more with general considerations and purely personal relations; the *latter* with special exhortations.

In the *first* part the *first* paragraph (i. 1–10) contains, after the greeting, a thanksgiving on account of the faith, love, and hope of the Christians in Thessalonica, by which they had become patterns for all believers. The *second* paragraph reminds the readers of Paul's first appearance among them; how he in purity of intention had exerted himself only about their souls, and, supporting himself by his handiwork, had been a burden to none. He therefore praises God that they had received his word from his mouth, and in joyful self-sacrifice, like the churches in Judea, endured willingly all the persecutions which came upon them (ii. 1–16). After this, Paul, in the *third* paragraph, expresses his longing to see them again, and remarks that he had made several attempts for that purpose, but had been prevented; however, he had felt himself obliged to send Timothy at least to them from Athens, to strengthen them in the faith. Now he had received through Timothy the best accounts of them, for which he thanked God, and besought him to advance them still more in the life of faith (ii. 17—iii. 13).

In the *second* part of the first epistle (iv. 1—v. 28) Paul in the *first* paragraph gives exhortations to some Christian virtues (iv. 1–12); he then comes in the fifth paragraph (iv. 13—v. 11) to the question as to the latter days, and shews that the dead by no means lose the kingdom of God, but would be with the Lord at the same time as the living. With respect, however, to the time of Christ's coming Paul remarks that the Lord comes quite unexpectedly, and therefore his coming must be constantly looked for; they should consequently walk like children of light, in order to be found waking and not sleeping (iv. 13—v. 11). To this are finally annexed, in the *sixth* paragraph, some further exhortations, with the prayer that God may sanctify them in spirit, soul, and body. A blessing concludes the epistle (v. 12–28).

The *second* and shorter epistle contains *three* paragraphs, the *first* of which (i. 1–12), after the greeting, begins with the remark, how much reason he, Paul, has to praise God for the patient faith of his readers under all persecutions, by which God would make them worthy of his kingdom, on the coming in of which a punishing of the wicked, as well as a rewarding of the good, would take place. Therefore also he prayed continually for them, and wished that they might be filled with all good things, unto the glorification of the name of Christ. To this is subjoined in the *second* paragraph (ii. 1–17) the exhortation, not to let themselves be troubled by any pro-

phecy, doctrine, or pretended epistles, as if the day of Christ were already at hand; on the contrary, the man of sin must first be revealed, whose revealing is however withheld by something; when *that* is taken away, then he would appear; but Christ would subdue him and make known his whole glory, to a participation in which *they* too are called. He must, therefore, exhort them most urgently to take fast hold on his traditions, and would beseech God to establish them in every good word and work. Finally, in the *third* paragraph (iii. 1–18) Paul calls on the readers to pray for him, in order to promote the dissemination of the gospel, and to save him from the violence of the wicked. To themselves, however, he expresses the sure hope that they would act according to his exhortations, avoid all disorderly conduct, and especially after his example faithfully continue their outward labour; he threatens the disobedient with emphatical chastisement. A blessing concludes the epistle.

§ 4. Literature.

The Epistles to the Thessalonians have been, proportionably, but seldom specially treated. This phenomenon is doubtless to be accounted for from the fact that their contents have but little that is peculiar, and that the accounts of the last things, which alone impart to them their specific character, have till now exerted but small attraction on the learned interpreters. The most important separate works on these epistles are by Turretin (Basileæ, 1739), Krause (Frankfort, 1790), Koppe (3d Edit. by Tychsen, Göttingen, 1823), Flatt (edited by Kling, Tübingen, 1829), Pelt (Gryphiswaldiæ, 1830), and Schott (Lips. 1834). A very copious and learned essay on all the interpretations of these epistles is given by Pelt, Introd. pp. xxxv., seq.

EXPOSITION

OF THE

FIRST EPISTLE TO THE THESSALONIANS

PART FIRST.

(i. 1.—iii. 13.)

§ 1. Thanksgiving for the Faith of the Readers.

(i. 1–10.)

Together with Paul, Silvanus and Timothy send salutations. According to Acts xvi. 1, 19, they had accompanied him in his missionary labours in Macedonia; then they had at first indeed remained behind in Berœa, but soon came after him to Athens (Acts xvii. 14, 15), whence Timothy was sent to Thessalonica, and met with Paul in Corinth, as has already been detailed in the Introduction. One of the two is probably the writer of these Epistles, Paul dictating to him, for according to 2 Thess. iii. 17, Paul had appended the salutation alone with his own hand. The addition ἐν Θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ in the salutations of both epistles, for which at 2 Thess. i. 1 the fuller phrase, πατρὶ ἡμῶν is read, is peculiar. For in several epistles ἐν Χρ. Ἰ., it is true, is found (Phil. i. 1; Col. i. 2), not joined with ἐκκλησία, however, but with τοῖς ἁγίοις. But in *no* salutation except those in these two epistles do we read ἐν Θεῷ πατρί. Now it is a question whether the ἐν refers to the salutation itself, for instance with χαίρετε supplied (Winer's Gr., p. 129),* or is to be joined to τῇ ἐκκλησίᾳ, with οὔσῃ supplied. The absence of the article τῇ is in favour of the *former;* in favour of the *latter* is the apostle's custom constantly to unite the formula ἐν Χριστῷ in the salutations with the *persons*, never with the *salutation itself*. The latter argument seems to me the more preponderating that it is quite unimaginable that Paul should have left his beloved church in Thessalonica, whose faith he immediately rates so highly, without any epithet of praise; the absence of the article is then to be explained by the fact that ἐκκλησία ἐν Θεῷ, κ. τ. λ., is conceived as a collective

* The reference is withdrawn in the sixth edition.—[K.

idea. The last words, *ἀπὸ Θεοῦ πατρὸς—Χριστοῦ*, are wanting in B. F. G. and other critical authorities; however, for all that, even Lachmann has not ventured directly to strike them out, but has only included them in brackets; without them the salutation would be altogether too bald.

Vers. 2, 3.—In the usual words (Rom. i. 8, 9; Eph. i. 16; 2 Thess. i. 3; 2 Tim. i. 3) Paul first of all expresses his thanks to God for his readers, of whom he makes mention in his prayers, while he remembers their faith, their love, their hope. In 1 Thess. v. 8, these three Christian cardinal virtues stand in the same order as here, while at 1 Cor. xiii. 13 (see the Comm. there) love stands last. The latter collocation is more in accordance with the *abstract* style of contemplation; in the *concrete* Christian life hope appears as the last and highest, because it is the connecting link between *this* world and the world *to come*. Each of the three virtues has, however, an epithet, intended not merely, as Koppe thinks, to be taken paraphrastically, but to represent these virtues in *their practical exercise*. They are *ἔργον τῆς πίστεως*, *κόπος τῆς ἀγάπης*, *ὑπομονὴ τῆς ἐλπίδος*. The two latter designations are intelligible of themselves. *Κόπος τῆς ἀγάπης*, *labour of love*, is meant to characterize love not as a mere beneficent feeling, but as a power which is active in self-denial and exertion; in the same way *ὑπομονὴ τῆς ἐλπίδος*, *patience of hope*, describes hope as it is held fast and proved in combat with temptations to doubt. But the phrase *ἔργον τῆς πίστεως*, *work of faith*, is difficult. Several interpreters (particularly Calovius, Wolf, and others), understand it as describing faith as a work of God in the souls of men, as it is, no doubt, to be taken at 2 Thess. i. 11. But there is nothing in the context here to lead us to lay a stress upon this; the interpreter must rather be guided in explaining *ἔργον τῆς πίστεως* by the analogy of the other two virtues named here. As in *these* the proving them in real life is insisted on, faith, too, is exhibited under the same aspect. In 1 Cor. xvi. 13; 1 Tim. vi. 12; 2 Tim. iv. 7, a fight of faith is spoken of, by which this passage is elucidated. For, though faith is a work of God in men's soul's, just as love and hope are, yet man bears not an absolutely passive relation towards it; he has to fight against the faith-stifling power of sin in him and in the world. The phrase *ἔργον τῆς πίστεως* is meant to denote that independent activity in the life of faith. It must not, therefore, be taken as exactly = *ἔργα τ. π.*, but translated, "labour or conflict of faith." For the effects, which proceed from the living faith maintained and increased by conflict, are particularly mentioned in love and hope. The whole passage, therefore, paints the independent manner in which the Christians in Thessalonica let Christianity become operative in them and can uphold it against all attacks of the world.—The genitive *τοῦ κυρίου*

ἡμῶν Ἰησοῦ Χριστοῦ is not to be joined with ἐλπίδος merely, as if the sense were, "of the hope of the speedy coming again of Christ," for this special working of hope cannot be alone spoken of here, since hope is taken quite generally, just as faith and love are. This genitive rather refers to all three virtues, in order to shew that they are one and all derived from Christ, and are instilled into man by his Spirit. The last words of the third verse, however, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, admit of no other construction than with μνημονεύοντες; but the remembering, the thinking of, in God's sight is = εὐχαριστεῖν, or μνείαν ποιεῖσθαι ἐπὶ τῶν προσευχῶν ἡμῶν, so that thus verse 3 is to be considered as only a detailed elucidation of verse 2.

Vers. 4, 5.—This thanksgiving, continues Paul, is derived in him from the knowledge (εἰδότες) that they are really elect, and this knowledge again is grounded on the matter of fact that he was able to work so powerfully among them. The train of thought is, therefore, this, "I know ye are elect, for, where elect are, there God gives his Spirit also, in order to bring the election to completion." This certainly sounds quite predestinarian; but that Paul does not mean personal self-activity to be excluded plainly appears from ver. 3, where he insisted on that very quality. (On the import of election see particulars at Rom. ix.) Paul here means only to shew how he, from the way in which the Spirit operated in him at a certain place, drew a conclusion as to the disposition of the persons there. Where it manifested itself powerfully, argued he, there must be elect; where the contrary was the case, he concluded the contrary. Thus at Acts xvi. 7 the Spirit suffered him not to travel through Bithynia, because there were no elect there. (Ver. 4. Ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, or, as it stands 2 Thess. ii. 13, ὑπὸ κυρίου, denotes the faithful as the true Israelites, as they are called in the *Old* Testament also. See 2 Chron. xx. 7.—Ver. 5. The τὸ εὐαγγέλιον ἡμῶν is = κήρυγμα ἡμῶν τοῦ εὐαγγελίου, by which the εἰς ὑμᾶς also is explained. See at ii. 9. As to the antithesis of λόγος and δύναμις or ἔργον, see Col. ii. 23; 1 John iii. 18.—The words, καὶ ἐν πνεύματι ἁγίῳ καὶ ἐν πληροφορίᾳ πολλῇ explain the δύναμις epexegetically, the Spirit expressing the *objective* aspect of the thought, the full assurance its *subjective*. On πληροφορία, πληροφεῖσθαι, see at Rom. iv. 21, xiv. 5; Col. ii. 2.—The last words, καθὼς οἴδατε, κ. τ. λ., appeal for confirmation to the knowledge of the readers themselves.—The οἷοι is, according to the context, to be taken, "in what power and freshness of spirit." By δι' ὑμᾶς all secondary objects are excluded, "for your own sake, for the salvation of your souls."

Vers. 6, 7.—Paul goes still further in his praise of the Christians in Thessalonica, by laying a stress on their having become imitators of himself, nay of the Lord even, in that they had received the word

with joy in spite of much persecution. Persecutions can of course take place only when the faith has been embraced; imitation, too, necessarily presupposes regeneration; in the δέξασθαι λόγον, therefore, is couched the abiding reception, *i. e.*, the holding fast what has been received, rather than the first reception of the word. By means of this powerful, victorious faith, adds Paul, the Thessalonians were become a pattern for all believers in the whole of Greece; in many other churches many might by the persecutions have been brought to apostacy. (Ver. 6. Οι μιμηταὶ γίνεσθαι see 1 Cor. iv. 16, xi. 1; Phil. iii. 17. Λόγος stands *prægnanti sensu* for λόγος τοῦ κυρίου, τῆς ἀληθείας. Comp. ver. 8.—The χαρὰ πνεύματος ἁγίου is opposed to natural, sensual joy, which cannot, of course, consist with the θλίψις. Christianity makes no such Stoical demands. Spiritual joy does not even exclude, but includes, sorrow at the blindness of the men who persecute God in those that are his. See details at Matth. v. 11.—In ver. 7 B.D. read τύπους, which Griesbach has adopted; but the singular, with Lachmann, deserves the preference for extrinsic and intrinsic reasons. For the singular could easily be changed into the plural, as several persons are spoken of. Macedonia and Achaia are the two provinces into which Greece was divided according to Roman partition. Athens and Corinth belonged, according to that, to Achaia. See on Acts xix. 21.)

Ver. 8.—A pattern for others the church in Thessalonica could have become only when their faith had been heard of; but this, continues Paul, was the case, and to such a degree, that the report of it had spread everywhere even (ἐν παντὶ τόπῳ); wherefore he had no need to say anything about it. According to this, there results, as a climax in the sentence, that with the one country (Greece) is contrasted the whole world, with which also the collocation of the οὐ μόνον—ἀλλά alone harmonizes. But it is understood at once from ver. 7, that not *all men*, but only *all believers*, in all countries are meant as those to whom the faith of the Christians in Thessalonica had penetrated. One might suppose, however, that still more was couched in this verse than the information that the knowledge of the life of faith of the Thessalonians had spread abroad even beyond the borders of Greece. The phrase ἡ πίστις ὑμῶν ἐξελήλυθεν, it is true, cannot well be understood of the spreading abroad of the faith to other cities from Thessalonica as the starting point; with this meaning, the words must have run, ἡ πίστις ἀφ ὑμῶν ἐξελήλυθεν. It clearly means only, *the report of* your faith has come to othre believers. But it seems to be otherwise with the first clause, ἀφ' ὑμῶν ἐξήχηται ὁ λόγος τοῦ κυρίου. These words, viewed in themselves, *can* be translated, Christianity has spread from you to others, *i. e.*, you are become efficient unto the further propagation of the gospel But this would

be a statement of wider purport than the mere spreading of the fact that the Christians in Thessalonica continued so lively in the faith; and then the *οὐ μόνον—ἀλλά* would not accord with this. Moreover, it is not known historically that Christianity *had* spread further from Thessalonica as a centre. The course which Grotius, Storr, Flatt, Koppe, follow for the solution of this difficulty, but which Pelt has already justly designated as monstrous, is clearly quite inadmissible. For they join *οὐ μόνον* with *ἐξήχηται*, and *ἀλλά* with *ἐξελήλυθεν*, so that *ἐν παντὶ τόπῳ* would merely stand parallel with Macedonia and Achaia. The train of thought becomes quite simple, by merely taking the *ἀφ' ὑμῶν ἐξήχηται ὁ λόγος = ἡ πίστις ὑμῶν ἐξελήλυθεν*. Paul puts foremost the source of the report (*ἀφ' ὑμῶν*), and on account of the genitive *κυρίου* could not add *ὑμῶν* to *λόγος*, as he subsequently did to *πίστις*. But the word of the Lord is here to be taken subjectively, as the word received by the Christians in Thessalonica (ver. 8), so that the passage is to be rendered thus, "from you (*i. e.*, your church) as a starting point, not only has your reception of the word of the Lord become publicly known in Macedonia and Achaia, but the report of your faith in God has also penetrated to all countries." (Ἐξηχεῖσθαι is not found again in the New Testament, but at Joel iii. 16; Sir. xl. 13, it occurs in the sense, "to resound, to sound."—Καί is wanting after *ἀλλά* in A.B.D.F.G., and is, no doubt, an interpolation, as it usually follows upon *οὐ μόνον*. Yet it is wanting also at Matth. iv. 4; Acts xix. 26; [See Viger, p. 522.] On *πίστις πρός* see Gal. vi. 10; 2 Cor. iii. 4; Philem. ver. 5.—A.B.C.D.E.F.G. read *ἔχειν ἡμᾶς* for *ἡμᾶς ἔχειν*, and it is undoubtedly preferable. As to the rest, the *ὥστε μή, κ. τ. λ.*, is not to be understood, "so I have no need here in this epistle to say anything about it," but "so that I have no need anywhere in the course of my personal labours to make your faith known by recommending it, for all know of it already.")

Vers. 9, 10.—We need praise you to none, for men themselves have already related to me how ye have been converted and how ye walk. In the *ὁποῖος, πῶς*, is expressed not merely the quickness, but also the radicalness of the conversion. (Ver. 9. Αὐτοί are all those to whom Paul preaches, who come in contact with him. How the copyists could alter *περὶ ὑμῶν* for *ἡμῶν* is very explicable; *ἡμῶν* is to be explained by the *ἔσχομεν* following. Paul only means to say, "they shew of me inasmuch as ye have received me." Εἴσοδος refers not merely to the outward entrance, but also to the access which Paul found to their hearts. Compare ii. 1.—On *ἐπιστρέφειν* see Luke i. 16; Acts xxvi. 18. The conversion is attributed to *God*, because Paul is thinking of the Gentile character of the readers. If *Jews* were in question, *πρὸς τὸν κύριον* would certainly be put. The absolute infinitives, *δουλεύειν, ἀναμένειν*, denote the aim of

the conversion, for which commonly the infinitive with *εἰς τό* is put. For, while in *ἐπιστρέφειν* faith is couched, *δουλεύειν* denotes love, and *ἀναμένειν* hope, both which proceed from the former. *Θεὸς ζῶν* (= אֱלֹהִים חַי) and *ἀληθινός* (= אֱלֹהֵי אֱמֶת). [2 Kings xix. 4; Isaiah lxv. 16; Rev. iii. 14] form the antithesis to the dead unsubstantial idols. The expectation of the second coming of Christ, in which Christian hope concentrates itself, is named as the last point. At Phil. iii. 20 *ἀπεκδέχεσθαι* stands for *ἀναμένειν*.—*Ἐκ τῶν οὐρανῶν* scil. *ἐρχόμενον*.—*Ῥύεσθαι* = *σώζειν* 2 Cor. i. 10.—*Ὀργὴ ἐρχομένη* = *μέλλουσα*. See at Matth. iii. 7; Rom. ii. 5, iii. 5.)

§ 2. DESCRIPTION OF PAUL'S LABOURS IN THESSALONICA.

(ii. 1–16.)

To the praise of his readers' faith Paul subjoins a description of his labours among them. He lays particular stress on his purity, his disinterestedness, in the preaching of the gospel, and concludes with a sharp invective against the Jews, as against his and Christianity's bitterest foes, who had filled up the measure of their sins. No intimation is found that Paul in this description had in his thoughts Christian opponents of the sort that we became acquainted with among the Galatians, and who might have been active in Thessalonica; but probably Paul foresaw that the Judaists would not delay to damage him in that community too, and therefore in anticipation spoke out upon the points that were usually blamed in him.

Vers. 1, 2.—First, Paul reminds his readers of the way in which he originally appeared among them. "He had, it is true," says he, "had even before in Philippi much to suffer; he had also in Thessalonica itself taught in much contention, but still with joyful heart and in God's strength." These two verses are substantially of equivalent purport with i. 5. (Compare also 1 Cor. ii. 4, 5.) The phrase *εἴσοδος οὐ κενὴ γέγονε* answers to the *ἐν δυνάμει, ἐν πνεύματι ἁγίῳ*; the *παῤῥησία here* is the outward expression of the *πληροφορία there*. Of the previous sufferings and ill-usage of Paul in Philippi, Acts xvi. informs us. But the *ἐν πολλῷ ἀγῶνι*, which refers to Paul's sojourn in Thessalonica, can be referred at the same time to an outward and an inward contention; but, according to ver. 9, it refers certainly to the former in particular. (Ver. 1. On *εἴσοδος* see i. 9.—*Προπάσχειν* is not found again in the New Testament.—On *παῤῥησιάζεσθαι* see Acts xiii. 46, xviii. 26. The *ἐν τῷ Θεῷ* is to be immediately joined with it, as the *παῤῥησία, boldness, openness*, is represented as founded on the living union of the soul with God.)

Vers. 3, 4.—With the idea of the *παῤῥησία* what follows is so united by means of *γάρ* that the purity of his intention, the consciousness of having no impure underhand designs, is a guarantee to the apostle that God's protection does not fail him. The *παράκλησις* is to be understood here in the wider sense of his labours in Christian teaching generally (Acts xiii. 15, xv. 31). Paul first denies of these that they had an impure origin (*ἐκ*), then that they were connected with an inherent perverseness (*ἐν*). *Πλάνη* is more accurately defined by *δόλος* which follows; it denotes the state of being deceived, whether by the deceit of others, or by fanaticism, while *δόλος* denotes one's own intention to deceive. *Ἀκαθαρσία* is not to be understood here of sexual, but of moral, impurity; covetousness is perhaps especially pointed to in it. That such reproaches *were* made against Paul 2 Cor. chapters xi.—xiii. especially shew.—Ver. 4 contrasts the positive statements with the negative. "We speak (*i. e.*, work in our office) so as being approved, *i. e.*, acknowledged of God, in order to preserve the gospel intrusted to us, not as pleasing *men* but *God*." But we should take this idea in a sense utterly contradictory to the doctrine of Paul, if we understood it thus: "I have been tried by God who knows all hearts, and have stood the test; on account of my purity and sincerity God has intrusted his gospel to me, and in the same purity also I now preach it, pleasing God alone, seeking no man's honour." For, as (Rom. i. ii.) Paul denies to *all men* purity, so he denies it to *himself* also; everything good in man is God's work of grace in him (2 Cor. iii. 5, 6). But, if Paul's disposition is something wrought in him by God, it seems obscure how he can say, "we have been approved of God as those to whom the gospel can be intrusted;" it would seem that the idea should of necessity have run thus: "as God, in his election by grace, has made us able through regeneration to preserve the gospel committed to us, we are also in a condition to labour for it in purity." But in the *δεδοκιμάσμεθα* seems to be expressed not the being created anew, but the trial, and, in consequence of that trial, the approval of what already existed. We seek here in vain for explanation from the interpreters; perhaps, however, the following remarks may throw some light on the subject. All positive good Paul attributes to God as its real source; on the other hand, he derives just as decidedly evil only from the human will as the final cause; this will, now, can, in spite of the universal sinfulness, still be corrupted and polluted in a very different degree in different men; the *one* may be so far pure, that when he sees the light, he receives it as such, without polluting it by a sinful taint; the *other*, on the contrary, has added so much of his own guilt to his innate sinfulness, that he pollutes even what is holy. According to this, then, Paul can say, perfectly in harmony with his fundamental ideas, that God com-

mitted the gospel to him because he had found him approved; not that Paul had been by nature good, but only that he was in a state to receive in purity the holy matter which was to be committed to him, and not to corrupt it by mingling his sin with it; therefore on account of the *negative* good in him. Man in all his sinfulness can still be sincere and upright, acknowledge good as good, evil as evil; such upright souls God can alone make use of as labourers in his kingdom, and as such, Paul represents himself here. (In ver. 3 *οὐδέ* is certainly, on the authority of A.B.C.D.F.G., to be preferred to *οὔτε*, with Lachmann and Winer [Gr. § 56, 6, p. 437]. Ver. 4. As to the well-known construction of *πεπίστευμαι* see Winer's Gr. § 39, 1; Gal. ii. 7; 1 Cor. ix. 17; Rom. iii. 2.—*Θεὸς ὁ δοκιμάζων τὰς καρδίας*, see Acts i. 24, xv. 8; 1 Sam. xvi. 7; 1 Kings viii. 39.)

Vers. 5, 6.—Proceeding from the *οὐχ ὡς ἀνθρώποις ἀρέσκοντες*, Gal. i. 10, the negative side (verse 3) is again taken up and further carried out. Flattery, covetousness, and the itch for glory, are excluded from the motives of Paul's labours. (In verse 5 *γίνεσθαι* or *εἶναι ἐν* = בְּ חָיָה, denoting "to occupy one's-self with anything, to have to do with." Compare 1 Tim. iv. 15.—*Ἐν λόγῳ κολακείας* is to be explained after 1 Cor. ii. 5, *ἐν λόγῳ σοφίας*, flattery, which manifests itself in that discourse, in that form of representation, which labours to take from the doctrine of the cross its offence. To understand *λόγος* of guilt, or fault, as it occurs at Matth. v. 32, xii. 32, which Pelt has defended last, has been already satisfactorily proved inadmissible by Schott.—The *ἐν προφάσει πλεονεξίας* is difficult. In no case can it be taken, with Koppe and Rosenmüller, as a mere paraphrase of *πλεονεξία*, neither can *πρόφασις* be taken in the sense of "appearance," for Paul means to declare himself free not merely from the *appearance of covetousness*, but from *covetousness itself*. We can only, with Beza, Grotius, Flatt, and Schott, so explain the words that the genitive contains the motive of the *πρόφασις* in this sense: "I laboured not among you with pretences, the motive of which was covetousness," *i. e.*, "I always went out openly, never made use of a pretence veiling my real motives."—*Θεὸς μάρτυς* = עֵד יְהוָה, 1 Sam. xii. 5.—In ver. 6 *ἐκ* and *ἀπό* are not quite synonymous; the *former* denotes the *immediate* origin, the *latter* the *mediate* one. Winer's Gr. § 50, 2, p. 365.)

Vers. 7, 8.—The *ἀλλ' ἐγενήθημεν ἤπιοι* (which latter word is only found again at 2 Tim. ii. 24) comes in aptly in opposition to the assumption couched in the *δόξαν ζητεῖν*. Paul compares his indulgent gentleness, as exhibited in Thessalonica, to the care which a nursing mother devotes to her little children; as *she* dedicates herself, her own life, to the children, so, says Paul, *he* also gives himself to them, as to such as have become dear to him. Without the clause,

δυναμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι, the connexion is clear enough; with it the construction is confused, for which reason indeed Griesbach has separated it by brackets from the rest of the discourse. That is to say, we feel tempted to take ἐν βάρει εἶναι as = ἐπιβαρεῖν (ver. 9; 2 Thess. iii. 8) or καταβαρεῖν (2 Cor. xii. 16), and to refer it to the bodily support, which Paul as an apostle could demand, as indeed Baumgarten, Koppe, and Flatt, have taken it, after the example of Theodoret. But, taken so, the passage will not harmonize at all with what precedes, and if taken with what follows, ἀλλά is plainly unsuitable. But, if we only take ἐν βάρει εἶναι in the wider sense, viz., of the authority and dignity that belonged to Paul as an apostle, generally, of which properties the privilege (ἐξουσία) to allow himself to be maintained by the churches was only one consequence among several, a satisfactory connexion presents itself. For the δυνάμενοι, κ. τ. λ., connects itself with the preceding ζητεῖν δόξαν thus: "we seek no glory of men, although we should surely, as apostles of Christ (clothed with that exalted dignity), be in a condition to present ourselves with high authority; but we have not done that, we have made ourselves efficient among you with indulgent gentleness." So Vitringa,* Wolf, Pelt, Schott, have already interpreted correctly. (Ver. 7. Τροφός is properly "a nurse," here "a nursing mother," on account of the τὰ ἑαυτῆς τέκνα. The ὡς ἄν, with the subjunctive following, is to be taken as *utcunque*. See Schott, p. 68.—Instead of ἱμειρόμενοι the reading of the *text. rec.*, ὁμειρόμενοι is to be read according to the preponderance of the MSS. But the word is found nowhere else. The lexicographers only have it, but perhaps merely from this passage. Theophylact explains it by ὁμοῦ and εἴρειν, *firmiter alicui adhærere*. [See Winer's remarks on it, Gr. § 16, 4 B, p. 92, seq.] Hesychius and Phavornius explain it by ἐπιθυμεῖν. In any case it is, according to the context, quite synonymous with ἱμείρεσθαι.—The οὐ μόνον—ἀλλὰ καί might perhaps give one pause, in so far as the gospel of God certainly seems to be more than one's own life. But Paul here considers the gospel not in its objective value, but as the gift intrusted to him for distribution. Now, the proclamation of the gospel is a *duty* to Paul (1 Cor. ix. 16), but the giving up his life is a voluntary *act of love:* the latter, therefore, is set higher.—Ἐγενήθητε is to be read at the close of ver. 8; γεγένησθε, which Griesbach has in error put into the text, proceeds from such copyists as took εὐδοκοῦμεν for the present tense, whereas it is the imperfect, the augment being omitted, as often in words compounded with εὖ. See Schott ad h. l.)

Ver. 9.—For a proof of his pretensionlessness, Paul appeals to the fact, well-known to the Christians in Thessalonica, that he

* See Vitringa's Essay on this passage in the *observati. sacræ*, p. 852, seq.

maintained himself there by the work of his hands, in order to prove a burden to no one. Of the reasons which moved Paul to this renunciation of something appertaining to him as a matter of right, we have already spoken in detail at 1 Cor. ix ; 2 Cor. xi. It is only to be observed here that Paul perhaps finds himself impelled to lay this before the Thessalonians, because they had, in consequence of religious idleness, begun to abandon their handicrafts. (1 Thess. iv. 11 ; 2 Thess. iii. 11.) (The expression *μόχθος* is stronger than *κόπος*. See 2 Thess. iii. 8.—The *ἐργάζεσθαι* here is to be understood of the exercise of the handicraft, which has the object, among others, of relieving the Christians in Thessalonica from all the burden of his maintenance.—On the construction of *κηρύσσειν* with *εἰς*, see Mark xiii. 10 ; Luke xxiv. 47 ; 1 Pet. i. 25 ; Winer's Gr., § 31, 5.)

Vers. 10–12.—As in this one point, so, too, in everything else respecting his blameless walking, and his faithful, fatherly labours among them, Paul appeals to the Thessalonian Christians' own witnessing. (Ver. 10. Ὁσίως denotes the relation towards God [see at Luke i. 75], *δικαίως* and *ἀμέμπτως* the relation towards men, *δικαίως* from the *positive*, *ἀμέμπτως* from the *negative*, point of view.—Ver. 11. As Paul *in verse* 7 compared himself with a *careful mother*, so he *now* compares himself with a conscientious father who brings up his children to all that is good. The words *παρακαλεῖν*, *παραμυθεῖσθαι*, and *μαρτυρεῖσθαι*, form a climax. [See Phil. ii. 1 as to the first two.] *Μαρτυρεῖσθαι* = הָעִיד *obtestari*, "to conjure by all that is holy."—In ver 12 *βασιλεία καὶ δόξα* stands as *ἓν διὰ δυοῖν* for *βασιλεία ἔνδοξος*. That Paul by this kingdom does not understand merely the *spiritual* kingdom of God we shall see further on. [Comp. on the idea of the *βασ. τ. Θ.*, in general, the note on Matth. iii. 2.] As to the rest it is not implied in the *καλεῖν εἰς* that the Thessalonians are already in that kingdom, they are only called to be citizens of it at some future time. In the connexion in which the apposition *τοῦ καλοῦντος, κ. τ. λ.*, stands with the *εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ* is intimated a strong motive for a serious, holy walk: "to walk worthy of God, who has, out of love to you, prepared such glory for you," therefore to love *him* again, who has first loved *you*.)

Ver. 13.—For the sake of this calling of them unto the kingdom of God (*διὰ τοῦτο*), Paul now anew (i. 2) expresses his unceasing thanks to God for their having received the word which he had preached to them, as it is in truth the Word of God. Thus Paul considers the receiving of the word of God not as an independent act of his readers, but as an operation of God's grace in them. To *him*, therefore, alone are thanks for it also due. The second half of the verse, *οὐ λόγον ἀνθρώπων—πιστεύουσιν*, has the object of representing

this word of God as a mighty principle, the receiving of which, accordingly, includes in it the possibility of the worthy walking. (The phrase λόγος ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ is difficult. The λόγος ἀκοῆς is, it is true, = ἀκουσθείς [Isa. liii. 1; Jer. x. 22], but the position of the τοῦ Θεοῦ after παρ' ἡμῶν is very strange. It is, however, to be explained by the fact that Paul considers the phrase λόγος ἀκοῆς παρ' ἡμῶν as a joint idea, "the of us received, *i. e.*, the by our preaching made known to you, word of God."—Λόγος ἀνθρώπων, in opposition to Θεοῦ, indicates the origin, and at the same time with that the nature which necessarily passes from the source over to what proceeds from it. In this acceptation the λόγος of which Paul speaks is not the mere doctrine, *i. e.*, not only the series of ideas in which Christ and his salvation are conceived and propounded, but at the same time with and in that series the fulness of the Divine Spirit which God has annexed to it. It is precisely, too, through the latter that the doctrine is then in a condition to work so powerfully in believers in fruits of faith and of love.—Ἀληθῶς for a confirmation is found again Matth. xiv. 33; John i. 48.—Ὅς refers not to Θεός, but to the joint idea λόγος Θεοῦ. For the middle form ἐνεργεῖσθαι requires the reference to an impersonal subject. [See Winer's Gr., § 38, 6.] Schott erroneously observes that ἐνεργεῖσθαι does not occur in the middle. Besides this passage it is so found also Col. i. 29; 2 Thess. ii. 7. He inappositely takes it as a passive: "which is made effectual in you." But the word of God is itself the principle of all moral activity, it is not made effectual by means of something else. In the participle τοῖς πιστεύουσιν the condition of all efficiency is pointed to: "In you who believe, *i. e.*, because and inasmuch as ye believe and continue believing."

Ver. 14.—From their behaviour, in that they have been able to walk like the churches in Judea, Paul draws a conclusion as to their faith: "ye are believers, for ye have undoubtedly imitated the churches of God in Judea, which is possible through the power of faith alone." In this Paul has in his thoughts especially the persecutions by which the Christians in Thessalonica did not suffer themselves to be made apostates from Christianity. The Acts inform us of the persecutions of the Christians in Judea, v. 18, seq., vii. 1, seq., viii. 1, seq., of those in Thessalonica, xvii. 5, seq.—But, according to 1 Thess. iii. 3, they had still been persecuted even after the departure of Paul. As to the rest, that Paul is here thinking only of this latter persecution cannot be concluded from the addition ὑπὸ τῶν ἰδίων συμφυλετῶν, *i. e.*, by their Gentile fellow-citizens. For, although, according to Acts xvii. 5, the first persecution of the Christians in Thessalonica proceeded from the Jews, yet the words may also be referred to this persecution, inasmuch as the Jews stirred up the Gentile population.

Vers. 15, 16.—Paul, however, uses this comparison of his readers with the Christians in Judea, in order to remind the former of the old sin of the Jews, and their hostile feelings towards him and his labours among the Gentiles. This diatribe is only explained by the assumption that Paul wished to draw the attention of the Thessalonian Christians to the intrigues of those men, with whom the Judaizing Christians stood entirely on a level, as it was to be foreseen that they would not leave this church undisturbed either. (Ver. 15. Christ himself represents the Jews as murderers of the prophets, Matth. xxiii. 31, 37.—The *πᾶσιν ἀνθρώποις ἐνάντιοι* reminds one of the *odium generis humani*, with which Tacitus (Hist. v. 5) reproaches the Jews. As to the rest, it is understood without explanation, that this is not asserted by Paul to be embraced in the Jewish national character, or in the influence of the Mosaical institutions, but solely in the perverted pharisaical spirit which had secured dominion over the people.—Ver. 16. *Λαλῆσαι* stands *prægnanti sensu* for *εὐαγγελίζεσθαι*. Now here Paul seems to say that the Jews entirely forbid preaching to the Gentiles, which Baur could employ for his strange hypothesis. [See my essay in the Stud. for 1838, part 4.] But Paul clearly means here too that that preaching alone is offensive to the Jews which would not lead the Gentiles to be circumcised; therefore the preaching of Paul. That Jews had ever forbidden Gentiles to become Jews or Jewish Christians, to be first circumcised and then baptized, is entirely indemonstrable, and in itself improbable. In this bitter jealousy, which grudges the poor Gentiles even their salvation, Paul justly sees, according to the teleological conception of history, God's chastisement; the Jews must by that means make their own sins, that is, the measure of their sins, full [sin becomes the chastisement of sin], and thereby become ripe for the chastisement. [We find the same idea Matth. xxiii. 32, on which see the Comm.]—The *πάντοτε* is unwonted. In the ordinary meaning "always" it is here inappropriate; for Paul does not mean to say that the Jews had at all times filled up their sins, in the sense, *i. e.*, that every generation had been equally godless; but he clearly represents to himself the nation, as a whole, engaged in a course of development in sin, whose last and most flagrant consequence is enmity against Christ in his saints. Therefore Bretschneider's view [in the Lex. *in vocabulo*] that *πάντοτε* here stands = *πάντως* or *παντελῶς*, may be correct. That learned man finds the same meaning at 2 Cor. ix. 8, but there the ordinary one is quite sufficient. But in consequence of this completion of their course of development in sin, concludes Paul, the wrath of God, *i. e.*, his chastisement, has already overtaken it. Schott insists that the aorist *ἔφθασε* stands prophetically instead of the future; this is quite inadmissible, for surely Paul in this passage utters no prophecy.

The passage is rather to be explained by the apostle's fundamental view, that the latter days, and consequently also the manifestation of the Divine wrath, were already at hand. The sufferings, therefore, which even then under the dominion of the Romans came upon the Jews, Paul considers as beginnings of the great manifestation of wrath nearly impending, in perfect analogy with the representation in Matth. xxiv. which treats the destruction of Jerusalem as a type of the last judgment. This acceptation explains also the obscure εἰς τέλος. That is to say, it cannot possibly be = *tandem, postremo*, for which τέλος occurs alone. [Ælian, V. H. x. 16, xii. 22; Xenoph. Mem. ii. 7, 13.] Justice must be done the εἰς; the phrase εἰς τέλος can be taken only as "on unto the end," so that all that has now happened appears as merely the beginning. Neither, accordingly, can we supply αὐτῶν, "till *their* ends," *i. e.*, their annihilation, but the end must be referred to ὀργή, and understood, as Grotius, Flatt, and Pelt have already correctly taken it, of the full magnitude of the Divine chastisement. "The wrath [of God] is come upon them, and will now work on to its full manifestation." A reference to the eternity of punishment, as Chrysostom, Theodoret, Benson, and others, insisted on finding here, as they take εἰς τέλος = ἕως or ἄχρι τέλους, is clearly not involved in the words.—As to the rest, D.E.F.G. have added Θεοῦ after ὀργή; this, however, is doubtless to be considered as only a gloss.

§ 3. Of Paul's Desire to see the Thessalonians

(ii. 17—iii. 13.)

Here should have commenced the third chapter, for with ii. 17 Paul makes a transition to a new topic; between ii. 20 and iii. 1, on the other hand, there is no break in the ideas, but the most intimate connexion. For Paul, in what follows, declares his heartfelt desire to see the Christians in Thessalonica again, and describes how he has exerted himself to satisfy that desire. On this occasion he again starts with the figure of his parental position towards his readers, as carried out in the second chapter, and calls them "orphans," an expression by which the abandonment by the beloved being, and the longing to see it again, are denoted most purely and forcibly. (The form ἀπορφανίζεσθαι is not found again in the New Testament. The word is commonly used of children in relation to their parents; here it is employed conversely.—Πρὸς καιρὸν ὥρας, usually πρὸς ὥραν, "for a short while."—John v. 35; Gal. ii. 5; Philem. ver. 15. Paul could not know, it is true, whether and when he should see them again in general, but considering the nearness of the kingdom

of God which Paul supposes, they would at all events soon find themselves united there. To the believer this whole temporal life is but a short span of time.—The antithesis of *προσώπῳ* and *καρδίᾳ* merely designates the separation as a purely outward one. Comp. 2 Cor. v. 12, x. 7.—No particular comparison is to be sought in the comparative *περισσοτέρως* here, any more than in the analogous Latin ones *abundantiùs, vehementiùs.* Paul never uses the *positive* *περισσῶς* adverbially, but constantly the *comparative* alone. It only means "more vigorously than is usual," that is, very vigorously.)

Ver. 18.—This desire, continues Paul, had urged him personally to visit them. By the *ἐγὼ μὲν Παῦλος* the plural is determined more definitely to the effect that his companions are not meant along with him, but he alone. Paul had twice attempted to effect it, but in vain. The formula *καὶ ἅπαξ καὶ δίς*, "not merely once, but twice," denotes, as Flatt and Schott have already justly observed, a *definite* number, whereas *ἅπαξ καὶ δίς* expresses an *in*definite one. (Comp. Nehem. xiii. 20; 1 Macc. iii. 30; Phil. iv. 16.) The impossibility of coming to the Christians in Thessalonica Paul attributes to Satan. If we compare on this point the passage Acts xvi. 7, it is said there, "the Spirit suffered not Paul to travel into Bithynia." The question arises how the two could be distinguished. We might think the two were only different modes of expression for the same thing, that of what Satan does it might always be also said, according to another mode of contemplation, that God does it, as Satan has no independent power. In a simply scientific point of view, this is, no doubt, entirely correct, but Paul's strictly practical mode of treating matters scarcely admits a reference to scientific abstractions; the rather, that the phrase: *οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ, the spirit of Jesus did not permit them,* points to an internal influence in the apostle's heart. In the case of external hindrances, through illness, accidents, adversaries, it might certainly be thought that Paul used "Satan has hindered me," and "God has withheld me," that is to say, by means of Satan and his influence, synonymously; but not in the case of purely *inward* obstacles. As to these, we must assume in the apostle, as a man of practised spiritual discernment, a sound faculty of distinguishing between what was stirred up in him by his own natural will, what by Satan, and what by the Holy Spirit of God. (Instead of *διό*, the reading of the *text. rec.*, the Codd. A.B.D.F.G. have *διότι*, which Lachmann has justly received.—The attempts of Paul to come to Thessalonica probably proceeded from Berœa.—The *καί* before *ἐνέκοψε* is to be taken adversatively.—F.G. read *ἀνέκοψε*, which, however, has perhaps only come into the text here from Gal. v. 7.)

Vers. 19, 20.—The *γάρ* in the beginning of ver. 19 connects it-

self with the ἠθελήσαμεν in this sense: "to whom could I well have more urgently desired to come than to *you*? for you are indeed my hope, etc." The turn τίς γὰρ, κ. τ. λ., stands for the superlative, "who is so, if *ye* are *not* so, *i. e.*, ye *are* so in the proper and widest sense." But the following, ἢ οὐχὶ καὶ ὑμεῖς is obscure. For, if it should, as Griesbach and Lachmann punctuate, be annexed to what precedes, one would expect ἢ ὑμεῖς alone; in any case, we gain thus from the καί no satisfactory reference. Pelt translates, it is true, *nisi inter alios vos etiam;* but what suits the τίς γὰρ, κ. τ. λ., is not that the Thessalonians are so too, along with others, but that they are so in the more special sense. It is, therefore, certainly more suitable with Schott, to put the note of interrogation after καυχήσεως, to supply "when, or if, ye are not so," and then to begin a fresh sentence with ἢ οὐχὶ καὶ ὑμεῖς ἔμπροσθεν, κ. τ. λ. But Schott translates the words *nonne etiam vos eritis spes, gaudia, corona;* with this, however, the following ὑμεῖς γάρ ἐστε, does not harmonize, nor is the *nonne* exhausted by ἢ οὐχί. The difficult passage is rendered entirely clear, only by taking the sentence ἢ οὐχὶ—παρουσίᾳ as expressing a doubt, which is afterwards in the concluding words, ὑμεῖς γάρ ἐστε—χαρά plainly overcome, in this sense: "or do not ye also (as I myself and all the rest of the faithful) appear before Christ at his second coming?" *i. e.*, without hesitation, without any doubt, ye will surely be also recognized by Christ as his, and therefore will not fall away again at any time from the faith. The certainty that this will not happen Paul possesses in their election by grace; they are, as it were, made a present of to him for his glory and joy, nor will God permit him to be robbed of them. It might be objected to this interpretation that it takes "to appear before Christ at his coming" as = "to be recognized by Christ," whereas it surely only expresses, "to be placed before the judgment-seat, to be proved, whether one *can* be recognized." But as, according to several passages of Scripture (John iii. 18; 1 Cor. vi. 3), believers are not judged at all, wherever the idea of judgment is used of them, it is only to be conceived as expressing the recognition of believers as really such. (Ver. 19. The Philippians also are called [Phil. iv. 1] χαρά and στέφανος. The latter term is taken from the metaphor so often used of the public games, the victor in which was crowned.—Στέφανος καυχήσεως, *i. e.*, ἐν ᾧ καύχησιν ἔχω answers to the Hebrew עֲטֶרֶת תִּפְאֶרֶת Proverbs xvi. 31; Ezek. xvi. 12. On the import of παρουσία and the kindred terms see at Matth. xxiv. 4, 5.)

Chap. iii., 1, 2.—As Paul's attempts to come himself to Thessalonica miscarried, he sent, unable to hold out longer without immediate news, Timothy thither from Athens with self-sacrifice, in order to their confirmation and encouragement in the faith. That this was done with self-sacrifice is implied in the εὐδοκήσαμεν κατα-

λειφθῆναι ἐν Ἀθήναις μόνοι, *we thought good to be left at Athens alone*. To be without assistants in a city like Athens must have necessarily brought many inconveniences on Paul. (Ver. 1. On στέγω compare 1 Cor. ix. 12. Ver. 2. The MSS. vary in the epithets bestowed on Timothy. The *text. rec.*, has καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν. Griesbach and Lachmann have merely καὶ συνεργὸν τοῦ Θεοῦ. Copyists might take offence at the συνεργὸς Θεοῦ, and hold διάκονος Θεοῦ more proper. See 1 Cor. iii. 9 on the subject. Στηρίξαι refers to patience under persecutions, as ver. 3 immediately shews, παρακαλέσαι to growth in grace. In 2 Thess. ii. 17 the two expressions stand side by side also, but in an inverted order. See, on the use of ὑπέρ, 2 Cor. i. 8; 2 Thess. ii. 1. The ὑμᾶς after παρακαλέσαι Lachmann has erased, after weighty authorities. Griesbach has περί instead of ὑπέρ in his *larger* edition; ὑπέρ has been more correctly retained by him in the *smaller* one, and Lachmann too has decided for it.)

Vers. 3, 4.—It lay in the nature of the case that young churches not yet well confirmed, such as that in Thessalonica, might easily be shaken by the vehemence of persecutions. Paul had, therefore, immediately after the founding of the church, pointed out their inevitableness. The Christian church *was necessarily* to be persecuted, because light and darkness, the spirit and the flesh, are necessarily opposed to one another. (See on 2 Tim. iii. 12.) But in the εἰς τοῦτο κείμεθα is couched more yet than the mere necessity (μέλλομεν θλίβεσθαι), viz., the ordinance of God that Christians are to suffer, inasmuch as suffering is for them a means of perfection, if it is borne in the right spirit. (In ver. 3 the dative of the intention τῷ σαίνεσθαι is grammatically very harsh. [See Winer's Gr. § 44, 5.] The Codd. A.D.E. read τό, which Lachmann has received; then εἰς would have to be supplied from what precedes. But the very harshness of the construction naturally occasioned an attempt at correction. The τῷ may therefore be still worthy of retention, the more so as σαίνεσθαι cannot be co-ordinate with, but only subordinate to, the other two infinitives. We must perhaps explain the dative from the infinitive with ל in Hebrew.—Σαίνω occurs no more in the New Testament. It is properly, "to wag the tail insinuatingly like dogs" [Ælian V. H. xiii. 42]; then, generally, "to move, shake." Hesychius interprets σαίνεται by κυνεῖται, σαλεύεται, ταράττεται.—On the phrase, κεῖσθαι εἴς τι, see at Luke ii. 34; Phil. i. 17. In ver. 4 the καὶ οἴδατε at the close of the verse merely alludes to what Paul had foretold having actually come to pass. It forms, therefore, no tautology with the αὐτοὶ γὰρ οἴδατε at the beginning. In Griesbach's text all from αὐτοί, ver. 3, to οἴδατε [at the close of ver. 4] appears included in the parenthesis, which is, however, quite unnecessary, as the course of ideas moves on uninterruptedly.)

Ver. 5.—Now precisely because Paul knew the Christians in

Thessalonica to be wrestling with persecutions, it was (*διὰ τοῦτο*) that he felt so urged to gather information as to the state of their faith, in order that the tempter might not incite them to apostacy, and thus his entire labour be lost. (The *κἀγώ* is explained by the circumstance that Paul in *his* sufferings had also experienced great sympathy from the Thessalonians, which he now reciprocates on his side.—At *γνῶναι, αὐτόν* is first of all to be supplied; Paul learnt it then only by Timothy.—That *ὁ πειράζων, the tempter*, is Satan, as at Matth. iv. 8; 1 Cor. vii. 5, is understood without explanation; the *μήπως ἐπείρασεν ὑμᾶς* surprises one, however, inasmuch as the temptation seems there already in the persecutions that had befallen them. But Paul does not consider the persecution in itself as temptation; he had indeed in ver. 4 just represented it as, under God's direction, resulting in the salvation of the faithful; it becomes a temptation through Satan's power, only when he succeeds in calling forth in the heart of man doubts of the truth of the gospel—unbelief, therefore, on occasion of the persecution. On the connexion of *μήπως* with the indicative and conjunctive see Winer's Gr. § 56, 2, p. 448.—*Εἰς κενόν* = לָרִיק, Lev. xxvi. 16.—The idea that Paul's labour is lost, if the Thessalonians fall away, bears a character of child-like simplicity. Of course it involves no spiritual selfishness, but is the expression of the conviction that the Thessalonians will even by love to him be induced to hold fast to the faith.)

Vers. 6–8.—Paul then further describes, with a touching sensibility, how beneficently the good tidings which Timothy brought of their firm state of faith and of their love had operated on him; he says they are a comfort to him in all distresses, they had brought him life in death. (In ver. 6 *ἄρτι* shews that Paul wrote directly after Timothy's return.—On *εὐαγγελίζεσθαι*, employed in the wider sense of every sort of good tidings, see at Luke i. 19.—In ver. 7 *διὰ τῆς ὑμῶν πίστεως* is the explanation of *ἐφ' ὑμῖν*, while *ἐπὶ θλίψει* denotes the subjective state in which Paul was when he received the comfort.—As to the rest, the collocation *ἀνάγκῃ καὶ θλίψει* may, according to the MSS., be preferable, as Lachmann and Schott also think.—In ver. 8 the *νῦν ζῶμεν* supposes that Paul did not live *previously;* from 1 Cor. xv. 31, "I die daily," it is clear that he considers the continual conflicts and dangers in which he was obliged to move as a continual dying, into which joy at the firmness in the faith of the Christians in Thessalonica entered as a new element of life. Hence, also, the idea of life must not be diluted here into the more general one of joy.—In *ἐὰν στήκητε*, along with the present, the *future* too is intimated: "if ye stand, and continue standing."

Vers. 9, 10.—Paul justly considers these tidings as the fountain of life, *since* nothing more grateful could happen to him; no thanks

can sufficiently recompense the benefit. (Ver. 9. On *ἀνταποδιδόναι* see Luke xiv. 14; Rom. xi. 35.—Perhaps in uttering the thought the parallel passage, Ps. cxvi. 12, was in the apostle's mind.—As to *χαρὰν χαίρειν* see John iii. 29.—The *ἔμπροσθεν τοῦ Θεοῦ* characterizes the joy as a holy one, admissible before God's countenance.) But the greater the joy, the more lively becomes the wish also in Paul to see them and to complete their life of faith. The *ὑστερήματα τῆς πίστεως*, *deficiencies of faith*, are to be referred not so much to any failure in *power* of faith (for that had been up to that time certainly described as energetic), as to defects in the *knowledge* of faith which developes itself by degrees only, which defects admit of being gradually supplied through a longer intercourse and instruction. On the other hand, true faith has in the very first beginning full power to oppose resistance to all dangers. Finally, it follows, of course, that Paul regards the perfecting (*καταρτίσαι*) practicable, not with his own powers, but only in the strength of the Holy Spirit. (Ver. 10. Ὑπερεκπερισσοῦ has already occurred at Eph. iii. 20; it is also found at 1 Thess. v. 13.—The *εἰς τό* after *δεόμενοι* expresses the object of the praying.—On *ὑστέρημα* see 1 Cor. xvi. 17; 2 Cor. ix. 12.—Καταρτίζω is *properly* to set up again something that is destroyed [Matth. iv. 21; Gal. vi. 1], *here* to bring to perfection without reference to antecedent destruction, = *προσαναπληρόω* or *ἀναπληρόω*, 2 Cor. ix. 12; Col. i. 24.)

Vers. 11–13.—In conclusion, Paul explicitly utters the petition that God and Christ may prepare for him the way to his dear Christian brethren in Thessalonica, and fill the latter themselves with love, and confirm them in sanctification. It is peculiar to this passage that *Christ* also is here besought, along with *God*, to prepare the way. External relations are commonly attributed, in the Scriptures, to *the Father*, but this passage shews that it is allowable to bring these also before *Christ*.* However, no example but this occurs in the New Testament, as, indeed, in general, prayers to Christ are seldom found. But the juxtaposition of Father and Son, taken strictly, is to be understood thus: "may the Father work so and

* The words *αὐτὸς ὁ Θεὸς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς* are certainly decisive for the opinion that prayers to the Son are not inadmissible, even in reference to external relations. But the very circumstance that such occur no more in the New Testament, and then the whole analogy of faith, are, surely, decidedly opposed to making prayers to the Saviour frequently, much more, predominantly and almost exclusively, in all external occurrences, as is done in the Moravian churches. The entire ancient church knows of no prayers to Christ which have reference to externals. If, therefore, beginners in the life of faith often confess themselves to be uncertain whether they shall address their prayers to the Father or to the Son, or even to the Holy Ghost perhaps, it is to be assumed as a general rule according to the rightly understood relation of the Trinity, that external relations must be brought before the Father in prayer, and moral and religious before the Son and the Holy Ghost, or, in fine, that we should pray for everything *of* the Father, *through* the Son, *in* the Holy Ghost.

so through his Son." (Ver. 11. Κατευθύναι is the optative aorist, as at 2 Thess. iii. 5, not the infinitive.—Ver. 12. The readings ὁ Θεός and ὁ κύριος Ἰησοῦς are, it may be supposed, only interpretations of the simple ὁ κύριος. That *Christ*, not *the Father*, is to be understood by it cannot be doubtful, after ver. 10. Πλεονάζειν and περισσεύειν are related to each other as cause and effect, "to grow, and the riches proceeding from the growth."—The love εἰς ἀλλήλους and that εἰς πάντας are related to one another as brotherly love and universal love, 2 Pet. i. 7. [Comp. 1 Thess. iv. 9.] With καθάπερ καὶ ἡμεῖς not πλεονάσαι, but ἀγάπην ἔχομεν, can be supplied.—Ver. 13. Growth in love has afterwards the consequence of confirming the heart in holiness, similarly to the way in which it is represented 2 Thess. ii. 16, 17. The combination ἀμέμπτους ἐν ἁγιωσύνῃ unites the negative and positive elements. [Upon ἁγιωσύνη see Rom. i. 4; 2 Cor. vii. 1. It denotes the process of being made holy, the result of which is ἁγιασμός, 1 Thess. iv. 3.] But both are meant not of a holiness in the sight of purblind human eyes, but of one that is such before the eye of God. Such an absolute holiness belongs to the believer after his new man, the Christ in us, which is hidden here below, but is made manifest at the day of the Lord's appearance. Hence the addition ἐν τῇ παρουσίᾳ, κ. τ. λ., similarly to v. 23. On the doctrinal meaning of the phrase and the parallel formulæ, see the remarks on Matth. xxiv. 1.—The term ἅγιοι can, it is undeniable, mean "angels," after the analogy of the Hebrew קְדוֹשִׁים, Psalm lxxxix. 7; Zech. xiv. 5; Dan. iv. 8, viii. 13, ix. 20. Besides, angels are named as accompanying Christ in his advent, Matth. xvi. 27, xxv. 31; 2 Thess. i. 7; Jude ver. 14. Yet the added αὐτοῦ and the designation of the collective mass [μετὰ πάντων] give rise to the opinion that the earlier perfected believers may be here imagined as Christ's followers at his advent; for the angels are never called Christ's angels, nor is it conceivable that *all* the heavenly hosts should accompany him, but it might be *all believers* should. We shall not, however, be able to explain ourselves more in detail on this point until later [see at iv. 16], where we consider Paul's views upon the end of the world in their connexion.—The ἀμήν, which concludes this passage in some Codd., is doubtless come into the text from liturgical use alone.

II.

PART SECOND.

(IV. 1—V. 28.)

§ 4. Exhortations to a Holy Life.

(iv. 1–12.)

After the prayer that God will, through his Spirit, fill the Thessalonians with his love, Paul now turns to them also, and calls upon them to do their part in the work of sanctification, so that here too, human agency seems not to be annihilated by the Divine, but stimulated. But now, as a rule for their walking so as to please God, Paul appeals to the commandment given them by him during his personal presence among them. We may, of course, assume that the exhortations which follow contain only a repetition of the same, for they keep altogether to generals, and it is scarcely imaginable that Paul in the short time of his sojourn could have gone beyond generals. (Ver. 1. We have already had *λοιπόν*, used as an adverb, 2 Cor. xiii. 11; Gal. vi. 17; Eph. vi. 10; Phil. iii. 1, iv. 8. The expression indicates already that Paul is hastening to a conclusion. The reading of the *text. rec.*, *τὸ λοιπόν*, must, for extrinsic reasons, give way to *λοιπόν*.—The collocation of the words is not entirely exact; for *ἵνα περισσεύητε μᾶλλον* should subjoin itself immediately to *ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν*; again, an *οὕτως* should correspond with the *καθώς*. It is true, B.D.E.F.G. have *ἵνα* before *καθὼς παρελάβετε*, and Lachmann has even put it into the text, but in all probability this is only a correction of the more difficult original reading. On the other hand Lachmann has, with perfect justice, on the authority of A.B.D.E.F.G., adopted the addition *καθὼς καὶ περιπατεῖτε* wanting in the *text. rec.* after *ἀρέσκειν* Θεῷ. The apostle acknowledges their Christian walking, but exhorts them to increase still in the care and fidelity with which they live.—Ver. 2. We find the term *παραγγελία*, "commandment, precept," also at Acts v. 28, xvi. 24; 1 Tim. i. 5, 18.—The addition *διὰ τοῦ κυρίου Ἰησοῦ Χριστοῦ* is to represent Paul as empowered to publish moral commandments, that is, as invested by Jesus with the full powers of an apostle.)

Vers. 3–5.—To this general exhortation Paul now causes the special moral precepts to succeed, and first of all, indeed, those for sexual purity and chastity (vers. 3–8). The sinfulness of human

nature *in general*, which makes temptations in this point particularly dangerous, and the immersion of the Gentile world in sins of lust, which were even pre-eminently in vogue in Thessalonica, *in particular*, justly induced Paul to put this exhortation in the foreground. Ἁγιασμός, "the state of holiness," is to be taken here in a special sense, as "chastity," as also at Rom. vi. 19; 1 Tim. ii. 15. The proper term for it is *ἁγνεία*, 1 Tim. iv. 12, v. 2. But, considered as true inward chastity, it is necessarily conjoined with universal moral purity, whence the justification for such a special application of the word. But now Paul first describes chastity *negatively* as abstinence from all impure sexual acts (*πορνεία* taken in the widest sense), then *positively* as governing the body in chastity and honour. The body here too appears, according to the Christian fundamental view, not as a prison for the soul, but as its holy organ, which, like the soul itself, must be preserved pure and undefiled, in order to be made a temple of the Holy Spirit. (See at 1 Cor. vi. 15–20.) The antithesis to *κτᾶσθαι σκεῦος ἐν ἁγιασμῷ καὶ τιμῇ, to possess the vessel in sanctification and honour*, is *κτᾶσθαι ἐν πάθει ἐπιθυμίας, to possess in the passion of desire*. In this phrase *ἐπιθυμία* is imagined as a power operating perniciously on man; he must comport himself only passively, *i. e.*, receptively, towards the Holy Spirit of God; on the other hand, against everything purely sinful and natural, he is to stand up to control and ward off. (See on this point especially 1 Pet. ii. 11.) This simple acceptation of the words, which is also perfectly adapted to the context of the passage, has been already defended by Chrysostom, Theodoret, and other Greek Fathers, in the West by Tertullian, Ambrosiaster, and Pelagius, then by Calvin, Beza, Grotius, Le Clerc, in later times by Baumgarten, Flatt, and Pelt. In fact, the use of *σκεῦος* as = כְּלִי offers no difficulty. Philo, too, uses several times the phrase *ἀγγεῖον τῆς ψυχῆς* (*de migr. Abr.* p. 418. *Quod deterior pot. insid.* p. 186). In the New Testament, 2 Cor. iv. 7 is decisive. It is true, Schott is of opinion that *πνεύματος* or *ψυχῆς* must be added to *σκεῦος* if it be meant to denote the body. But 2 Cor. iv. 7 shews that this is not necessary, where the context makes the meaning of the word sufficiently clear. But besides, in reality such an addition is also involved in *ἑαυτοῦ*, by which the *personality*, the *ψυχή*, is distinguished from the *σκεῦος*, and the *latter* designated as belonging to the *former*. The only difficulty presented by our interpretation is found in *κτᾶσθαι*. For in the *present* that word is "to acquire," in the *perfect alone* "to possess," *i. e.*, "to have acquired." But it seems improper to speak of an "acquiring" of the body, as it is inborn in man. Yet, although the substance of the body is inborn in man, the *dominion over* the body is not, and by this dominion the body is first made a true *σκεῦος*, a serviceable organ for the soul. We may, therefore, aptly take the expressions thus: "let

each know, *i. e.*, let each learn, by practice and experience, to guide and to master his body as a true instrument of the soul, and not abandon it to a fierce violence of the passions." Thus Chrysostom, on this passage, has already quite correctly interpreted in the words *ἆρα ἡμεῖς αὐτὸ (τὸ σκεῦος) κτώμεθα, ὅταν μένῃ καθαρὸν, καὶ ἔστιν ἐν ἁγιασμῷ, ὅταν δὲ ἀκάθαρτον, ἁμαρτία scil. κτᾶται αὐτό.*—To this sole admissible interpretation of the passage other acceptations of it must decidedly give way. First, that defended by Erasmus Schmid, that *σκεῦος* stands, like the Latin *vas*, for the male organ of generation. For, although *σκεῦος* occurs in that sense in profane writers (see Ælian hist. anim. xvii. 11), the holy Scriptures are not acquainted with it, and nothing in the context justifies us in such an assumption. But, secondly, very distinguished interpreters, after the example of Augustine, viz., Schöttgen, Wetstein, Koppe, and Schott, understand *σκεῦος* of the woman, who, in the Oriental mode of contemplation, is looked on as the instrument of the man, as כְּלִי, or Chald. as מָנָא, Dan. v. 2, 3, 23. According to this, then, the woman is called, 1 Pet. iii. 7, *σκεῦος ἀσθενέστερον*. But the altogether general character of the exhortation is against the application of that meaning in this passage. To abstain from *πορνεία* refers not to men only, but equally to women; but if *σκεῦος* is interpreted of the woman, *ἕκαστος ὑμῶν* would refer to men only, and even among them only to those living in wedlock, with the exclusion of the unmarried and of widowers, which clearly does not suit the general nature of the expression. Nor can this view find support in the use of *κτᾶσθαι*, for *κτᾶσθαι γυναῖκα* means, it is true, "to marry" (Ruth iv. 10; Sir. xxxvi. 24), but not "to be married, to live in wedlock," which meaning the context here would require. (In ver. 4, *τιμή* forms the antithesis to *ἀτιμία*. It answers here to our "honourableness." The reading *ἀτιμίας* for *ἐπιθυμίας* has probably only come into the text here from the parallel passage Rom. i. 26. In ver. 5 *καί* after *καθάπερ* is, similarly as at iv. 13, to be explained by the assumption that Paul is thinking of those Jews or Christians who allow wicked lusts to reign in them; these, continues he, act as the Gentiles also do; they thus place themselves on an equality with the Gentiles, deny the knowledge imparted to them of the true God, which the Gentiles do not even possess, and are plainly, so far, still more amenable to punishment than they.)

Vers. 6, 7.—That in the two verses here there cannot by any means be contained an entirely fresh precept and warning, different from the previous one, as would be that against covetousness, is clearly shewn by the connexion of ver. 7 with ver. 6, by which the calling of the Christians to chastity (*ἁγιασμός*, as at ver. 3), not to *ἀκαθαρσία*, is joined by means of *γάρ* to what precedes. To understand *ἀκαθαρσία* here otherwise than of sexual uncleanness is de-

cidedly unallowable; and then ver. 6 cannot well come in between with something heterogeneous, the less that the infinitives *ὑπερβαίνειν* and *πλεονεκτεῖν* plainly unite themselves to the *τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ*, and thus stand co-ordinate with the *ἀπέχεσθαι* and *εἰδέναι κτᾶσθαι*. The idea in *ὑπερβαίνειν* is so general that it forms no difficulty in the reference of ver. 6 to sexual relations; it denotes, with or without *νόμος*, "the sinful transgressing of the law," in Hebrew עָבַר and חִתְעַבֵּר, which Symmachus, Aquila, and Theodotion, in Prov. xx. 2, render by *ὑπερβαίνειν*, whereas the LXX. translate it *παροξύνειν*. But certainly the second verb *πλεονεκτεῖν* seems, according to the primary meaning of the word, to favour the supposition of Origen, to which Grotius also, Rosenmüller, Koppe, and Flatt, have adhered, viz., that ver. 6 contains a warning against covetousness, and especially against over-reaching in trade. However, *ἐν τῷ πράγματι* forms in its turn a great obstacle to this interpretation, apart from the above-mentioned difficulties resulting from the connexion of ver. 7 with ver. 6. For *πρᾶγμα* is not something like "bargain and sale," as Grotius insists, but *πραγματεία*. Another serious difficulty is created by the article. True, it has been proposed to conjecture *τῳ*, *i. e.*, *τινι*, but the circumstance that no MS. leaves out the article is sufficient evidence for its original existence. But all becomes intelligible if we, with the Greek Fathers, Chrysostom, Theodoret, and others, afterwards Wetstein, Baumgarten, Pelt, and Schott, take *πλεονεκτεῖν* in the figurative sense, and understand the whole of adultery, of the greedy invasion of the property of a brother, thus of the seduction of his wife, for there is no ground at all for thinking of unnatural sins of lust. The words *ἐν τῷ πράγματι* are then simply "in the matter which is here in question." This mode of taking *πλεονεκτεῖν* is the more probable, as we saw at Eph. iv. 19, v. 3, 5, Paul uses *πλεονεξία* elsewhere too of sins of the flesh. The second half of ver. 6 contains a further enforcement of the exhortation to chastity through the admonition that God punishes all sins of lust, a remark by no means superfluous for the Greeks, who treated those relations very lightly. Hence also Paul remarks, that he has already set before them previously the guilt of those acts. (Ver. 6. Ἔκδικος, avenger. Sir. xxx. 6; Rom. xiii. 4.—The form *προείπαμεν* of the *text. rec.* is certainly unusual in the compound; but it deserves the preference for that very reason, especially as the critical authorities also favour it pre-eminently.—*Διαμαρτύρεσθαι* = *μαρτύρεσθαι*: see ii. 12.—In ver. 7 *ἐπί* and *ἐν* are to be so taken that *ἐπί* "unto" denotes the object of the obligation, *ἐν*, on the other hand, the permanent state of chastity in which Christians are to live, so that the words may be thus paraphrased, "the holy God called us not to uncleanness, *i. e.*, that we should serve

uncleanness with his will, but that we might be and continue in chastity.")

Ver. 8.—Paul closes this serious exhortation with the remark, by which ver. 7 is completed, that every one that despiseth this despiseth God himself, because it emanates from him, in that he not only works by means of the apostle, but also gives to all Christians the Holy Ghost, who urges to chastity. (Τοιγαροῦν is the strengthened τοιγάρ. Heb. xii. 1.—Ἀθετεῖν has rarely an accusative of the person, but usually one of the thing [Mark vii. 9; 1 Tim. v. 12]. Joined with the former, it is "to despise," Gal. ii. 21. On the strict mode of taking οὐκ—ἀλλά see Winer's Gr. § 55, 8, p. 440, upon this passage; it is not to be translated, "not so much men, as God," all the emphasis is rather to be laid on God and the despising him alone. Lachmann reads τὸν διδόντα for τὸν καὶ δόντα, but it is extremely improbable that καί would have been added, if it were originally wanting. On the other hand, the *omission* of it is easily explained, especially with the reading εἰς ἡμᾶς, which it will not suit at all. However, the reading εἰς ὑμᾶς is to be preferred on extrinsic and intrinsic grounds, for the idea of the verse is considerably heightened by it, if the sense is this, "whoever despiseth this commandment unto chastity, despiseth God himself, for he giveth it not merely by means of us the apostles, who are filled with the Spirit, but also in that he gave to you yourselves the Holy Spirit, *i. e.*, the gift of examination and insight into Divine things, along with the strength to keep God's commandments" they are thus in *this* respect, also, Θεοδίδακτοι, as they are directly (in ver. 9) called with reference to brotherly love.)

Vers. 9, 10.—To the first exhortation to chastity (vers. 3–8) the second to love is now (vers. 9–12) annexed, as well to brotherly love, as also to universal love. It is true, there seems in ver. 11 to be something quite different introduced, viz., the exhortation to industry; this, however, does not appear independently, but only indirectly, "for," says Paul, "they are to work, in order to give no cause of offence to the non-Christians." It is love, therefore, which is in the whole paragraph (vers. 9–12) recommended to be practised towards Christians and non-Christians. In reference now to brotherly love, Paul entirely acknowledges the position of the Thessalonians, and therefore alludes to what they have done to all the brethren in Macedonia. What sort of service of love is hereby meant is not more accurately known to us. Paul gives, as the inner foundation of this their faithful practice of love, which renders all further instruction as to it needless, that they are Θεοδίδακτοι, *i. e.* (according to ver. 8), that the Holy Ghost has been given them; for where he is, there he also teaches, and where he teaches, there he also creates the practice. (In ver. 9 we prefer, with Lachmann, ἔχομεν to ἔχετε,

after A.C.E. and other critical authorities; for the first person forms a clearer antithesis to Θεοδίδακτοι; "where *God* teaches," Paul means to say, "there *I* can be silent." [See at John vi. 45, where διδακτοὶ τοῦ Θεοῦ is found, and John xiv. 26.]—Εἰς τὸ ἀγαπᾶν ἀλλήλους involves the intimation that God, who is love, also teaches all to love.)

Vers. 11, 12.—This one thing alone Paul beseeches of them, not to stand still at that point to which they had already attained, but to increase in love, especially to let their brotherly love expand into universal love, πρὸς τοὺς ἔξω. (See on 1 Cor. v. 12; Col. iv. 5.) Now this universal love they are, according to the representation given here, to practise not so much *positively*—which the separation of believers and unbelievers admits of in a less degree—as *negatively*, viz., by avoiding all cause of offence, and giving no occasion to the non-Christians to blame anything in the professors of the gospel. Now it is to be supposed that such had even at that time occurred in Thessalonica, although as it seems (see at v. 1), on other grounds than afterwards, when Paul wrote the second epistle (2 Thess. iii. 10, seq.); Paul, therefore, in his wisdom, takes up this specially with reference to his oral directions, and thus admonishes his readers in the most conciliatory form. (Ver. 11. On φιλοτιμεῖσθαι see at Rom. xv. 20; 2 Cor. v. 9. It is "zealously to strive after anything." —The ἡσυχάζειν receives its explanation from the parallel passage 2 Thess. iii. 11, 12. It forms the antithesis to the unquiet religious bustle into which the Thessalonians had fallen through their superficial conception of the doctrine of the second coming of Christ. It is therefore to be taken, "to keep one's-self quiet; to continue in the prescribed circle of one's calling." The πράσσειν τὰ ἴδια (= τὰ ἑαυτῶν) which follows, expresses the same idea *positively* which ἡσυχάζειν declares *negatively*, for it stands in opposition to the mixing one's-self up with other people's affairs.—The ἰδίαις, which follows, is to be cancelled, with Lachmann, on the authority of B.D.E. F.G. From the exhortation to work with their hands we see that at least the majority of the Christians in Thessalonica belonged to the class of mechanics.—Ver. 12. Εὐσχημόνως, *honeste*, decently, without giving just cause of offence, Rom. xiii. 13; 1 Cor. xiv. 40.—Μηδενός is to be taken as masculine, in the sense, "that others may not be obliged to work for you.")

§ 5. Instructions as to the Advent of Christ.

(iv. 13—v. 11.)

As we have already remarked in the Introduction to the Epistles to the Thessalonians, the doctrine of the second coming of Christ to

the kingdom of God had become especially important to the Christians there. To them, as being previously Gentiles, this circle of ideas might till then have been entirely unknown. Their new and striking nature took possession, therefore, of their excitable Greek fancy, and threatened to hurry them into fanatical vagaries. As to the rest, it was only during the composition of the first epistle that Paul had notice of a misunderstanding, which he here, vers. 13–18, rectifies. The expressions in v. 1–3 do not as yet indicate that Paul feared the Thessalonians might also engage in fixing the time of the second coming of the Lord, which, notwithstanding, occurred at a later date, as the second epistle shews. But the misapprehension which comes primarily under discussion, consisted in their supposing at Thessalonica that those only who were living on earth at Christ's coming again would have part in the kingdom of God. This excited anxiety on account of the departed, as if they were debarred the kingdom of God. Not, as Koppe thinks, that they altogether doubted the resurrection of the dead; this was the case with *Gnostics alone*, of whom we find no trace in Thessalonica. They rather seem not to have been duly informed of the *first* resurrection and its relation to the *universal* one. They thought (as Paul's communication, which follows, shews) that those only who were found *alive* at Christ's second coming would enter with him into his kingdom. *The dead* they therefore thought, would not return to life till at the general resurrection of the dead after the kingdom of God, and would therefore be debarred from the bliss in the kingdom of God. To this error Paul now opposes the information that those dead in the faith would arise before the general resurrection, and accordingly those living at Christ's coming could not possibly anticipate the former. From this, then, it follows that Paul in his eschatologic views has appropriated the two fundamental views of the Jewish theology, just as the other writings of the New Testament do, which 2 Thess. ii. establishes even still more, viz., *first*, the distinction of a double resurrection, one of the just or faithful, and the general one, on which the remarks in the Comm. on Luke xiv. 14; John v. 25, seq.; Acts xxiv. 15; 1 Cor. xv. 22, 23, and, above all, Rev. xx. 5, seq., xxi. 1, seq., are to be compared; *secondly*, the supposition of a kingdom of God on earth, the so-called Millennium. True, nothing certain can be concluded from the phrase *βασιλεία τοῦ θεοῦ* or *Χριστοῦ* in Paul, for he uses it in such a comprehensive manner, as is done also in the gospels (see on Matth. iii. 2) and the other books of the New Testament, as always to comprise in it at the same time with the earthly kingdom eternity also, as indeed it is understood at once that whoever has a part in the kingdom of God also enjoys eternal happiness, because no falling away again can happen in the kingdom of God; but *vice versâ*, not every one that attains eternal happiness

has also a part in the kingdom of God. (Compare Rom. xiv. 17; 1 Cor. iv. 11, 20, vi. 9, 10, xv. 24, 50; Gal. v. 21; Eph. v. 5; Col. i. 13; 1 Thess. ii. 12; 2 Thess. i. 5; 2 Tim. iv. 1, 18.) But Paul never uses the phrase *βασιλεία τ. Θ.* for eternity alone with an exclusion of the earthly kingdom; for this he employs the words *σωτηρία, σώζεσθαι.* The only passage in Paul's epistles, in which *βασιλεία τ. Θ.* could seem to denote eternity alone without the kingdom of God, is 2 Tim. iv. 18, where the epithet *ἐπουράνιος* is used. But the kingdom of God is not called heavenly here as being conceived by Paul as in heaven, but as being of heavenly nature, as making earthly relations heavenly. The expression *ἐπίγειος* of course does not occur, because it would inevitably give rise to misapprehensions. The Jews erred in their otherwise correct doctrine in that very point that they deemed the Messiah's kingdom earthly, and that in place of the Gentiles, who reigned at that time, the Jews would reign in *it*, and the Gentiles serve. If the better-minded among them, who followed the pure instructions of the Old Testament rather than the perverted views of the Rabbins, willingly acknowledged the *moral* transformations also, the reign of justice, truth, and love, in the kingdom of God; still even among *them* the external view predominated too decidedly. Therefore it was that so few were able to recognize in Christ and his followers the germ of the kingdom of God. (Ver. 13. See as to *οὐ θέλομεν ὑμᾶς ἀγνοεῖν* Rom. i. 13; 1 Cor. x. 1, xii. 1; 2 Cor. i. 8.—Lachmann has, on the authority of A.B., preferred the reading *κοιμωμένων*, which in fact is favoured by the circumstance that the form of the perfect *κεκοιμημένων* is so predominant in the New Testament that we may easily suppose it substituted where it was not found. The very name points to a future awakening from the slumber of death.—*Ἵνα μὴ λυπῆσθε* scil. *περὶ αὐτῶν*, as if they were debarred from the kingdom of God.—On *καί* after *καθώς* see at iv. 5.)—*Οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα, i. e.*, the Gentiles; certainly these mourn in another sense over *their* relations that are fallen asleep, viz., as those who consider death as annihilation; but Paul means precisely by this forcible comparison to render prominent the total inadmissibility of such sorrow.

Ver. 14.—Now, first of all, Paul declares, for the comfort of his readers, that the great events of the life of Jesus, the representative of entire humanity, also afforded security for the belief that God would awaken them that sleep; for they too are surely his like the living. This line of argument has clearly the force of demonstration only when the *κοιμώμενοι* (ver. 13) are believers. He that died without faith in Christ had of course in no case a claim to participation in the kingdom of God; but Christ's whole work, even the blessing of his death, as well as that of his resurrection, passes over to those dead in the faith. Now this could certainly, in the

letter, be understood as by Koppe, as implying that the Thessalonians had doubted of the resurrection altogether. But if we take this passage in connexion with the whole chain of argument, especially the transition from ver. 16 to ver. 17, it cannot but be confessed that *the first* resurrection alone, that of the just, which is, in the fullest sense of the words, an ἀνάστασις εἰς ζωήν—is meant. Paul takes no account at all in his words of such a possible misapprehension of them, because he knew what a lively faith his readers had in the resurrection generally. (The construction εἰ—οὕτως is unusual and harsh. To join, with Storr and Flatt, οὕτω to κοιμηθέντας, in the sense "those thus [*i. e.*, in the faith] asleep," is, of course, quite inadmissible. Οὕτω stands pleonastically at the beginning of the apodosis.* Winer's Gr. § 60, 5, p. 478. In Rev. xi. 5 οὕτως is used just so in the apodosis after εἰ.—The connexion of διὰ τοῦ Ἰησοῦ with κοιμηθέντας, either in the sense "those asleep in the faith in Christ," or, "at the time of Christ," is justly given up as entirely contrary to grammar by the latest interpreters Pelt and Schott; it can only be joined with ἄξει. True, we then expect σὺν αὐτῷ, but αὐτῷ explains itself quite well too. According to the usual representation of the New Testament [John v. 28, vi. 39, xiv. 3; 2 Cor. iv. 14; Phil. iii. 21], God awakes men through Christ and then lets them ever be with the Lord, as it is immediately said in what follows, ver. 17. But ἄξει embraces more than the mere act of awakening, viz., this in conjunction with the ἁρπάζεσθαι, which subjoins itself to the former in ver. 17, on which see the particulars.)

Ver. 15.—Paul now announces more explicitly to his readers the progress of the occurrences as certain revealed truth. At first he expresses himself in ver. 15 only *negatively*, the living will not come before the dead, *i. e.*, they will not go into the kingdom of God alone, nay not even earlier than the latter; then in vers. 16, 17, he gives the *positive* steps in the sequence of occurrences. But the most important thing in this verse is the ἡμεῖς before οἱ ζῶντες οἱ περιλειπόμενοι, which is repeated ver. 17. It is unmistakably clear from this that Paul deemed it possible that he and his contemporaries might live to see the coming again of Christ. But this supposition need not excite the slightest apprehension. That it has continued unfulfilled, this hope of Paul's, is, no doubt, true; but Paul himself, with all the apostles, acknowledges also in terms that no one knows the time or hour (see on v. 2), not even the angels, nor the Son (Mark xiii. 32); the Lord himself declares that man may not know them (Acts i. 7), but that still the second coming is to be at all times expected as near (see on Luke xii. 84, seq., Matth. xxiv. 1). Therefore this passage would be a stumbling-

* Οὕτω is not strictly pleonastic, nor does Winer (p. 478) thus regard it. It points to the common fortunes shared with Christ by believers.—[K.

block only in case the τοῦτο λέγομεν ἐν λόγῳ κυρίου were also to be referred to the subordinate point which is couched in the ἡμεῖς οἱ ζῶντες. For, had Paul said, "I know by a communication of the Lord that we shall witness the advent of Christ even in our own life-time," then a disparaging conclusion might with justice be drawn from the non-fulfilment of that saying; but here the saying of the Lord refers merely to the *chief* idea, that those remaining will not prevent them that are asleep, and not to the *subordinate* designation of the ἡμεῖς. Paul supposes the hope of living to see the advent of Christ as generally diffused, and finishes speaking of it without declaring anything at all about it itself; the sense of the words is therefore only, "we, who *hope* to continue to live until the advent of Christ." A misapprehension could not take place in this relation, because it is immediately explained in what follows (v. 1, seq.) that the time is not known. Certainly, the proceeding of the older interpreters, who thought Paul spoke in the plural only conversationally, without really meaning to say that they themselves, he and his readers, might be still living at the occurrence of that catastrophe, is decidedly to be rejected. For this passage does not stand isolated, but all the writers of the New Testament consider Christ's advent as near (1 Cor. xv. 51, 52; 1 Pet. iv. 7; 1 John ii. 18; James v. 8); in fact, the whole doctrine would not have the slightest practical significance, unless the longing after the second coming of Christ were each moment alive, and therefore continually deemed possible. It was only towards the end of his life (Phil. i. 23) that Christ's advent retreated in Paul's mind to a remoter distance. (The λέγομεν ἐν λόγῳ (= בִּדְבַר) is to be explained, "we express our ideas in a word of the Lord's," and this stands then in opposition to the mere subjective γνώμη of Paul. [See on 1 Cor. vii. 10, 12, 25.] But it is a question, does Paul mean by "word of the Lord" an immediate revelation which was bestowed on him, or a declaration of Christ's which had come down to him by tradition, and which, in that case, either may or may not be preserved, to us in the gospels? Pelt insists on it that Matth. xxiv. 31, seq., was in Paul's mind; but the special idea of this verse occurs neither there nor anywhere else. The appeal to a lost expression of Christ's has a very arbitrary character; I decide, therefore, for an immediate revelation, as Paul elsewhere also claims for himself, *ex. gr.* 1 Cor. xi. 23, in reference to peculiar points.—The περιλειπόμενοι is to be explained by the notion of death snatching the majority away, leaving but few remaining; εἰς, which connects itself immediately with that, expresses then the terminus up to which the living are left.—Upon οὐ μή, which occurs v. 3 also, in the meaning *neutiquam*, see Winer's Gr. § 56, 3, p. 472, and upon the form of the aorist, which follows,

ib., § 56, 3, p. 450.—Had the Thessalonians believed in no resurrection at all, then there could have been no talk of a φθάνειν of the living: in that case too their dead must have been called νεκροί, not κοιμηθέντες.)

Ver. 16.—To this the *positive* side is then subjoined, from which follows the groundlessness of the anxiety of the Thessalonians for their dear ones dead in the faith. For at Christ's coming again these will arise *first*, consequently none can come before them. Christ's coming is expressly referred to his holy person and glorified body itself (αὐτὸς ὁ κύριος)—(therefore every manifestation of him as in mere operations is excluded)—and represented as a descent from heaven, clearly with an allusion to the being taken up into heaven (ἀναληφθῆναι εἰς τὸν οὐρανόν, Acts i. 11). That this descent of Christ's will be a visible one, and prepared by means of a sign of the Son of man, is clearly shewn by Matth. xxiv. 30 (at which see the Comm.), but whether the glorified Redeemer will tread the earth, or only shew himself to men, which ver. 17 might make more probable, is nowhere in the Holy Scriptures openly declared. Rev. xix. 12, seq., describes this appearance of Christ for the Millennium; but this too only speaks of a shewing himself on the part of Christ, to the terror of the unbelieving, to the joy of believers. In the ἀπ' οὐρανοῦ, *from heaven*, heaven, the right hand of God, is designated as the present place of Christ's abode since the ascension (see on Matth. xxvi. 64). How the appearing of the Lord will have an annihilating effect on the wicked and their head, Antichrist, 2 Thess. i. 8, ii. 8, declare more in detail; in accordance with which the Lord is here described as a leader of armies, as a heavenly στρατηγός. He comes not alone, but all his saints with him (iii. 13), who form, as it were, his heavenly army, which surrounds him, as in the Old Testament Jehovah appears with his armies of angels (Gen. xxxii. 2). The description in Revelation (chap. xix.) is completely in accordance with it; a heavenly army follows Christ on his appearance (vers. 11–13), "clothed in white and clean silk" (ver. 14). This addition leaves no doubt upon the fact that sanctified men are to be understood by it; for, according to ver. 8, clean silk is the mark of the righteousness of the saints. But in our passage the phrase ἐν φωνῇ ἀρχαγγέλου, *with the voice of an archangel*, excites the doubt whether by the army *angels* may not be meant. (See on Matth. xxiv. 31.) For, although *men* may bear the name of *angels* (Matth. xi. 10; Mark i. 2; Luke vii. 27, compared with Mal. iii. 1), yet no passage is found where man is named ἀρχάγγελος. True, it is, as we shall immediately shew further on, very questionable, and to me not probable, that ἀρχάγγελος here denotes an angel; Christ himself seems rather to be understood by it. But, even if we refer the term to an angel, it does not thence follow that the army is composed of

angels *only*. Rather, as in Rev. xix. 17, xx. 1, also angels are named *along with* men, it seems most correct to suppose that sanctified men as well as angels will accompany Christ's appearance. Compare 2 Thess. i. 7, 10. (Κέλευσμα, according to vulgar pronunciation, *atticè* κέλευμα, means in general "a command, loud call," then particularly in war "the word of command, for marching, for the attack." See Thuc. ii. 92; Prov. xxx. 27.—The phrases ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ are to be considered as epexegeses of the κέλευσμα. As all signals in war were usually given by means of the trumpet, the term σάλπιγξ is chosen to designate the mighty influence which will penetrate the universe, and which will be connected with Christ's appearance, and by which both the assembling of the faithful then living, and the awakening of those asleep, will be effected; external physical phenomena, earthquakes, storms, and the like, will, no doubt, accompany this working; but it is principally to be conceived as of a spiritual nature. [See on Matth. xxiv. 7, 31; 1 Cor. xv. 52, and especially Rev. viii. 2.] The genitive Θεοῦ indicates not the force of the sound, but God as the author of the κέλευσμα given by means of the trumpet. The combination ὁ κύριος καταβήσεται ἐν κελεύσματι, ἐν σάλπιγγι, expresses the permanent and concomitant operations of the Divine power during the appearance of the Lord: "He descends in the sound of the trumpet," *i. e.*, so that God's energy, which penetrates and calls into life all things, permanently accompanies his descent.—The middle phrase ἐν φωνῇ ἀρχαγγέλου denotes the commander of the heavenly host [the ἄρχων στρατιᾶς οὐρανίου, Luke ii. 13], as ordering it with his voice and giving the κέλευσμα. But the question occurs, are we to imagine a particular angel to be meant by the expression, or not? Rev. xii. 7; Dan. x. 13, xii. 1, might suggest to us the Archangel Michael; but, as the article is wanting, this is plainly inadmissible. "The voice of *an* archangel," therefore, may be taken as denoting the powerful quality of the voice, unless we prefer to suppose that Christ himself is here called ἀρχάγγελος. In favor of this is the circumstance that Christ plainly appears here as the leader of the heavenly hosts, the κέλευσμα is his word of command, the voice, therefore, must also be *his* voice.* The order of the series strongly opposes our understanding by the word a created angel: ἐν κελεύσματι Χριστοῦ, ἐν φωνῇ ἀρχαγγέλου, ἐν σάλπιγγι Θεοῦ. Certainly we do not find elsewhere that Christ is called ἀρχάγγελος, but, if we resolve the expression into its fundamental idea, ἄρχων τῶν ἀγγέλων, *ruler of the angels*, there is surely not the least cause for scruple to call

* Thus Ambrosiaster had already correctly interpreted. *Ipse enim Christus Dominus*, says he on this passage, *voluntate patris quasi primus angelus Dei cum exercitu cœlesti, sicut continetur in Apocalypsi (cap. xi.) descendet de cœlo ad gerendum bellum contra antichristum.*

Christ so; the name denotes nothing else than יְהוָה צְבָאוֹת, Jehovah Sabaoth, by which Christ is described as infinitively exalted above all *human* leaders of armies.)

Ver. 17.—To this description of Christ's appearing are then annexed details as to the relation of those fallen asleep to the living. The course of events, according to the revelation made to Paul, will be this: *first* the dead in Christ shall rise, *then* those remaining alive (after they have been changed, *i. e.*, have received the glorified body clothed upon them, see 1 Cor. xv. 51, 52; 2 Cor. v. 2–4) will be caught up to the Lord together with the risen believers. The living do not, therefore, precede those that were asleep (verse 15), but both come to the Lord together. Schott erroneously joins in this verse ἐν Χριστῷ to ἀναστήσονται, not to νεκροί, for he thinks this passage cannot be used for the distinguishing of a double resurrection, that of the just, and the universal one, the former before, the latter after, the kingdom of God, because the ζῶντες οἱ περιλειπόμενοι cannot refer to the universal resurrection. This is, no doubt, correct, for, of the ζῶντες, no resurrection whatever is predicated; they are clothed over (2 Cor. v. 4, seq.) Nothing, therefore, can be inferred from the πρῶτον and ἔπειτα, for both, the resurrection and the catching up of the living, occur *before* the beginning of the kingdom of God; but there are other reasons which compel us to the combination οἱ νεκροὶ ἐν Χριστῷ. For if the meaning of the words were: "the dead, *i. e.*, all those that have died, good as well as bad, believing as well as unbelieving, rise by Christ's power," the apprehension of the Thessalonians (ver. 13) would have been wholly without foundation. How could they possibly have feared their dear ones that slept might be debarred from the joys in the kingdom of God? if *all* the dead arose at Christ's coming, then surely *theirs* too must arise. This interpretation, therefore, would drive us to Koppe's utterly inadmissible assumption that the Thessalonians doubted the resurrection altogether: a doubt which Paul would have treated in a totally different way than is done here, as 1 Cor. xv. shews. His entire statement acquires meaning solely on the supposition already mentioned, that he distinguishes two resurrections. That the dead of the Christian church there would return to life at the *general* awaking of the dead was not doubted in Thessalonica; but, if they were awakened *then* only, they would necessarily be debarred from the kingdom of God, which preceded the general resurrection, and therefore it must have afforded them comfort to hear that those who died in Christ would be awakened even *before* the change or clothing-over of the living. Accordingly, if this passage, like 1 Cor. xv. 23, 24, testifies unmistakably to a twofold resurrection, whom have we to understand by the νεκροῖς ἐν Χριστῷ? merely those converted after the

ascension, or the pious men of the Old Testament also? The decision of this question depends especially on our explanation of Matth. xxvii. 52, 53. If we find there no awaking of the dead, we must suppose that all those under the Old Covenant who really believed in the Messiah, as also those who at Christ's *descensus ad inferos* laid hold of the salvation preached unto them (see on 1 Pet. iii. 18, iv. 6), are awakened with the dead believing Christians at the first resurrection. Those, on the contrary, who with us find the awaking of the believers of the Old Testament in Matth. xxvii. 52, 53, must assume at the first resurrection only the awaking of the believing Christians. We might, however, lay more stress on the *πολλὰ σώματα*, Matth. xxvii. 53, than has been done at Matth. xxvii. 52, 53, and combine with the resurrection of Christ the awakening of *some* early-ripe natures indeed of the Old Testament, but suppose *the mass* of them to rise only with the Christians before the kingdom of God. But the concluding words of iv. 17 are still to be considered; these evince themselves as particularly difficult, but also as exceedingly influential on the doctrine of the final consummation. For, did the passage run merely, *καὶ ἅμα σὺν αὐτοῖς πάντοτε σὺν κυρίῳ ἐσόμεθα*, we could only regard Paul as declaring that the faithful will live and reign with Christ on earth, renewed and restored as Paradise. (See on Rom. viii. 17, seq.) But, instead of that, we also find in this verse the enigmatical words: *ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα, we shall be caught up*, etc. The meaning of these words cannot be doubtful. The quick and the dead (both of whom are to be imagined clothed with their glorified body), borne by clouds, caught up from the earth by a sudden power, come to meet the Redeemer descending from heaven in the air, and thus (*οὕτω* = "under these circumstances, in the given state of things") are gathered together unto the Lord (see 2 Thess. ii. 1 as to this *ἐπισυναγωγὴ ἐπὶ τὸν κύριον*), therefore not on the earth, but in the higher regions. (Ἁρπάζεσθαι is used of the forcible catching up through the power of the Spirit. See on 2 Cor. xii. 2, 4; Rev. xii. 5. The clouds [*i. e.*, *bright* clouds, see on Matth. xxiv. 30; Acts i. 9; Rev. i. 9, xi. 12, xiv. 14] appear as the visible means by which this snatching up is performed.—The phrase *εἰς ἀπάντησιν* (= לִקְרַאת) is found also at Matth. xxv. 1, 6; Acts xxviii. 15). But how shall we represent to ourselves this being caught up in the air on the part of the faithful, and their being together with Christ? This question can with difficulty be answered, because in the whole New Testament no parallel passage affords any elucidation of the idea. We are in no way to regard it as an attack upon the Jewish doctrine of the earthly kingdom, because this doctrine is necessarily presupposed in the understanding of Paul's entire statement in this section. It is, however, extremely probable from the doctrine of the

New Testament as to the end of the world, and the entire character of the kingdom of God, that the passage must be so understood. We nowhere read in the New Testament, not even in the leading passage, Rev. xx. 4, seq., that Christ and the glorified believers will abide permanently in the Millennium on this earth (even if it be restored to the purity of Paradise). In the passage Rev. v. 10 the *βασιλεύειν ἐπὶ τῆς γῆς* is to be translated: "to reign over the earth," and not "to reign as dwelling on the earth." To suppose a permanent dwelling of Christ and the saints on the earth presents also great objections, as leading almost unavoidably to fanatical notions. By assuming, then, that Christ and his saints will, it is true, reign absolutely by their influence in the kingdom of God (whereas now many withdraw themselves from their dominion), perhaps even now and then appear to individuals as Christ did in the forty days after his resurrection, and the saints in like manner (Matth. xxvii. 53), but not dwell permanently on earth,* this passage receives complete elucidation. Those risen again, like the living clothed-over, cannot then remain here below, but go to Christ. As, however, Christ is described as coming from heaven to meet them, it is not said *εἰς οὐρανόν*, but *εἰς ἀέρα*, in order to mark in a distinct manner the direction of the movement (in Eph. ii. 2 *ἀήρ* is used in quite another sense); it involves, however, the idea that the Redeemer, after his aim has been attained by his coming, returns with them all into his heavenly abode at the right hand of God. How this view gives to the entire doctrine of the kingdom of God an easier and more harmonious form, we shall take occasion to shew in detail in the Exposition of the Revelation. But in any case Usteri's assertion that this passage, 1 Thess. iv. 17, in conjunction with other passages of Paul's epistles, "requires us to assume a progressive alteration in Paul's sentiments," is altogether unfounded. (See "St. Paul's System of Doctrine," p. 359, seq., 4th ed.) Those other passages are 1 Cor. xv. 23, 51, 52, from which Usteri thinks must be gathered the doctrine of the continuation of the life on this earth, rather than that of a life in a region above the earth (in the *ἀήρ*), as 1 Thess. iv. 17 declares. Further, 2 Cor. v. 1, 8, is said to speak of a life in heaven, with the glorified body (therefore like 1 Thess. iv. 17), lastly, Phil. i. 23 of a being with Christ in heaven without bodies. But first, the latter passage is to be entirely separated from the rest, as it treats of the condition of the soul after death, and has no reference at all to the resurrection of the body and Christ's second coming. Secondly, as to the other passages, it is no doubt true that our passage declares most expressly that those

* What classes of men in the kingdom of God are to be imagined as permanently dwelling on earth it will not be possible to indicate more closely till the exposition of Revelations, at xx. 3, 8.

risen from the dead will not be on the earth itself, but, as 2 Cor. v. 1, 8, already points to that too, so also 1 Cor. xv. is not at all *against* it. Ver. 23 alone gives the order of the series in which the resurrection takes place, and vers. 52, 53 describe the change of those living at the time of Christ's advent, but without the slightest intimation that they will dwell on the earth after the clothing-over. The only difference, as already remarked, consists in the circumstance that the apostle towards the end of his life no longer considers the coming of Christ as so near at hand that he hoped to live yet to see it. (See on Phil. i. 23.)—But the silence of the apostle regarding all that which, according to the testimony of the Revelation of John, will take place after the kingdom of God, is not to be explained by any change of views; for the same ideas had already been propounded by the Rabbins, and Paul knew them, no doubt, from their instruction. The reason of this silence certainly consisted rather in the single fact that no doubts had been expressed in Thessalonica as to these far distant events.

Finally, this representation of the end of the world by Paul declares once more what we have several times already had occasion to remark, and shall further explain in the exposition of the Revelations, viz., that the life of Christ himself may be considered throughout as the type of the development of the destinies of the church. This exaltation of believers into the air, mentioned here, corresponds for the whole body of believers to the event of Christ's ascension into heaven; it is the elevation of the perfected believers with their glorified corporeity above coarse matter into the spiritual kingdom.

Ver. 18.—The concluding words lead us back to the λυπεῖσθαι (ver. 13). "But they are to comfort one another," as all might not be equally afflicted by the loss of beloved ones fallen asleep in Christ, and Paul's words might take effect on one earlier and more forcibly than on another. (Παρακαλεῖν is construed with the dative alone, and with ἐν.—The λόγοι are to be taken here as λόγοι τῆς πίστεως, "words of faith," as 1 Tim. iv. 6.)

Chap. v. 1.—After this *special* discussion, Paul comes also to the *general* question as to the time of the coming again of the Lord. It is asked, what can have induced him to bring this point under discussion here? From the statement in 2 Thess. ii. we might infer that the Christians in Thessalonica even then, when Paul wrote this first epistle, supposed Christ's coming too near—an inference apparently countenanced by the exhortation in this epistle (iv. 11), "to continue at their handicrafts." But the tenor of this passage does not by any means give the impression that Paul meant to blame the Thessalonians because they thought the coming of Christ too near. He rather blames those who talk of peace and security, and calls

upon all to watch, that they may not be unexpectedly overtaken by the day of the Lord. Had he so conceived their position in regard to this hope as he knew it when composing the second epistle, he would, no doubt, have expressed himself more cautiously. But as Timothy had come from Thessalonica but shortly before the composition of this epistle (iii. 6), it is improbable that such a tendency, if already developed in the Christians there, should have continued unknown to Paul. We must, accordingly, assume that the Thessalonians, when Paul wrote the first epistle, as yet developed in no striking manner their error, not merely in thinking the time of Christ's coming *possibly* near at hand, but also in teaching as *certain* this nearness of his second coming. It is therefore also probable that the exhortation (iv. 11) not to give up their work, does not stand entirely parallel with the same exhortation in the second epistle (chap. iii.) According to the latter, the notion of the certainly and infallibly imminent advent of Christ, had, no doubt, an influence on the opinion that it did not pay to earn their bread any more for themselves painfully with the work of their hands. On the other hand, at the time of the composition of the first epistle the Thessalonians seem, merely out of heedlessness and religious excitement, to have given themselves up to idleness, which was indeed but too well adapted to generate such enthusiastical aberrations as Paul had to combat in his second epistle. But as there must surely have been some motive or other which induced Paul to discuss the question of time in connexion with the doctrine of Christ's advent, it seems most natural to suppose that the Thessalonians, impelled by their restless zeal, had sent the question to Paul, through Timothy, when the advent was to be expected. Paul answers the question by pronouncing *every* settling of the time as inadmissible; but for that very reason summons them to continual watchfulness. Neither is it to be asserted, "the Lord is coming even now!" nor yet, "He comes not now, but only at such and such a time;" every fixing of the time, whether of a positive or negative nature, is of evil. Thus conceived, the doctrine of the advent is of a truly practical nature, in that it promotes moral watchfulness, without countenancing anything fanatical. (Καιροί stands related to χρόνοι as defining it more accurately as a suitable time, appropriate to the circumstances. The plural, however, is explained by the consideration that in the collective fact of the advent many separate points are contained together, which precede and succeed one another, as has just been discussed at iv. 16, seq.)

Ver. 2.—Paul now appeals to the knowledge which his readers would necessarily already possess through the oral instructions which he had given them; he designates the day of the Lord as κλέπτης ἐν νυκτί, *a thief in the night*, in order to express the sud-

denness of it, no doubt with reference to the word of Christ, Matth. xxiv. 43; Luke xii. 39. We have at those passages already spoken of the extraordinary character of the comparison. Here we have only further to consider Schott's remark (ad h. l.), in order to remove the stumbling block, that Christ himself is not compared with a thief, but only his coming with a thief's coming. Certainly; but the offensive element is thus but slightly mitigated, as so many other nobler images presented themselves in order to express the suddenness of Christ's coming. We are forced, therefore, to assume for the explanation of the choice of this precise expression, that the image is conceived from a secure state of worldly possession on which the advent of Christ comes like the unexpected breaking of a thief into his well-guarded house. (Compare further 2 Pet. iii. 10; Rev. iii. 3, xvi. 15.) As to the rest, the *ἡμέρα κυρίου* is only another phrase for the *παρουσία* (iv. 15), but *ἡμέρα* marks more prominently the idea of the judgment-day, the *ἡμέρα κρίσεως*, to which idea *ὄλεθρος* here points. Paul very often uses the appellation *ἡμέρα κυρίου* or *Χριστοῦ*. See 1 Cor. i. 8, v. 5; 2 Cor. i. 14; Phil. i. 6, 10; 2 Thess. ii. 2. Now here in this passage the reference of the phrase to the coming of Christ to the kingdom of God is quite clear by means of the context, but usually, as in the Gospels (see on Matth. xxiv. 1) so also in Paul, the future decision is not conceived in its separate points, but these are understood collectively under that one expression. Though the decision did not await the *Gentiles* at the advent *before* the kingdom of God, but only *after* it, at the beginning of eternity, yet Paul speaks of the day of the Lord in reference to *them* also (Rom. ii. 5, 16). Both older and later interpreters have understood here by "the day of the Lord" *death*; but that is correct only so far as death has for all those who die before Christ's coming a great similarity with the event of the last judgement. For, though the dead will not experience the actual judgment till after their resurrection yet there is also a preliminary decision given with death itself. Thus, then, is also explained how the doctrine of Christ's coming again has significance for *all* generations, although that one only which lives to see it here below, experiences it in its effects. The whole history of the world, accordingly, as has already been declared in another place, is in a certain point of view a continual advent, a continual judgment of the Lord; in every great event in the world, nay, in the death of every individual, the Lord comes and judges! Thus the prophecy is a truth for every one, not merely for the few who just happen to live when the advent takes place. (See on Matth. xxiv. 1.)

Ver 3.—Paul uses yet a second comparison in order to illustrate the sudden bursting in of the day of Christ; as a pregnant woman is seized quite unexpectedly with the pains of the hour of delivery,

so the day of Christ suddenly seizes mankind. (See as to this figure the remarks on Matth. xxiv. 8; Mark xiii. 8. It is also found very often in the Old Testament, especially in Jerem. vi. 24, xiii. 21, xxii. 23, xlix. 24, l. 43.) It not only involves a parallel with the Lord's coming, in the suddenness and violence of the pain, but points by a very striking figure to the circumstance that from this painful state a more elevated life is by the will of God to be generated in humanity. As to the rest, Paul here views Christ's coming in its threatening, punishing aspect, in order to excite the Thessalonians to serious watchfulness, lest they should grow like the God-estranged men of this world, whose spiritual state is denoted by the exclamation, *εἰρήνη καὶ ἀσφάλεια*, which words Ezekiel xiii. 10 doubtless suggested to the apostle. Peace and security where sin reigns, where a lively faith in the reconciliation and redemption in Christ is wanting, is pitiful self-delusion.

Vers. 4–6.—To this is now subjoined the exhortation (which appears in the form of supposing the best in the readers), not to be in that spiritual situation that the day of the Lord can seize upon them like thieves in the night; consequently to walk in the light, not in darkness. Light and darkness, day and night, waking and sleeping, to be sober and to be drunk, are treated as synonyms and correlatives, as in numberless passages of Scripture. (See John iii. 19, viii. 12; Rom. ii. 19; Eph. v. 8, vi. 14; 1 Cor. xvi. 13; 2 Tim. iv. 5; 1 Pet. i. 13, iv. 7, v. 8.) The reading *κλέπτας* in these verses, which is supported by A.B., and justly received by Lachmann, is important; for *κλέπτης* might very easily have been altered from ver. 2, but the correction into *κλέπτας* is exceedingly improbable. The *κλέπται* are then represented as *υἱοὶ σκότους*, who ply their trade in darkness. (In verse 4 *ἵνα* can only, as Schott justly observes in opposition to Fritzsche, by doing the greatest violence to the sentence, be taken *τελικῶς*, for the *οὐκ ἐστὲ ἐν σκότει* is a premiss, "ye are certainly, as I know, not in darkness," which a particle strictly denoting purpose in no wise suits, especially as it is followed subsequently by *γάρ*. In the well-known formula *υἱοὶ φωτός, ἡμέρας*, more is couched than a mere external relation; it expresses the idea of having received one's higher life from the light and its sanctifying influence.)

Vers. 7, 8.—Paul designates the night as that time in which sleep and drunkenness usually take place; those things, therefore, no longer become those who have night in the spiritual sense behind them; they are awake and armed for the combat. The metaphor of arming we became fully acquainted with at Eph. vi. 10, seq., and there also spoke of the discrepancies which are found between the two passages in the comparison of the several weapons with different Christian virtues. As to the rest, we find the order of succes-

sion of the three Christian cardinal virtues here again just as in i. 3, where see the Commentary.

Vers. 9–11.—Paul fastens on the ἐλπὶς σωτηρίας in order to express the idea, that God hath not appointed the faithful to wrath, but to salvation, that therefore also the day of the Lord brings them not destruction, but blessing. Ἔθετο involves undoubtedly the election of grace by God, but only in the sense of a *prædestinatio sanctorum*, as has been proved at Rom. ix. to be scriptural, and especially to be Paul's doctrine. The atoning death of Christ is named as the means by which salvation is realized according to God's ordinance. The εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν, *whether we wake or sleep*, seems strange at first sight, as in ver. 6 sleeping among the faithful was altogether denied. But it is clear that the two expressions are here used in a totally different sense, viz., as antithesis to ζῆν and as = κοιμᾶσθαι, iv. 13, seq. Paul again connects his discourse with the previous discussion, in which he had made it clear that those fallen asleep in Christ forfeit nothing of their blessedness; with a reference to that he says, we believers shall live with Christ (iv. 17), whether we be still in the body, when he cometh, or already fallen asleep. (Compare Rom. xiv. 8.) As to the rest, καθεύδειν is found in no other passage of the New Testament used of death, for in the history of the awakening of Jairus' daughter (Matth. ix. 24; Mark v. 39; Luke viii. 52) it means, in opposition to ἀπέθανε, really "to sleep:" κοιμᾶσθαι is everywhere else found of the death-sleep. In like manner γρηγορεῖν is found nowhere else in the meaning "to live, to walk in the body." The passage, therefore, bears certainly a singular character, and the more so indeed, as none can avoid the impression that a preference is given the γρηγορεῖν, as the state of waking consciousness, over the καθεύδειν, whereas we are inclined to claim for the soul of the pious man released from the body a *higher* degree of consciousness.* However, this difficulty is solved on the ground already detailed at 1 Cor. xv. 19, 20. From the representation of the New Testament the state of the soul separated from the body is not, it is true, an *unconscious* one, but yet of such a nature that the consciousness appears depressed. Complete self-consciousness reappears only with the resurrection of the body; a living on without bodily resurrection Paul treats (1 Cor. xv.) as a losing of eternal life. The striking part of the passage thus lies purely in the use of the words chosen, and not in the idea.—Verse 11 then closes, like iv. 18, with a summons to reciprocal encouragement and edification. (Ver. 9. Περι-

* How universally this notion is spread appears from the ordinary mode of expression used in reference to the dead: "now everything is clear to them, the veil is removed from them!" from which it appears unmistakeably that we conceive the connection of the soul with the body as a hinderance to complete consciousness.

ποίησις, "attaining, acquiring," Paul uses also at 2 Thess. ii. 14; Eph. i. 14; it is also found Heb. x. 39; 1 Pet. ii. 9.—Ver. 10. As to the use of the conjunctive instead of the optative in this passage, see Winer's Gr. § 41, b, 1, p. 257; § 41, c, note, p. 263.—Ver. 11. *Εἷς τὸν ἕνα* = *ἀλλήλους* iv. 18 is found in profane writers also. See Kypke obs. p. 339.)

§ 6. CONCLUDING EXHORTATIONS.

(v. 12–28.)

Vers. 12, 13.—The first two verses of the closing exhortations which follow, concern the relation of the readers to the teachers and heads of the church. Paul exhorts the Thessalonians duly to honour them in their position. As nothing similar is found in the second epistle, and no express polemical doctrine shews itself in this passage, nothing obliges us to suppose that in Thessalonica theoretical or practical errors in regard to the relation of laymen to the teachers of the church had been disseminated. As it is inherent in human nature that such errors ever and everywhere appear in individuals, because obedience and subordination are such difficult duties, it may reasonably be supposed that Paul found himself impelled to give his precepts merely with a view to the relation as such. True, the slight intimation v. 27 (of which passage see the explanation) might seem to countenance the idea that the relation between the church and its heads was not altogether untroubled. Yet nothing *certain* can be deduced from that. So much, however, results unmistakeably from these verses, viz., that Paul supposes a difference among the members of the church. All do not stand on a level according to the principles of democratical equality, but there are teachers and learners, leaders and led, as appears clearly in the Epistles to Timothy and Titus. As to the rest, the terms by which the teachers are here designated are to be taken so that the appellative *οἱ κοπιῶντες ἐν ὑμῖν* designates them quite generally as labourers (*ἐν ὑμῖν* is to be taken in the sense "among you," not as = *ἐν ταῖς καρδίαις ὑμῶν*, as Flatt and Pelt insist; for the question is not merely of a purely inward labour, but also of outward guidance of the church). On the other hand, *προϊστάμενοι*, *presiding*, and *νουθετοῦντες*, *admonishing*, do not denote, for instance, two other classes along with the *κοπιῶντες*, but two different forms of the labours of the *κοπιῶντες*, as is clear from the absence of the article. Labour in the church might be more external or more spiritual; the former is the *προΐστασθαι* (compare 1 Tim. v. 17, where *προεστῶτες* are named), the latter the *νουθετεῖν*. Whether, indeed, Paul already conceives

these two forms of labour in the church as two entirely separate church-offices, may, it is true, appear uncertain, considering the church in Thessalonica was so young, and, no doubt, small too; but in later times (see 1 Cor. xii. 8; Eph. iv. 11; 1 Tim. iv. 17) such a distinction between the offices is decidedly expressed. (Ver. 12. Εἰδέναι is used, after the analogy of the Hebr. נָכַר, Gen. xxxix. 6, Prov. xxxi. 23, and the Latin *respicere*, in the sense of respectful acknowledgment. See 1 Cor. xvi. 18.—Ver. 13. Ὑπερεκπερισσοῦ, see iii. 10.—The phrase ἡγεῖσθαί τινα ἐν ἀγάπῃ is harsh. Schott compares Job xxxv. 2, ἡγεῖσθαί τι ἐν κρίσει, לְמִשְׁפָּט חָשַׁב. The phrase denotes the esteem and love which are equally due to the rulers of the church for their painful labour so beneficial to the laity.—Εἰρηνεύετε ἐν ἑαυτοῖς, *be at peace among yourselves*, seems, it is true, to point to disputes among the Christians in Thessalonica; yet this by no means accords with the whole remaining contents of the epistle, which breathe only acknowledgment on the part of the apostle. (But compare v. 27.) True, we cannot well take the words by themselves as an independent exhortation, nor annex them to what follows, because the παρακαλοῦμεν δὲ ὑμᾶς answers to the ἐρωτῶμεν δὲ ὑμᾶς (ver. 12) and marks a fresh beginning; but they afford a very good sense in connection with what precedes, if we regard the exhortation to preserve the proper relation towards the labourers for the church as, in conclusion, comprised in the exhortation to peace. Where teachers and taught stand in a false position towards each other, there the peace of the church is already undermined. D.E. G. read αὐτοῖς for ἑαυτοῖς, but it is presumably only a slip of the pen for αὐτοῖς. Finally, it is again to be taken, as in ver. 12, in the meaning ἐν μέσῳ ὑμῶν.)

Ver. 14.—As to the rest, how far Paul is from hierarchical notions of the dignity of the rulers is shewn by the circumstance that he here immediately summons *all* to the νουθετεῖν, *admonishing*, which he seemed in ver. 12 to assign to the *labourers alone*. (The exhortation to warn the ἄτακτοι, *i. e.*, to return to subordination, refers, it may be supposed, to the state of things brought under discussion in 1 Thess. iv. 11; 2 Thess. iii. 6, 11.—Ὀλιγόψυχος is found nowhere in the New Testament but here, often, however, in the LXX. for the Hebrew קְצַר or שְׁפַל־רוּחַ, Isaiah liv. 6, lvii. 15, Prov. xiv. 29.—Ἀντέχεσθαι, "to care for one, to support one." See Matth. vi. 24; Luke xvi. 13. The ἀσθενεῖς are doubtless to be understood less of the bodily, than of the spiritually, weak.—The πρὸς πάντας is more accurately defined by the εἰς ἀλλήλους καὶ εἰς πάντας, which follows in ver. 15, as embracing the absolute universality of all men.)

Vers. 15–18.—There now follows a series of single exhortations, which altogether presuppose the highest moral standing, as it reigns,

e. g., in the sermon on the mount, and seem in part formed on well-known utterances of the Lord. Ver. 15 answers in meaning to Matth. v. 44, in words to Rom. xii. 17; 1 Peter. iii. 9. (See as to ὁρᾶν, in the sense *sibi cavere*, for which βλέπειν also stands—Matth. viii. 4, xviii. 10.—Τὸ ἀγαθόν is here to be taken, as at Matth. vii. 11, in the sense, "the beneficial, useful," in opposition to κακόν.) In ver. 16 πάντοτε χαίρετε is to be explained as at Phil. iii. 1.—Ver. 17 is to be understood, from Luke xviii. 1; Rom. xii. 12; Eph. vi. 18; Col. iv. 2, not of merely *frequent*, but of *unceasing*, prayer (ἀδιαλείπτως, see i. 2), *i. e.*, of a pervading tendency of life directed towards God.—Finally, Paul in ver. 18 exhorts to thanksgiving unto God under all circumstances, be they pleasant or unpleasant. (Eph. v. 20.) This thankful state of mind is to be considered as the expression of childlike dependence on God, which in every state of things, even in what is unpleasant, honours God's will. The τοῦτο γὰρ θέλημα (comp. iv. 3) can be referred only to εὐχαριστεῖν, "it is God's will that you give thanks for all things;" τοῦτο cannot be taken, with Storr = τοιοῦτο, as if the meaning were, "God's will is of such a nature towards you, that you have only cause to thank him, as he does you only good." Such an exchange of τοῦτο and τοιοῦτο is contrary to usage.—As to the rest, definite reasons cannot be shewn for the position of the several propositions; they might be equally well arranged in the inverse order.

Vers. 19–22.—The next exhortation, τὸ πνεῦμα μὴ σβέννυτε supposes the comparison of the Spirit to a candle or fire, which, as is well-known, is frequently found in the New Testament, and has occasioned various modes of expression. (See John iv. 24; Eph. vi. 16; 2 Tim. 6; Heb. xii. 29.) But the question whether πνεῦμα is to be taken here as an ethico-religious principle, or as the source of the Charismata, is to be altogether declined, because the two cannot be separated, or at least did not appear separately in the apostolical times. Where the Spirit was, he shewed himself alike in moral and religious relations, and in the extraordinary gifts. But, as the efficacy of the Spirit was *outwardly* recognizable in the Charismata, and in *these* a quenching was alone possible, as perhaps from fear of enthusiasm, which in his strictly spiritual influences was out of the question (for who would have thought of quenching the virtues of faith, love, and hope, called forth by the Holy Ghost?) we are therefore to refer the πνεῦμα primarily to the gifts. To this also what follows adjusts itself, in which a particular form of Charisma, viz., the προφητεία, is especially brought forward and recommended. (See at 1 Cor. xii. 4, seq., xiv. 1, seq.) As to the rest, we plainly see, from these exhortations, that Paul had no presentiment at the time when he wrote this, that the Christians in Thessalonica were in danger of becoming a prey to fanaticism, though

this, according to the second epistle, was subsequently the case. True, the προφητείας μὴ ἐξουθενεῖτε, considered by itself, might be understood as indicating Paul's wish to make the Thessalonians, like the Corinthians (1 Cor. xiv. 1, seq.), observe the value of calm conscious prophesying over the more fanatical tongue-haranguing. But the "quench not the Spirit" does not allow this explanation. This exhortation must rather have inspired the Christians in Thessalonica with the sorrowful conviction that *all* gifts might easily give occasion for abuses, and led them, to avoid these, to slight the gifts themselves. When Paul at a later date wrote the Epistles to the Corinthians, he himself even found it proper to moderate the over-estimation of them, and at length in his latest epistles the gifts retreat entirely into the background, as is especially shewn in the pastoral epistles. —Ver. 21. It is clear from the context that the words, πάντα δὲ δοκιμάζετε, κ. τ. λ., are not to be taken in the totally general sense in which they are usually employed; they rather refer to the Charisma of the διάκρισις πνευμάτων, 1 Cor. xii. 10, 30; 1 John iv. 1. The readers are called on to prove the representations of the prophets by the gift of proving, dwelling in them; the individual gifts are to complete and rectify one another. (Compare the remarks in the Comm. on 1 Cor. xii. 10, xiv. 29.) Here, then, reason, as man's natural power, is not set up for a judge over Divine revelation, but by God's ordinance the modes of operation of the Holy Ghost are variously distributed, so that in *some* the communication of what is new predominates, in *others* the criticism of what is communicated.* The words in ver. 22, ἀπὸ παντὸς εἴδους, κ. τ. λ., form no fresh sentence, but only the complement to the τὸ καλὸν κατέχετε. The import, therefore, of the δοκιμάζειν (= κρίνειν, to separate, to sift), is divided into its two aspects, into the recognizing of the good and the rejection of the evil, which latter has mixed up the sinfulness of the prophets with the Divine power operating in them. It can only be doubtful how the εἶδους is to be taken. The meaning "appearance" is inadmissible because the combination εἶδος πονηρόν is without example, and the idea of abstaining from evil *appearance* does not accord with what precedes. The application of this meaning, therefore, would require that we construct ver. 22 with ver. 23: but this too is inappropriate. The exhortation to abstain from evil *appearance* presupposes that they are already free from evil *itself;* but in ver. 23 that deliverance from evil seems in the ἁγιάσαι, κ. τ. λ., to be only gained by prayer. And even if this admits of being set aside by the remark that ἁγιάσαι here can only be understood of the growth of the already existing pure new man, yet the αὐτὸς δέ, κ. τ. λ., shews that something new is to follow. Εἶδος is, therefore, to be taken in

* In meaning the exhortation coincides with the well-known apocryphal utterance of Christ's: γίνεσθε φρόνιμοι τραπεζῖται.

the signification, "species, sort," as Josephus (Arch. x. 3, 1) writes πᾶν εἶδος πονηρίας, so that πονηροῦ is taken as a substantive. (Ver. 21.—The conjecture πνεύματα for πάντα is not only unnecessary, but inapposite; the discourse is not of distinguishing true and false prophets, but only true and untrue utterances of those to whom the gift of prophecy belonged.)

Vers. 23, 24.—As the Thessalonians are, as members of the Christian church, already ἅγιοι, *i. e.*, set apart from the sinful world, filled with the principle of true holiness (see at Rom. i. 7), stress is especially to be laid on the ὁλοτελεῖς. Sanctification extends itself only by degrees over the collective powers and qualities of man; it is precisely progress in this process of glorification and the preservation of the whole personality spotless, till the judgment at Christ's coming (iii. 13), that Paul wishes them in these words, and that too, as no one can sanctify himself by his own power, from God himself, through his Spirit. But God is here called θεὸς τῆς εἰρήνης, because sanctification is the condition of outward and inward peace; God, therefore, who carries peace in himself, will also impart it to men through sanctification. (Ὁλοτελής is found only here in the New Testament. Aquila renders Deut. xiii. 17, כָּלִיל, by ὁλοτελῶς. It stands here quite synonymous with ὁλόκληρος, which, according to James i. 4, is found in the meaning of τέλειος, as it also often occurs in the LXX. and Josephus for שָׁלֵם or תָּמִים. Of course the ὁλόκληρον refers to every single one of the three parts of human nature named. Each is to be preserved *entire* in itself, and all together to be kept *spotless*. By sin not only the mutual relation of the parts, but also the stability of each single one by itself, may be weakened.) That, lastly, the juxtaposition of the three terms, πνεῦμα, ψυχή, σῶμα, is not a mere rhetorical amplification for the idea of the totality, nor yet that πνεῦμα can be understood of the Divine Spirit, but denotes the *human* spirit (see on Rom. viii. 16)—is acknowledged by the latest interpreters, though Pelt and Schott will not admit that the distinguishing of πνεῦμα and ψυχή pervades the anthropological system of Paul and of the Bible generally. But, as the distinguishing of πνεῦμα and ψυχή here cannot surely be merely accidental, a difference in the use of the two expressions can be proved to exist elsewhere also (although in many passages, where nothing depends exactly on accurate distinctions, the one expression also stands, and may stand, for the other)—as, lastly, the partition into spirit, soul and body, was current among the Jews, just as among the Platonists; it appears, even where we cannot ourselves recognize this division, indispensable, under a purely historical view, to acknowledge the triple division of human nature as a doctrine of the apostolical age. But, in fact, it follows that many Christian points of doctrine (particularly, the doctrines of regeneration, of the relation of the old

to the new man, and whatever connects itself with this), can be made intelligible only by assuming the distinction between spirit and soul. We have, therefore, by continued investigation been only more and more convinced of the correctness of the result of our treatise *de trichotomia humanæ naturæ* (printed in the *opusc. theol.*, pp. 143, seq.), which in essentials Vitringa also had already (*observ. sacr.*, pp. 549, seq.) in earlier times expressed in reference to cabalistic* and Platonist views, just as in later times Usteri (in "the system of St. Paul," pp. 404, seq.) at least recognized it as an historical fact. For, whilst the ψυχή denotes the lower region of the spiritual man—comprises therefore the powers to which analogous ones are found in *animal* life also, as understanding (φρένες), appetitive faculty (καρδία), memory, fancy—the πνεῦμα includes those capacities which constitute the true *human* life, viz., reason (νοῦς), as the faculty of perceiving the divine; conscience, as the faculty of distinguishing moral good and evil; free-will, as the faculty of moral choice, which alone renders us proper subjects of *history*. Just according to the predominance of the one or the other principle in man he appears either as πνευματικός or ψυχικός, or even σαρκικός. The *Divine* Spirit, attaching itself to the *human* spirit weakened by sin, and filling it with complete energy, frees man from the power of sin which rules him, and exhibits him as πνευματικός in the full sense of the word. (See the remarks on Rom. vii. 23 to viii. 3.) The certainty of the fulfilment of the wish for his readers expressed in ver. 23 Paul now finds (ver. 24) grounded in the faithfulness of God, who has called them unto participation in the merits of Christ; the will of God exhibited in this calling will also, in accordance with his unchangeableness, arrive at completion. The necessity that is couched in this idea is to be referred to the *prædestinatio sanctorum* alone, in the sense in which we set it forth as a doctrine of Scripture at Romans ix. 1. Paul does not mean here to say that God knows how to make good his calling by the force of his *gratia irresistibilis* even to the complete sanctification of man *against* his free will; but God knows how to lead the will of man through the influences of his grace itself to full concordance with his holy decrees. The possibility of resistance is not by this excluded; it remains to man even after his conversion, but then to the all-knowing eye of God, no *true* calling takes place in the rebellious. As to the rest, the ὃς καὶ ποιήσει is elliptical; copyists, therefore, might easily feel themselves obliged

* The Cabbalists assumed, in appearance only, besides רוּחַ and נֶפֶשׁ also נְשָׁמָה as different from both; therefore three spiritual powers, and, with the corporeity, four parts of human nature. For נְשָׁמָה answers to the πνεῦμα ἅγιον of the New Testament, which also Paul distinguishes from the human πνεῦμα (Rom. viii. 16), so that in the regenerate man also three spiritual powers are to be supposed; but the πνεῦμα ἅγιον is not an integral part of human nature, but a divine influence in him, which elevates it above itself.

to complete the sentence. In some, though unimportant, MSS. we find the addition, *τὴν ἐλπίδα ὑμῶν βεβαίαν*. But it seems more suitable to supply merely *ταῦτα πάντα*, inasmuch as the *ποιεῖν* is most naturally referred to what is prayed for in ver. 23. (On *πιστὸς ὁ Θεός* see at 1 Cor. i. 9, x. 13.)

Vers. 25–28.—The recommendation of praying for him, and the commission to greet all the brethren with the holy kiss, are also found Rom. xv. 30; Col. iv. 3; Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12, on which passages see the Commentary. In the three last-cited passages indeed it is always said *ἀσπάσασθε ἀλλήλους*, whereas here the commission is given to *some* to kiss *all* the other brethren. But this is sufficiently explained by the fact that, as ver. 27 clearly shews, this epistle is primarily addressed to the rulers of the church, yet only as being at the same time designed for the whole brotherhood. It was, therefore, we may suppose, delivered to the elders according to Paul's intention, read first by *them*, and then read out to the whole church in public assembly. But that Paul lays this injunction on the elders with the formula of adjuration, *ὁρκίζω ὑμᾶς τὸν κύριον*, so emphatically, is certainly striking, and points to a special reason to us unknown. If we look back to vers. 12, 13, we might think that at least slight traces of differences between the church in Thessalonica and its rulers might be discerned, and that Paul, therefore, apprehended the rulers might not communicate the epistle to all. Michaelis proposed, with reference to the fact that an epistle had been forged (2 Thess. ii. 2), to understand *ἀναγινώσκειν* of the recognition of the epistle as a genuine production of the apostle by the entire church. But the term constantly denotes in Paul, "to read, to read to," only. (See especially Col. iv. 16.) Besides, surely Paul cannot possibly here take cognizance of a fact that only happened later. (Ὁρκίζω, with a double accusative in the meaning *obtestari aliquem per*, with *νή* to be supplied, is found again in the New Testament at Mark v. 7; Acts xix. 13. Lachmann has, on the authority of A.B.D.E., preferred *ἐνορκίζω*, which, at all events, has the rareness of the form in its favour. The same critic, supported by the authority of B.D.E.F.G., leaves out *ἁγίοις*, but the rareness of the term, "holy brethren," which is only found at Col. i. 2; Heb. iii. 1, renders it more probable that it is here the original form. The *ἀμήν* after the benediction is, like the subscription, certainly spurious here.)

EXPOSITION

OF THE

SECOND EPISTLE TO THE THESSALONIANS.

§ 1. Thanksgiving for the Faith of the Christians in Thessalonica.

(i. 1–12.)

After the salutation, which coincides literally with that of the first epistle (see the explanation of 1 Thess. i. 1), Paul begins, just as at 1 Thess. i. 2, to express his thanks to God on account of their faith and love (ver. 3). This seems somewhat extraordinary, as he had by no means, as chap. ii. shews, reason to be so well satisfied with the then state of the church as at the time of the composition of the first epistle. In the short time which might separate the dates of the two epistles circumstances had already greatly changed, and the originally weak stirrings of enthusiasm were come to their full development. Nevertheless, Paul might, in spite of those aberrations, which he assails in chap. iii. with such emphatic denunciations, with a good conscience thankfully acknowledge the faith and love of the Thessalonians, as those aberrations proceeded not from unbelief, but rather from a too great eagerness of belief, to which only a clear judgment was wanting. This excessive eagerness of belief Paul perhaps indulgently points to by the expression *ὑπεραυξάνειν*, which can scarcely be regarded as a mere intensification of the simple verb. (Ver. 3. The *καθὼς ἄξιόν ἐστι* is to be referred not so much to the greatness of the thanks, as to their intrinsic necessity.—It cannot be inferred from the *ἑνὸς ἑκάστου* that absolutely no differences existed among the Thessalonians; chap. iii. shews the contrary. But Paul recognizes even in these differences a foundation of love, which only manifested itself in them in a perverted form of application; they had both faith and love, without being as yet able rightly to direct them by wisdom.)

Ver. 4.—Just as at 1 Thess. i. 7, ii. 19, Paul again describes the Thessalonians with their powerful faith, which approved itself so

brilliantly in persecutions, as his glory before the churches of God. Πίστεως, as the more general idea, might be expected here to precede ὑπομονῆς. This in fact would have been requisite, if with Schott we assumed a Hendiadys, making ὑπομονὴ καὶ πίστις stand for πίστις ὑπομένουσα—a construction not to be admitted, even apart from the fact that faith in the general sense is always to be conceived as ὑπομένουσα, and the construction therefore would involve a pleonasm. But πίστις in the definite reference to persecutions is to be taken here not in the general, but in the special sense, as in Rom. xiv., viz., solely of the irrefragable fixedness of conviction which allows itself to be perplexed by no combats, without reference to the object of faith. In ver. 3, on the contrary, πίστις is to be taken in the comprehensive sense, therefore also with reference to the contents of the gospel which are believed. (The αἷς ἀνέχεσθε explains more nearly the διωγμοῖς ὑμῶν.—Αἷς stands, by the well-known law of attraction, for ἅς. The present indicates the continuance of the persecutions when Paul wrote.)

Ver. 5.—Now Paul finds in this approving of their patience and faith in every combat an evidence of the just judgment of God, that they may be made worthy of the kingdom of God, for which they suffer. The words ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ unite themselves very strictly with the preceding idea of the sufferings endured with patience and faith; so that it stands for εἰς ἔνδειγμα or ἐνδείγματι, which some MSS. also read by a facilitating correction. (Hesychius interprets ἔνδειγμα by ἀπόδειξις. At Phil. i. 28 the form ἔνδειξις is found for it, in the same meaning, "evidence, proof.") The language is commonly so explained as to refer δικαία κρίσις to the *future* judging of the world; but how can the *present*, patiently endured suffering for the sake of the kingdom of God be an evidence of the *future* righteous judgment of God? It is said, in so far as God will in his future judgment reward those who have suffered for the sake of the good, and punish the persecutors. But it is not seen by the present that God rewards the good; to take their patience as reward might certainly be too bold; hence it is also inapposite to make the present an evidence for the future. The passage becomes clear only as we conceive the present sufferings even already as an expression of the present righteous judgment of God. The parallel passage 1 Pet. iv. 17, 18, sheds light upon this idea. The sufferings of the church are there called τὸ κρίμα τοῦ οἴκου τοῦ Θεοῦ, *the judgment of the house of God;* the judging of the world begins with the faithful; and their sufferings are represented as a means of perfection for the faithful. In like manner Paul too here (comp. at 1 Thess. iii. 4) contemplates their sufferings as a testimony that God is executing his just judgment on them, not however to destroy them, but to perfect them, and so make them

worthy of God's kingdom. By this kingdom is of course, from the historical connexion of the two epistles, to be understood the kingdom of God on earth expected as quite near at hand. Even for that reason alone the *δικαία κρίσις* cannot be the universal judgment of the world, because that will not take place till *after* the kingdom of God on earth.—*Ὑπὲρ ἧς καὶ πάσχετε, for which also ye suffer*, of course implies no purchasing the kingdom of God by sufferings as meritorious; as *ὑπέρ* here denotes only the object of the suffering, "for the sake of which ye also suffer, which ye therefore represent, in that ye bear it in you, and to which ye, accordingly, must also at some time *outwardly* belong." (The compound *καταξιωθῆναι* does not differ in meaning from the simple verb. See Luke xx. 35, xxi. 36; Acts v. 41.)

Vers. 6, 7.—And now the judicial action of God is described in detail, as it manifests itself in Christ's advent (vers. 6–10). This detail does not connect itself with *ἔνδειγμα δικαίας κρίσεως*, but by *εἴπερ δίκαιον* with the words *εἰς τὸ καταξιωθῆναι, κ. τ. λ.* Suffering here below in the cause of what is good supposes also, in conformity with God's justice, the receiving the reward of fidelity. As in the whole course of the world's history, so also in the coming of Christ, God manifests himself as the just One, who weighs out reward and punishment by an unalterable law. This, however, is not yet the *κρίσις ἐσχάτη*, which does not take place till the general resurrection after the kingdom of God. (See on Matth. xxv. 1, xxiv. 31; Rev. xx. 12, seq.) Justice is here conceived quite in its strict form, as *jus talionis;* the afflicters are requited with affliction, the afflicted rewarded with rest (*ἄνεσις*). It need not be mentioned that the affliction, as such, is not here represented as giving a title to peace and comfort in the kingdom of God, without looking at the disposition with which it is undergone, but that the patient, believing endurance of it must be supplied as described in ver. 4. Just as little does the *δίκαιον* form an antithesis with the Divine grace; Paul does not mean to say God *must* grant the eternal happiness of the believing sufferers—it can be *demanded* of him. The point of view is, as at Rom. ii. 5, 6, one of purely judicial retribution, without denying the applicability of another principle also which Paul declares at Rom. xi. 35, according to which the worthiness of man at the tribunal of God is itself God's work. (Ver. 6. As to *εἴπερ, siquidem*, see Rom. viii. 9, 17; 1 Pet. ii. 3. It is not, however, here to be translated "provided only," but "if, that is to say," with an assumption of the certainty that it is so, whereas "provided only" admits the possibility of the contrary.—*Παρά* = לִפְנֵי.—*Ἀνταποδοῦναι*, see Luke xiv. 14; Rom. xii. 19; 1 Thess. iii. 9.—Ver. 7. On *ἄνεσις* see 2 Cor. vii. 5, viii. 13. It is = *ἀνάψυξις*, Acts iii. 19, which is equally used of the kingdom of God also.—The *μεθ' ἡμῶν* is to be referred to Paul

and his companions. Of these, after their election by grace, the attainment of eternal happiness in the kingdom of God is so confidently assumed, that the others are designated as uniting themselves to them, who constitute the flower of the inhabitants of the kingdom of God.—The ἀποκάλυψις ἀπ' οὐρανοῦ = καταβαίνειν ἀπ' οὐρανοῦ described 1 Thess. iv. 16.)

Ver. 8.—Christ's coming is now again described (comp. 1 Thess. iii. 13, iv. 16), as accompanied by angels. As, however, the article is wanting, we can only suppose *some* angels, not the whole countless army of angels, as has been already remarked at the passages cited. As δύναμις stands *after* ἀγγέλων, it cannot, of course, be taken, with Michaelis, in the meaning "army," but designates, conjoined with ἄγγελοι, the angels as servants and executors of the power of Christ. A new feature in the picture of the advent, as Paul sketches it, which did not occur at 1 Thess. iv. 16, 17, is ἐν πυρὶ φλογός, for which Lachmann, after important authorities, has adopted ἐν φλογὶ πυρός. But this reading is easily explained by the endeavour to bring the phrase nearer the usual mode of expression, which speaks of a flame of fire, *i. e.*, fire-flame, indeed, but not of a fire of flame. But here the latter is the more appropriate. For the reference here is not to a single fire-flame, but to a flaming, glowing fire, in opposition to a low fire not breaking out into bright flames. This is here named as the element which consumes all that resists, and lends at the same time its fearful brightness to the appearance of the divinity. (Compare Ex. iii. 2, seq.; Dan. vii. 9, seq.) It stands, therefore, = to ἐν τῇ δόξῃ αὐτοῦ, Matth. xxv. 31, or to the ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, ibid. xxvi. 64, by which, as has already been remarked at 1 Thess. iv. 17, bright clouds are to be understood. The description at Rev. xix. 12, where Christ is represented in his advent as sitting on a white horse, and with eyes ὡς φλὸξ πυρός, is, according to the analysis of the figurative language of the Apocalypse, also parallel to this passage. The punitive aspect of Christ's coming is here now particularly treated of, not certainly that the Thessalonians might feast to their heart's content on the future punishment of their persecutors, but as a warning to deter them from falling away. For the Scriptures know no such pretended divestment of all egoism, that man needs as motives neither fear nor hope, whether of damnation or eternal happiness; and rightly, for it exhibits itself either as a fanatical error, as in Madame Guyon, or, which is doubtless the most common, as indifference and torpidity.—The repetition of the article before ὑπακούουσι certainly countenances the idea that Paul means to name two classes of persons who will not escape punishment at Christ's coming. But the supposition that the class "who knew not God" are the Gentiles, and "those who obey not the gospel" the Jews, is refuted

even by the fact that many *Gentiles* did not receive the gospel offered to them, and, on the other hand, many *Jews* did not know God, that is to say *in reality* (John viii. 54, seq., xv. 21, seq.); for a merely outward knowledge of the existence of God cannot surely be meant here; only the *true* ἐπίγνωσις τοῦ θεοῦ is everlasting life (John xvii. 3). The two phrases denote not classes of nations, but moral conditions; those among the Jews and the Gentiles who knew not God in the sense pointed out, and were not obedient to the gospel which was preached unto them, and whose Divine power touched their hearts—meet with their recompense in the day of the Lord (see 2 Thess. ii. 11). There is, indeed, also couched in them, that not all the so-called Gentiles are rejected *as such*, but only those who were not true to the light that shone even for them too, but by actual sins augmented their original sin to the complete blinding of the spiritual eye. Comp. on Rom. i. 19, 20, ii. 14, 15, 26. (Ἐκδίκησιν διδόναι or ποιεῖν = ἐκδικεῖν. Comp. Luke xviii. 7, seq.; Acts vii. 24.)

Ver. 9.—Ὄλεθρος αἰώνιος, *everlasting destruction*, is named as the punishment which the reprobate (by which, according to ii. 8, Antichrist with his followers is to be understood), at the coming of Christ have to suffer. This is the only passage in Paul's epistles in which everlasting damnation is openly declared, whereas not a few occur in which a restoration of all the lost is apparently assumed as possible. (See at 1 Cor. xv. 25–28.) For, although little can be inferred from αἰώνιος considered in itself, as it might also denote merely an uncommonly long time, yet it is not to be disputed that a comparison with the formula ζωὴ αἰώνιος does not permit us to interpret the phrase ὄλεθρος αἰώνιος otherwise than of everlasting damnation. For the supposition that Paul did indeed in this earliest of his epistles still teach everlasting damnation, but subsequently relinquished it, there exists no sufficient foundation, because the restoration is nowhere freely and openly declared. This alone admits of being maintained: that among the writers of the New Testament Paul throws the doctrine of everlasting damnation most into the shade, and affords the defenders of the Apocatastasis the most plausible support. (The formula δίκην, ζημίαν τίειν, so common in the profane writers, is found in the New Testament here alone.—Ὄλεθρος is used in the New Testament by Paul alone, 1 Cor. v. 5; 1 Thess. v. 3; 1 Tim. vi. 9. In the last passage it stands beside ἀπώλεια, which is elsewhere commonly used as an antithesis to σωτηρία.) It is very difficult to decide how ἀπό is to be taken in the concluding words of ver. 9. For it may merely denote the source of the punishment, or the separation of the reprobate from the face of the Lord. Flatt, Storr, and Pelt, among others, advocate the former, either taking πρόσ-

ωπον κυρίου as a mere circumlocution for the person of the Lord, or understanding πρόσωπον emphatically of the threatening, avenging countenance. The latter interpretation is defended by Beza, Michaelis, Koppe, and Schott. The decision is very difficult, because the two parallel members of the sentence, ἀπὸ προσώπου τοῦ κυρίου and ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, seem to favour the two different interpretations. The words "from the face of the Lord" argue for the idea of separation, because the looking on the face of the Lord is used to denote the presence of God and eternal happiness, but the phrase "from the glory of his power" seems rather to favour the other acceptation, viz., that ἀπό denotes the point of departure of the punishment. The mention of power does not accord well with the idea of separation, cutting off from God. We should be influenced by this latter important point to conceive the idea thus: "they will receive their punishment from the face of God as its source," so that the latter is imagined as menacing (the eyes like flames of fire, Rev. xix. 12), the rather that it is somewhat harsh to interpret ἀπό alone of the separation, unless the comparison of Isaiah ii. 10, 19 made it more than probable that Paul had that passage, which accurately coincides with this of Thessalonians, before his eyes. But in the prophet ἀπό is sufficiently explained by κρύπτεσθαι preceding, and accordingly we have to acknowledge a pregnant construction here, in which Paul assumed the allusion to the passage of the Old Testament as well known.

Ver. 10.—The other phase of the advent, the rewarding of the faithful, is denoted only indirectly, viz., so that Christ himself is represented as glorified and as an object of admiration by the recognition of them. It declares plainly the greatness of the recompense which is given to the faithful; while yet the recognition of them is referred not to *them* but to Christ as the author of it. In Rom. ix. 23 Paul utters the same idea. In like manner it is also expressed in Psalm lxxxix. 8. As everything serves the end of manifesting the glory of God, so do especially the great events of the συντέλεια τοῦ αἰῶνος, in which the justice and mercy of God will beam forth in the brightest splendour. As to the rest, the ἐν must be translated strictly "in," for Christ is represented as glorified in the faithful by his indwelling in them. (See details at ver. 12.) Again, it certainly is not stated here *expressly* that Christ comes *with* his saints, as it was said at ver. 7 that he comes *with* the angels, but, according to the doctrine of the ἐπισυναγωγή of the faithful with Christ in heaven (1 Thess. iv. 17; 2 Thess. ii. 1), this must here too be necessarily assumed. (The compound ἐνδοξάζεσθαι is found in the New Testament only here and at ver. 12. In the Old Testament it occurs Ex. xix. 4; Ezek. xxviii. 22, for וְאֶכָּבְדָה.) Lastly, as to the concluding words of ver. 10, the connexion: ὅτι

ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς ἐν τῇ ἡμέρᾳ ἐκείνῃ is inadmissible, because the aorist cannot possibly have the meaning of the future. Besides, the acceptation of the words as, "my testimony as to you, *i. e.*, the testimony which I bear to your faith (ver. 4) will be established on that day," which the defenders of that connexion, Grotius, Bengel, Koppe, and Flatt, urge, is not without harshness. For, on the *one* hand, μαρτύριον generally refers to the testimony of Christ, the κήρυγμα τῆς ἀληθείας; on the *other*, ἐπιστεύθη, in accordance with the πιστεύσασι which precedes, is also to be taken in the meaning "to believe." Therefore ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, can only be taken as a parenthesis, in the sense, "ye have truly believed our testimony unto you, *i. e.*, received the gospel preached unto you by us." The ἐν τῇ ἡμέρᾳ ἐκείνῃ, on the contrary, belongs to the former half of ver. 10, ὅταν ἔλθῃ, κ. τ λ. (Πιστεύσασι is, on the authority of the MSS., to be preferred to πιστεύουσι, the reading of the *text. rec.* Their faith is represented as completed, as they on that day have passed into seeing (the face of God).

Ver. 11.—To this is then subjoined the remark that Paul remembers his readers in praying for them that God may perfect them in their life of faith. (Εἰς ὅ is our "for this purpose, to the end," viz., "that Christ at his coming may be glorified through you," as ver. 12 shews.—Ἀξιοῦν τῆς κλήσεως might in itself mean, "to favour with the call," *i. e.*, "to hold worthy to be called." But, as the Thessalonians were already called, the context requires, "to make worthy of the call which has already taken place," viz., by fidelity and zeal in sanctification. These would, therefore, not be looked upon as a work of man, but as God's work in man's soul, which he may, however, hinder through unfaithfulness. The concluding words, καὶ πληρώσῃ—ἐν δυνάμει describe more in detail the process of the ἀξιοῦν. Εὐδοκία ἀγαθωσύνης might in itself, like the corresponding Hebrew, רְצוֹן טוּבָה, be referred to God's goodness, which he manifests unto man according to his good pleasure, for ἀγαθωσύνη is only the abstract form of ἀγαθόν, and receives its closer definiteness only from the context. But the ἔργον πίστεως, *word of faith*, which stands parallel with it, requires that εὐδοκία ἀγαθωσύνης also be referred to the condition of the Thessalonians, so that the sense is, "God fill you with all the good which is well-pleasing to him, *i. e.*, may he fill you with all the good which is well-pleasing to him in you."—The phrase ἔργον πίστεως is not put merely for πίστις itself, nor does it mark here the independent activity of man in the fight of faith, as at 1 Thess. i. 3, because the discourse is of God's work, and not of man's; ἔργον πίστεως rather denotes here faith as God's work in the souls of men, which is capable of a continued development in respect to its discernment and depth. Ἐν δυνάμει, *in power*, refers to the whole clause "that he may fulfil,

etc., and is to be taken adverbially, "in a powerful, efficacious manner."—As to the rest, the construction of πληροῦν with a double accusative is altogether unusual; it is usually joined with the accusative, and the genitive or the dative, πληροῦν τινά, τινός or τινί. [Compare Acts ii. 28, xiii. 52; Rom. i. 29; 2 Cor. vii. 4.] If we do not choose to regard εὐδοκίαν and ἔργον as accusatives absolute, we might from what precedes refer merely ἵνα without ὑμᾶς to πληρώσῃ, and supply ἐν ὑμῖν with the accusatives εὐδοκίαν and ἔργον. But this construction too is clearly so harsh that the former acceptation may yet be worthy of the preference. It is true at Eph. v. 18 πληροῦσθαι is found joined with ἐν, but there it is put with the thing, not the person, which latter would hardly be found.)

Ver. 12.—In conclusion, Paul applies the idea pronounced in ver. 10 generally of *all* believers to the Thessalonians themselves. Instead of the Lord, his ὄνομα only is named here as the object of glorification, but ὄνομα stands, like שֵׁם, for the very essence of his person, as already remarked at Matth. xviii. 19, 20; John xiv. 11, seq. —But then, with the essence the glory of Christ himself is at the same time necessarily contained in the expression ὄνομα, as Phil. ii. 9, 10, on which see the Comm., especially shews. Now the addition ὑμεῖς ἐν αὐτῷ clearly points to the inference, that the ἐν ὑμῖν, as has been already remarked on ver. 10, is not to be taken merely in an outward sense, but in an inward one, of the indwelling of Christ in the souls of the faithful. For this admits of being conceived conversely as a being of the faithful in Christ, and the ὑμεῖς ἐν αὐτῷ brings forward this other phase. As to the rest, this passage has in ideas and expression a tinge quite in the style of John. (See the Comm. on John xiii. 31, xvii. 1, 21, 26, also further Rev. iii. 20.) But all this is only the operation of the grace of God and of Christ, not of one's own strength and exertion. The juxtaposition of the Father *and* Son here again is to be explained by the remark on 1 Thess. iii. 11.

§ 2. OF THE CONDITIONS OF CHRIST'S ADVENT.

(ii. 1–17.)

After this introduction acknowledging his readers' state of faith, Paul now comes directly to the chief point of his epistle, to the question with regard to Christ's coming again, as to which fresh errors had developed themselves in Thessalonica after the first epistle was sent off. In a properly *prophetic* communication Paul delivers himself on the point of what must precede the coming of Christ, and imparts on this occasion extremely important informa-

tion as to the nature of Antichrist, the mode of his operation, and what still hinders his being revealed. The *first two* points, the nature of Antichrist and the mode of his operation, are, it is true, circumstantially described in Revelation also, so that we here learn nothing new from Paul; however, this communication still serves very much for the confirmation and elucidation of the profusely figurative descriptions of the Apocalypse. But the *third* point, on the contrary, viz., what still withholds the revelation of Antichrist, is of that nature, that neither in the Apocalypse, nor elsewhere in the Old or New Testament (slight, and by themselves unintelligible, intimations excepted), does anything similar occur; so that by means of this communication an entirely new, and, as we shall see, deeply penetrating, point in the doctrine of the last things is thus unveiled to us. But, before we examine the particulars of the important communication which follows, we have to answer the preliminary question, whether Paul declares in it only his private view, which he might have formed for himself in accordance with the reigning Jewish notions, or propounds the doctrine of Antichrist and what is connected with it from a Divine revelation. Paul certainly does not observe here expressly, as at 1 Thess. iv. 15, "we say this by the word of the Lord," but nevertheless we have to consider this communication of his also as objectively true Divine information, and that for the following reasons: First, we nowhere in the New Testament generally, and in Paul particularly, find that the distinction between purely subjective private views and objective Divine revelation has reference to doctrine. All that belongs to this (and beyond question this includes the following disclosures as to the end of all things), is everywhere and without distinction considered and treated as a communication by the Holy Ghost who leads into all truth, as the result of the anointing which teaches all things (1 John ii. 27). Subjective private views are acknowledged as admissible in the department of discipline and indifferent things alone. (See at 1 Cor. vii. and Rom. xiv.) To this general consideration is added here the special one that Paul in what follows (2 Thess. ii. 15) recommends with such emphasis his instructions to the attention of the Christians in Thessalonica, that it cannot possibly be misunderstood that he would have it regarded as a Divine revelation, so that we have to supply here from the first epistle the express declaration about it. Further, the undoubting, confident manner, in which Paul propounds what follows testifies that he is conscious of declaring not *subjective conjectures* as to futurity, but *objective certainty*. It remains to be said that, beyond Matth. xxiv. and the parallel passages in Mark and Luke, this passage is the most copious in the New Testament in which the purely prophetic element, in the sense of seeing into futurity, exhibits itself; but it

is only in the Apocalypse that all the individual features scattered in these and in other passages of the New Testament as to the last catastrophes of the history of humanity and of the earth, are united into one great picture and placed in living connexion with the intimations of the Old Testament on the subject.

Vers. 1, 2.—Paul now connects his eschatologic communications with his previous disclosures in the first epistle. There he had (iv. 15, seq.) spoken of the *παρουσία* of Christ, and of the manner in which at Christ's coming the faithful (both those risen from the dead and those still living clothed-over) will gather themselves unto him, in that they will be caught up in clouds into the air to meet the Lord. This Paul here denotes with the phrase *ἡμῶν ἐπισυναγωγὴ ἐπ' αὐτόν, our assembling unto him.* The position of *ἡμῶν* places it in antithesis with the *παρουσία Χριστοῦ*; *Christ's* coming and *our* being gathered unto him, *i. e.*, our coming to meet him, denote in this proceeding the Divine and the human act which meet one another. (The substantive *ἐπισυναγωγή* is found in the New Testament only once more, at Heb. x. 25, of meetings for Divine service. The verb, on the other hand, is often found (particularly at Matth. xxiv. 31; Mark xiii. 27), likewise of the elect being assembled before the advent. But in these passages the discourse is not of a being assembled in heaven, but on earth, which latter is to be conceived as preceding the former, as the lifting up into the air is not to be conceived as occurring with each individual by himself, separated from the others, but as a joint process in all, and proceeding from one place. This leads to the idea of a mountainous place on which the faithful are assembled in order to go to the Lord from it. [Compare on this point the remarks on Matth. xxiv. 31.]—Ἐπί in *ἐπ' αὐτόν* is most simply explained by regarding the person of Christ, as it were, the centre of the assembly, to which centre the entire assembling movement tends. (See Winer's Gr. § 49, I.) What is now propounded here in reference to the coming of Christ and the assembling of the faithful unto him by Paul as an exhortation (*ἐρωτάω* stands, as at 1 Thess. iv. 1, as a softening term for *παρακαλέω*), consists, according to ver. 2, in warning the readers not to imagine the day of the Lord as immediately impending and allow themselves to be made uneasy by it. A person might consider the day of the Lord as immediately impending without being made uneasy by it, viz., in that he looked forward to the coming of Christ in calm cheerful faith, nay (see at Luke xxi. 28), in blessed joy (though even in the faithful and regenerate will be found fear of the day of the Lord along with the joy, inasmuch as even in *them* the old man still asserts his influence, for he knows he cannot stand before the Lord); in that case the confidence with which such a one fixed the time or

the hour would alone be blameable. But among the Christians in Thessalonica complete disquiet, utter loss of their calm inward peace, took place, inasmuch as they were yet too unenlightened to be able in the power of faith to bear the notion of the nearness of such prodigious events. The moral harm of this disquietude is further spoken of in the third chapter. (*Σαλεύω*, a verb that often occurs in the New Testament, denotes, first of all, "to produce the wavy motion of the sea," hence *σαλεύεσθαι*, "to be in fluctuating motion." Transferred to conditions of mind it denotes all violent passions of joy, grief, or fear. The latter relation predominates here, as the *θροεῖσθαι*, which defines the term *σαλευθῆναι* more closely, shews. *Θροεῖσθαι*, from *θρόος*, "a noisy cry," is found elsewhere in the New Testament only at Matth. xxiv. 6; Mark xiii. 7.)—But *ταχέως* is difficult; it means not merely "swiftly, hastily," but also "soon," with reference to a previous point of time. The reference to a point of time seems here inadmissible, because it would seem that Paul's only meaning can be that the Thessalonians are not to be disquieted *at all*, not merely that they are not to be *soon* put in anxiety. But if we conceive, as the point of time to which Paul refers, his personal presence with them, or the receipt of his first epistle, their fault certainly shews itself greater in allowing themselves immediately to be led away from the right state of mind, than after the lapse of many years. The brief interval also supposes but a brief employment of assaults against their established state of faith, and that *these* nevertheless soon overthrew them supposes a weakness of faith in them which is meant to be reproved by the *ταχέως*. We must add that Paul, in the *ἐρωτῶμεν—εἰς τὸ μή*, adopts, by way of sparing them, the form of representation which assumes they had not yet allowed themselves to be altogether disquieted. He thereby not only prepossessed in his favour those among the Christians in Thessalonica who had in some measure remained firm, but also linked himself to the better element in those already quite carried away, in order to bring them back the easier. The tone of opinion from which they are not to let themselves be led away is denoted merely by *νοῦς*. One expects an epithet to it, as, *e. g.*, that they are not to allow themselves to be led away "from the *right, unwavering* disposition," by anxious apprehensions. But Paul deems an epithet unnecessary, because to him the *νοῦς* is of itself the designation of the higher powers of the soul in man which define self-consciousness. (See on Rom. vii. 23.) Where anxious fear becomes dominant the *νοῦς* loses its power, the condition of *ἄνοια* commences. (Instead of *μήτε θροεῖσθαι* the rules of language [see Winer's Gr., § 55, 6], undoubtedly indicate *μηδέ*, which Lachmann has even received into the text, although in opposition to his

critical principles, and Schott also approves. Not a single MS. or critical authority reads *μηδέ*, and we must decidedly reprobate the altering of the text by conjecture. It is rather to be openly acknowledged that Paul has not here observed the more accurate distinction between *μηδέ* and *μήτε*.)

But now what Paul further communicates in ver. 2 as to the causes which had brought about this disquietude of the Christians in Thessalonica is especially important for the understanding of the state of affairs in the church there. It might have been legitimately thought that the expectation of the immediate proximity of the day of the Lord and the disquietude of the Thessalonians produced by it had developed themselves without any especial cause. Paul had called on them in the first epistle (chap. v.) to be above all things watchful, not to think in themselves that they had still peace and safety. This might naturally lead them to such views as Paul is now combating, viz., the *certainty* of the speedy coming of the Lord. The description in the third chapter of the epistle limits this "speedy" to a few weeks, or at most a few months, which the Thessalonians thought they still had for a respite until the day of the Lord. For, if they had supposed even *some years* only until this catastrophe, the giving up their handicrafts would have been insufficiently accounted for. But we perceive from Paul's more detailed communications, which here follow, that, besides those *general* causes generating similar notions out of the folly of men at *all* times, there were in Thessalonica *special* causes also, which had there called forth the fanatical expectation of the proximity of Christ's coming. He names *three* such causes: *μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν*. That Paul means to denote by these only *possible* sources of fanaticism, not such as had already become *actually operative* in his readers, is utterly improbable, especially as at iii. 17 precautions are taken against epistles fathered on him, a case which must, therefore, have already happened. Now, before we take the separate points more closely into consideration, we have to answer the preliminary question as to whether the *ὡς δι' ἡμῶν* refers merely to the last member of the sentence, or to the last two, or even to all three. If the last were the case, the sense of the words would then be that the Christians in Thessalonica had been deceived, not merely by means of supposititious doctrines and epistles, but also by means of pretended prophecies of Paul's. Such an acceptation of the words is utterly impossible, though Reiche (in the essay above cited, p. 9), approves of it. To express this idea, Paul would undoubtedly have written not *πνεῦμα*, but *προφητεία*; for *πνεῦμα* as denoting an isolated prophecy is without any example. This construction too involves a tautology, as *λόγος* and *ἐπιστολή* can thus be only understood again of different forms

of the communication of that prophecy which had been granted to the apostle. If we, accordingly, must decline the connection of the ὡς δι' ἡμῶν with all these substantives, the reference, on the other hand, of the words to the last two terms, not to ἐπιστολή only, is more than probable. For some doctrine propounded by a man unknown to, or without influence among, the Thessalonians, could not induce them to admit such opinions into their minds as Paul blames in them; but this could well be, and was necessarily, the case, if they believed the doctrine came from their beloved apostle. If we, accordingly, do not refer the words διὰ πνεύματος to Paul, the question is how the words are to be taken. The referring them to prophecies of the Old Testament is plainly quite inadmissible, for nothing could be deduced from them as to *the time* of Christ's coming. True, it has been proposed to understand διὰ λόγου of calculations (comp. Phil. iv. 15, 17) which were instituted in consequence of prophecies in the Old Testament; but, *first*, we find no example of such calculations having been instituted in the time of the apostles, and *secondly*, the usual combination of λόγος and ἐπιστολή for denoting oral and written instruction, which recurs directly at ver. 15, is decidedly against it. Accordingly, διὰ πνεύματος can only be referred to the Charismatic gift of prophecy, the abstract being put for the concrete πνευματικός. Of course, Paul cannot recognize this prophecy as a *pure* one; but we need not still on that account refer it to false prophets, properly so called, who were urged on by the evil spirit; *these* Paul would certainly have designated by stronger expressions. On the contrary, the true Charisma of prophecy, and especially that of speaking with tongues, in which the personal consciousness retired very much into the back-ground (see at 1 Cor. xiv. 1), might easily be defiled by admixtures from the sinful nature of him that exercised the gift, whence indeed Paul ordained that the words of the prophets and of those speaking with tongues should ever be judged by such as were in possession of the gifts of the διάκρισις πνευμάτων. (See at 1 Cor. xiv. 29.) This explanation solves the question from what men these prophecies may have proceeded. Emissaries who had penetrated from without into the church at Thessalonica are not to be thought of; even in what follows (chap. iii.), in spite of the strict measures which Paul recommends, not the slightest intimation is found that intruders had caused these disturbances. The authors of these prophecies were, no doubt, members of the church, who had brought their Charismata into employment in fanatical guise, and thus by subjective immixtures dimmed the Holy Spirit in them. That in this conduct a conscious evil design was at work, is scarcely to be supposed; this overclouding of the Spirit's gifts of grace was, doubtless, rather occasioned by a one-sided predomi-

nance of feeling and imagination. But the case must have been otherwise with those who pretended oral or written declarations of the apostle; for in the ὡς δι' ἡμῶν scil. γεγραμμένης is plainly expressed the intention of the deceivers that the non-apostolical epistle should be taken for apostolical. True, Jerome, Krause, Nösselt, and others, have thought misapprehensions merely of Paul's doctrine and epistles may be spoken of;* but iii. 17 is decidedly against this; for Paul, to obviate such deceptions, there gives a fixed mark for his genuine epistles. But in what mind are we to imagine those persons to have been? We scarce perceive at all what they could intend by such a deception. This consideration prompted Hug (Introd. vol. ii., p. 344) to the conjecture that these persons might have had no evil design in their deception, but were induced to it solely by the wish to work a wholesome fear, and, by that means, amendment, in some thoughtless members of the church in Thessalonica by a representation of the proximity of the day of Christ. This assumption, however, of a pious fraud has clearly not sufficient foundation; it is simpler to imagine that fanaticism, that fruitful source of deceit, suggested to certain persons, by means of supposititious communications of Paul's, to give preponderance in Thessalonica to their notions of the immediate proximity of the advent. (In ver. 2 the ὡς ὅτι = οἷον εἰ or ὡς ἄν, as Pelt has already justly remarked, in accordance with Alberti's *observ. phil.*, p. 318. Ὡς represents the assertion ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου as the notion intended to be propagated by πνεῦμα, λόγος, and ἐπιστολή.—On ἐνέστηκεν see Rom. viii. 38; Gal. i. 4.)

Vers. 3, 4.—Against all these forms of deceit Paul warns his readers (μή τις, κ. τ. λ., *scil.* βλέπετε, ὁρᾶτε), and that too because the day of the Lord had necessary preliminaries which must be fulfilled, before it could come. For it need not be mentioned that the ἐὰν μή before ἔλθῃ must not be taken, with Storr and Flatt, *certissimè*, but that the apodosis, as being understood of itself from ver. 2, is to be supplied, in this way, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, οὐκ ἔρχεται ἡ ἡμέρα τοῦ κυρίου. The passages to which Storr and Flatt refer (Numb. xiv. 28; Ezek. xvii. 19) cannot be compared with this, because אִם־לֹא is there a form of an oath. "But when," Paul means to say, "the apostacy shall have happened and Antichrist have been revealed, then too the day of the Lord will *immediately* come—immediately follow Antichrist." The coming in of the apostacy, and the revealing of Antichrist, are therefore named here as preliminaries. While this latter is described circumstantially, and in exceedingly characteristic features, nothing further is said of the

* Kern (Tübingen Journal for 1839, p. ii., p. 150) understood the expression of a false exposition of the first epistle; but this is inadmissible, if but for the reason that then the article before ἐπιστολῆς could not be omitted.

ἀποστασία, and it remains therefore uncertain what Paul would have understood by it. The article points to something known to the readers, and indeed Paul refers in ver. 5 to his oral instructions on the point. Since we do not know these, there remain to us only the general analogy and the whole body of doctrine in order to determine what Paul most intends by "the falling away." Many interpreters, as Le Clerc, Nösselt, Rosenmüller, and Usteri, refer it to the revolt of the Jews against the Romans, before the destruction of Jerusalem. If the term occurred in the passage Matth. xxiv. this acceptation would be well-grounded, supposing, that is to say, that it, like the destruction of Jerusalem itself (see on Matth. xxiv. 1), is referred typically to a remoter event. But we can trace here absolutely no reference to any approaching events; we have therefore no occasion either to depart from the most general idea of the falling away from faith, from love, from hope, in short from everything divine and holy, as it is described by the Lord himself in Matth. xxiv. 8, seq., and from which, according to Matth. xxiv. 24, the *elect* alone are preserved by God's grace. The article points to a *known* falling away; Paul must have already given his readers information about it by word of mouth. But it is a striking feature in the case, that the coming of the apostacy is placed *before* the revealing of Antichrist, whereas the falling away would seem to arrive at fulfilment only by means of Antichrist and his seductive arts, as Paul himself describes, ii. 9, in harmony with Rev. xiii. 14, seq. It was, we may suppose, this apparent impropriety which induced several of the Fathers to take the falling away for Antichrist himself, as him who wrought the falling away, as, particularly, Chrysostom and Theodoret among the Greeks, Augustine among the Latins. But nothing whatever countenances that. However, the difficulty involved in making the falling away to precede the revelation of Antichrist certainly requires a solution. The simplest interpretation, and the one most corresponding to the representations in Matth. xxiv. and the Revelation, seems to be this: In a certain aspect Antichrist and the revealing of him are themselves a result of the falling away, which will take place not among the Christians merely, but among all nations and in all religions and constitutions, a falling away from the fundamental pillars of all truth and universal righteousness will take place,* as Paul describes it 1 Tim. iv. 1, seq.; and Antichrist will, viewed from the *one* side, grow out of this as the fruit, viewed from the *other* side, however, conversely, himself accomplish in its totality this tendency to the apostacy, and endeavour to bring to it even the truly faithful; an attempt, which must, it is true, through God's grace, serve to the

* Thus the Scholion in Matthæi explains quite correctly: ἀποστασία ἡ διὰ τοῦ ἀντιχρίστου ἀλλοτρίωσις τῶν ἀνθρώπων ἀπὸ Θεοῦ.

perfecting of the saints and of the church in general. The further consideration of these events must be reserved for the explanation of the thirteenth chapter of Revelation, in which the great falling away of mankind and the influence of Antichrist and of his prophet upon it are described more in detail. (The form *ἀποστασία* is of later origin. The earlier is *ἀπόστασις*. See Lobeck's Phrynichus, p. 528. In the Greek translations we find *ἀποστασία* for סָרָה and מְרִי 2 Chron. xxix. 19; Jerem. xxix. 32.) As the second of the events without which the coming of Christ is not to be expected, is then named the revealing of Antichrist. The term *ἀποκάλυψις* is to be explained by the pervading parallel between Christ and Antichrist, as indeed in ver. 9 the latter's "coming" is also spoken of. But from this we are not to separate another idea, to which also the *ἀποκάλυψις* leads, viz., that, as Christ before his visible coming (*ἐπιδημία αἰσθητή*) was already present among men in his spiritual (*ἐπιδημία νοητή*), so too Antichrist veiled has been long at work already, as ver. 7 openly declares. But a time will come when he throws off every veil and makes himself known bodily (*σωματικῶς*), as an incarnation of Satan himself, in which sense Judas Iscariot was his prototype (whom the Lord himself [John vi. 70] calls the devil, *i. e.*, him who was that among the disciples which the devil is among the children of God), and at John xvii. 12 is called the son of perdition (*ὁ υἱὸς τῆς ἀπωλείας*), just as Antichrist is here. Now the names too which Paul gives him characterize Antichrist as such. The first two, "the man of sin, the son of perdition," might also denote every bad man quite fallen under the power of sin, such, *e. g.*, as had committed the sin against the Holy Ghost. But the article only admits of the reference to a definite, known individual, to whom sin and destruction belong in a special sense, viz., so that he not merely *has* sin and *falls into* destruction, but that sin and destruction *proceed from* him as their source, and that he drags every one else into sin and destruction after him. As such, he is afterwards, in ver. 7, also called *ὁ ἄνομος*, *lawless*, whose element is *ἀνομία*, in that he acknowledges no law, no higher will, but, as selfishness personified, will have his own will recognized as the one only law. In like manner as Satan is often called *ὁ πονηρός* and *ὁ ψεύστης* (John viii. 44), Antichrist also is called *ὁ ψεύστης*, 1 John ii. 4, 22, and *ὁ πλανός*, 2 John ver. 7. However, the name *ἄνθρωπος* characterizes him at the same time as a *real man, with body and soul*, whom Satan, the principle of evil, thus makes his dwelling, as the Son of God united himself with the man Jesus. The revelation of Antichrist exhibits itself, therefore, as an aping of the appearing of Christ. What in the Redeemer was a profound substantial truth appears in Antichrist as a caricature counterfeit, as, generally, evil prolongs its existence only by aping the good. Thus the Fathers had already

correctly interpreted, the leading passages from whom Pelt has collected in his Commentary. (In both phrases it is to be presumed passages of the Old Testament were in Paul's mind. Ἄνθρωπος τῆς ἁμαρτίας answers to the Hebrew אִישׁ אָוֶן, Isaiah lv. 7; Prov. vi. 12, υἱὸς τῆς ἀπωλείας to the בֶּן אֲבַדּוֹן, Isaiah lvii. 4, which the LXX. translate by τέκνον ἀπωλείας. The reading of the Codex B. and some MSS. of less authority, ἀνομίας for ἁμαρτίας is, we may suppose, only come into the text here from ver. 7.) Proceeding in the delineation of Antichrist, Paul further names him ὁ ἀντικείμενος, where the article is again to be remarked. Although the LXX., in Zechar. iii. 1, put ἀντικείμενος for שָׂטָן, yet Antichrist cannot here signify Satan directly, because in ver. 9 he is distinguished from him. But he has certainly the disposition and tendency of the devil, viz., resistance to God, and to all that is godlike in church and state. While he seeks to destroy what is God's, he aims at setting himself in his place, at making himself God, which is the highest pitch of wickedness, but at the same time the expression of the perfect folly and inward contradiction which are the attributes of evil. This highest manifestation of Antichrist Paul describes in the concluding words of ver. 4, ὁ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεόν, κ. τ. λ. According to this, as Chrysostom has already correctly remarked on this passage, Antichrist will not promote idolatry, but seduce men from the true God, as also from all idols, and set himself up as the only object of adoration. This remarkable idea, that sin in Antichrist finally issues in a downright self-deification, discloses to us the inmost nature of evil, which consists in selfishness. In Antichrist all love, all capability of sacrifice and self-denial, shews itself entirely submerged in the making self all in all, which then also insists on being acknowledged by all men as the centre of all power, wisdom, and glory. Daniel (xi. 36, seq.) had already said in his description of Antichrist, whom he represents as a king, as a universal monarch, ὑψωθήσεται καὶ μεγαλυνθήσεται ἐπὶ πάντα Θεόν, κ. τ. λ., and in the 13th chapter of Revelation, ver. 15, it is prophesied how an image of Antichrist will be vivified by pretended miracles, and the adoration of that image required of all on pain of death. (Ὑπεραίρεσθαι has already occurred 2 Cor. xii. 7.—The phrase ἐπὶ πάντα λεγόμενον Θεόν reminds one of 1 Cor. viii. 5. We are not to understand merely the *true* God, but also all forms of religious life, even the lowest. These shew themselves by the side of the worship of Antichrist as still, relatively, worthy forms of God's worship, for the men who were worshipped as Gods or heroes were certainly mostly benefactors to humanity, in whom some rays of the better element gleamed; but in Antichrist the quintessence of all that is evil appears combined, and yet presents itself for adoration. Even the self-deification of the Roman emperors appears as modesty

by the side of Antichrist, for the Cæsars did not elevate themselves *above* the other gods, they only wanted to have a place *beside* them as representatives of the genius of the Roman people. Antichrist, on the contrary, wants to be the only true God, who suffers none beside him; what Christ demands for himself in truth, he in the excess of his presumption claims in falsehood.—The supposition of Michaelis, Baumgarten, and others, that θεός here, after the analogy of the Hebrew אֱלֹהִים, denotes princes and authorities, is to be utterly rejected, as the mention of the *ναός*, which follows, shews.—*Σέβασμα* denotes everything holy as an object of worship, be it a person, an idol, or a place [Acts xvii. 23]; but, as it does not by the repetition of the article appear as a fresh idea, the first reference to persons is preferable. Paul in using it had probably in mind the heroes and other subordinate personages of the heathen mythology.) The words *ὥστε αὐτον εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός, so that he sits in the temple of God, shewing himself*, etc., are substantially an obvious and necessary result of what precedes. Whoever exalteth himself above all that is called God must necessarily consider and declare himself God. But more is couched in the *ἀποδεικνύντα* than the mere assertion; it implies, doubtless, as Schott has already correctly assumed, to the proving his pretended divinity by means of sham miracles (ver. 9), such as is described Rev. xiii. 15 also. The reading *ὡς Θεόν* before *καθίσαι*, which Matthæi, Koppe, Knapp, and Schott, defend, would in itself, it is true, be not unsuitable, but the critical authorities so decidedly favour the omission, that we with Griesbach and Lachmann, must strike it out. But the most difficult point is the *καθίσαι εἰς τὸν ναὸν τοῦ Θεοῦ, sit in the temple of God.* If there stood merely *εἰς ναόν*, "into any temple," the phrase might seem employed only symbolically to denote the act of presenting one's-self for adoration; viz., the sitting, after the analogy of the sitting of kings on the throne, denotes here his taking possession of the Temple as his property, and his readiness to receive the homage of his subjects. But *ὁ ναὸς τοῦ Θεοῦ* seems necessarily to refer to the Temple of the only true God in Jerusalem, which still stood at the time at which Paul wrote. If we glance first at the possible parallel passages, Matth. xxiv. 15, *βδέλυγμα τῆς ἐρημώσεως ἑστῶς ἐν τόπῳ ἁγίῳ, desolation of abomination standing*, etc., presents itself. These relate, as is well-known, to Daniel ix. 26, 27, xi. 31, xii. 11, and allude (compare at Matth. xxiv. 15) not to Antiochus Epiphanes, but to the destruction of Jerusalem and pollution of the Temple by the Romans. To give with certainty in a more definite way the fact indicated will be hardly possible. But, in any case, in all that occurred to pollute the Temple at the destruction of Jerusalem by the Romans

but a faint type of the occurrences here prophesied by Paul is recognized. The Apocalypse contains nothing to explain this mention of the Temple; true, Ezek. xxviii. 2 bears a certain typical analogy, where the King of Tyre is represented as declaring himself God; but neither *there* is the Temple spoken of. We are, therefore, absolutely tied down to this single passage. If, then, we reflect that in the Temple at Jerusalem there was, as is well known, apart from the ark of the covenant, no image or throne of Jehovah whatever; that according to Matth. xxiv. 2; John iv. 21, the demolished Temple is not to be rebuilt; it appears, as also the later interpreters assume, necessary to understand the Temple of God here in a symbolical sense of the Christian Church, which is elsewhere too called (2 Cor. vi. 16; Eph. ii. 21) *ναός* in the New Testament as Christ's abode through his Spirit. The sense of the words is then this: Antichrist will seek to thrust Christ, the real object of adoration, out of the church, and to put himself in his place. (*Ἀποδεικνύντα ἑαυτὸν ὅτι* is a sort of attraction for *ἀποδεικνύντα ὅτι αὐτός ἐστιν Θεός.*) After this contemplation of the single features of the picture that Paul sketches of Antichrist, we have still to inquire how he may have conceived the realization of the same, whether in *one* individual or in *several*, and all connected with this: further, to what historical facts the prophecy has reference according to the various views of the interpreters. But these questions are so intimately connected with the interpretation of the *κατέχων*, of which Paul immediately speaks, that we can investigate them only after explaining the next three verses.

Vers. 5, 6.—Paul told the Christians in Thessalonica nothing new in these communications; he only reminds them of the fact that he had already declared the same thing to them during his personal presence. That these subjects had already come under discussion in the few weeks of his stay there (see the Introd. to these two epistles, § 1) cannot surprise us if we reflect what importance the doctrines of the kingdom of God and the advent of Christ had in the apostles' time; an importance which they will receive again only at the end of the world. It might rather surprise us that so little on the subject is found in Paul's *other* epistles. To me it is probable, as I have already remarked above, that Paul was induced by his experiences in Thessalonica to leave, among the Gentiles, his eschatologic views more in the background. They were too new to the Gentiles, and excited their fancy in a way which almost inevitably generated fanatical errors. But now the question, *οὐ μνημονεύετε*, has here the meaning, "Have ye quite forgotten that I propounded this to you, that ye have been able to give ear to such deceitful discourses?" (ver. 2). Even the next communication as to the *κατ-έχον* Paul supposes to be known to his readers in the words,

καὶ νῦν τὸ κατέχον οἴδατε, and now ye know what withholdeth. Still deferring the investigation as to the difficult and extremely obscure *κατέχον*, we first investigate how the *νῦν* is here to be taken. Storr, Schott, and Flatt, take it as an antithesis to *ἔτι* in ver. 5. But in that case we should expect the collocation *νῦν καί*. Besides, we do not see how the Thessalonians could now have known anything of the *κατέχον*, unless Paul had already in person made communications to them about it, for neither epistle contains the slightest reference to the subject. For the same reason we cannot either take, with Pelt and others, *νῦν* as a mere transition-particle, for even so it points to something following as a consequence; *igitur* or *nunc igitur* requires something in what precedes which might serve for the knowledge of the *κατέχον*. If we compare the phrase *ὁ κατέχων ἄρτι*, ver. 7, it seems most suitable here too to connect *νῦν* with *κατέχον*. True, we should expect in this connexion the collocation *τὸ νῦν κατέχον* or *τὸ κατέχον νῦν*, but at all events the assumption of an inexact collocation of words is an unessential difficulty in comparison with the relief furnished by this construction to the obscure passage. For, as we shall see later, it is precisely the idea, "what *now* withholds, hinders, the revealing of Antichrist," that promotes the explanation. If, however, the hypothesis of an inversion be rejected, and one of the two other above-mentioned ways of taking the *νῦν* be preferred, still the *ἄρτι* must, at all events, be supplied here too from ver. 7.* A definite time is ascribed to the *ἀποκάλυψις* (ver. 3) of Antichrist by the apostle, as it must needs happen according to God's dispensation (*ἐν τῷ ἑαυτοῦ καιρῷ*. Cf. John vii. 6, 30). In this, too, the analogy with the advent of Christ declares itself. When the time was fulfilled God sent his Son (Gal. iv. 4). What withholdeth is, accordingly, operative not *against* God's will, but in conformity with it. It is the medium in God's hand for keeping back the appearance of Antichrist till the time appointed him. The Divine intention with the *κατέχον* is precisely intimated in the *εἰς τό*, "which is meant to serve the end that Antichrist may be able to reveal himself only in his time (not earlier)." According to this, the *κατέχειν* is plainly strictly defined, viz., as the hindering agency by which the evil power urging Antichrist to appearance is paralyzed in its operation.

* Kern (ubi suprà, p. 161) also lays a stress on the *νῦν* as a definition of time, and with justice. With regard to the connexion with *νῦν* he considers, as to sense, the connexion with *κατέχον* and that with *οἴδατε* on a par, grammatically that with *οἴδατε* seems to him to be preferred. But the *ἄρτι* (ver. 7) favors, in my opinion, the connexion with *κατέχον*. The question is not of the fact that they (the readers) now know something which they did not know before, but that they know what *now* hinders the manifestation.

Ver. 7.—This position of the *κατέχον* (for which *ὁ κατέχων* here comes in, of which change of gender we shall speak later), to the Satanic power which urges forward Antichrist as its fruit, ver. 7 describes more closely. The power that produces him is already continually active (*ἤδη ἐνεργεῖται*), but the *κατέχων* does not allow him to appear; as soon as it shall be removed Antichrist will reveal himself. But the phrase *μυστήριον τῆς ἀνομίας*, *mystery of iniquity*, here is peculiar. The reference of it to the *ἀποστασία* (ver. 3), or to the heretics who shall desolate the church, is inadmissible, because these phenomena can only be considered as subsequent, or at most preparative, workings of Antichrist. From the relation of the opening words of ver. 7 to the opening ones of ver. 8, *καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος*, the phrase *μυστήριον τῆς ἀνομίας* can also denote only Antichrist himself. But, it is asked, on what ground does Paul use this phrase in order to characterize him? In the Apocalypse too the Babylonian whore, *ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς* (Rev. xvii. 5), in whom the formation of the universal antichristian spirit in the city of Rome is alone to be recognized (ib. ver. 18), bears on her forehead the name *μυστήριον* (ib. ver. 5, seq.), it is true not primarily in reference to the *ἀνομία*, but to the peculiar mysterious formation of antichristianity in the rulers of the kingdom which the whore of Babylon represents. But if we compare 1 Tim. iii. 16, Christ is there called *τὸ τῆς εὐσεβείας μυστήριον*, and that too because in him God himself appeared in the flesh, *Θεὸς ἐφανερώθη ἐν σαρκί*. In accordance with the pervading analogy between Christ and Antichrist we shall, therefore, not be in error if we say Paul here calls Antichrist *μυστήριον τῆς ἀνομίας* because *ὁ διάβολος ἐφανερώθη ἐν σαρκί*, *the devil was manifested in the flesh*. As the holy Scriptures speak of deep things of the Deity (1 Cor. ii. 10), so too they know *βάθη τοῦ σατανᾶ*, *depths of Satan* (Rev. ii. 24); these are, fortunately, veiled even from sinful man, but at the appearing of Antichrist these depths of Satan will reveal themselves, just as in Christ and his appearing the depths of God have revealed themselves. Through the entire history of the world the activity of the powers of darkness, an element which excites our horror and dread, manifests itself to the deeply penetrating inquirer; the wickedness of Satan exhibits itself now in *this* form, now in *that;* but the time will come when these scattered appearances will present themselves all together in their highest power, and in complete fusion in Antichrist as a real embodiment of Satan. It follows from this that what now still keeps back the revealing of him (*τὸ κατέχον* or *ὁ κατέχων*) must be a beneficent power, which is only overpowered in the end by the power of evil, under God's permission, becoming predominant. This view explains also the choice of the phrase *ἐκ μέσου γίνεσθαι*, in which the intimation of a

hostile power which removes an object by force is always couched It has reference to the growing Antichrist, who exerts himself to put aside that which hinders his full development. (Compare 1 Cor. v. 2; Col. ii. 14; Isa. lvii. 2.) But the construction in ver. 7 offers difficulties, which have been resolved in various ways. Storr and Flatt, whom Pelt joins, supply the verb *κατέχει αὐτό* from the participle *κατέχων*. But this yields no aid, for thus *ἕως* with the *καὶ τότε* following, makes no fitting connexion. Others, as Baumgarten, supply merely *ἐστί* after *μόνον*, but then the troublesome *ἕως* with *καὶ τότε* following is equally unexplained. Rosenmüller, Nösselt, Heidenreich, and Schott, suppose a transposition of the *ἕως*, and translate as if it stood before *ὁ κατέχων ἄρτι*, in this way: "till only he who still withholds it shall have been taken away." But this is very harsh, as it perverts the natural force of the *ἐνεργεῖται τὸ μυστήριον*. The words must then be taken thus: "iniquity works in secret only *so long*, until," etc., a meaning to which *ἤδη* is decidedly opposed. It remains only to acknowledge in this passage a fusion of several propositions into one; Paul means to say, "the mystery of iniquity is already at work, it is already in motion; nothing hinders its revelation but he *only* that now keeps it back; *until* he shall have been removed it cannot come forth; but when he has been removed, *then* the lawless one will reveal himself without delay." But this series of ideas fuses itself in Paul's vivacious style into the single irregular sentence, which does not admit of being fairly analysed.

Here closes the description of Antichrist, and of that which delays his manifestation. In what follows, Christ's conflict with him at his coming, and the efficiency of Antichrist for the seduction of men by lying wonders, are alone described, which things have no influence on the main ideas. We, therefore, in conclusion, here review the whole remarkable representation in its entirety. The idea that the principle of good does not gradually extend itself victoriously in the development of the history of the world, but that *beside that principle* evil also heightens itself within itself, and by no means gradually disappears, but is first entirely overcome in a last great fight in which it apparently conquers, is not peculiar to this passage, but pervades the whole of Holy Writ, and has already met with examination in the Comm. on the parable of the wheat and the tares. (See on Matth. xiii. 29, 30.) But there is room for uncertainty whether the representation here given of Antichrist, which plainly describes him as a person, as an individual, is the general form of representation in Scripture. The individuality of Antichrist can manifestly be excluded from this passage only by forcing its meaning. He is not merely called expressly *ὁ ἄνθρωπος τῆς ἁμαρτίας, κ. τ. λ.*,

ὁ ἀντικείμενος (ver. 4), but a coming is also ascribed to him, as to Christ, and an action (καθίσαι εἰς ναόν), such as is imaginable in *a person* only (vers. 4, 9). But the description of the Apocalypse, to go no further, seems less favourable to that assumption; the representation of Antichrist as a beast with seven heads (Rev. xiii. 1) rather seems to lead to a multiplicity of Antichrists, which is at length expressly declared by John in his epistles (1 John ii. 18, 19, 22, iv. 3; 2 John ver. 7), where the name ἀντίχριστος* alone occurs. Elsewhere, too, as *e. g.*, Acts xx. 29, 30; 2 Pet. ii. 1, seq., iii. 3, seq.; Jude ver. 18, seq., where the hostile powers and seducers in the latter days are described, several, not one, are always spoken of. In Daniel alone, chap. xi., the individuality in the picture of Antichrist again predominates in a typical form. Now how are we to explain to ourselves this apparently contradictory form of doctrine? Is Antichrist to be considered as only a moral tendency diffused in many individuals? or merely as a single individual, who communicates his tendency to others? Neither of the two can be the correct solution; rather the conjunction of both points, the individuality and the spiritual tendency in masses of individuals. As has been already remarked above (ver. 3), Antichrist does not step on the scene suddenly without preparation; on the contrary, a stream of Antichristian sentiment and conduct pervade the whole history of the world. From this stream in the last days proceeds Antichrist as the completed evil fruit; it will express itself in many individuals, but by all these one personality will be considered as the centre of all their striving, and acknowledged as the master by whom they let themselves be guided.† A struggle to mould all the depths of good and evil into concrete appearances manifests itself in history. In the case of Christ's advent this struggle has arrived at the highest forms, and those too, in accordance with the tendency of history to form persons, living personalities, in whom all the ideas of good and evil present themselves embodied. We cannot, accordingly, assent to the view that Calixtus had already expressed, and which Pelt (pp. 167, 204, seq.) also makes his own, viz., that the mystery of iniquity here described by Paul will be nothing outward, that strikes the eye, but merely an spiritual event,

* See particulars as to the etymology of the word at 1 John ii. 18. The ἀντί denotes not substitution, "one who appears *instead* of Christ, arrogates to himself his position" (that is rather couched in the word ψευδόχριστος [see on Matth. xxiv. 4, 24]), but hostile opposition, "him who is full of enmity *against* Christ." (See Lücke ad h. l.)

† This relation of the individuality to the tendency in the masses is expressed extremely significantly in Revelation by the beast and its heads. The heads are a result of life in the beast, and yet, *vice versâ*, alone lead him. The different heads, however, are to be conceived, according to the meaning of Revelation, not *along with*, but *after*, one another on the beast; the unity of the personality of Antichrist is therefore not prejudiced by them.

viz., the inward dominion of the principle of evil).* The communications of Paul (ver. 5) as well as, particularly, those of the Apocalypse (ch. xiii.), are of that nature that they necessarily suppose outward facts, as indeed the internal dominion of evil must manifest itself outwardly, and the French revolution, with the abolition of Christianity, and the setting up prostitutes on the altars for adoration, gives us *outwardly*, as the daily wider spreading denial of the fundamentals of all religious truth and morality, of the doctrines of God, freedom, and immortality, as also deification, as a consequence of erroneous speculation, give us *inwardly*, a strong foretaste of what might at some future time be but too really executed in the universal monarchy of Antichrist under his iron sceptre. But should it be alleged that while the assumption is indeed unobjectionable, that the evil principle, which arrives at dominion in many, will bring forth real evil fruits outwardly too, in increased proportion, as happened in the French revolution; we are still not to imagine that such occurrences should be set in motion and conducted by *one* personality, which is as it were Satan himself incarnate; that Antichrist is, like the devil, a mere abstraction, only there are many Antichrists, *i. e.*, men, in whom the evil principle operates, no doubt very powerfully, but who yet always bear in them still something better along with the evil; we reply that the doctrine is in utter opposition to historical analogy. All great movements in the history of the world have definite personages for pillars, who are, as it were, the centres from which they are carried on. No doubt the spirit that animates them is also diffused in many others, but rather in a derived than an original way. In accordance with this, the assumption that the last and utmost development of evil will also attain to its centre in a personality, that all the labour of the evil powers strives, as it were, after the production of this individual, has the analogy of history entirely in its favour. But the opinion that alike in Antichrist, and in the devil, evil is only to be conceived as abstract, contradicts the doctrine of Scripture quite clearly; it may be said, on the contrary, evil is never *abstract*, but ever appears in concrete personages. This view of the devil and Antichrist as real personages is far removed from Manicheism by the circumstance that their powers must still be acknowledged as good in substance, as they are God's powers; but the misapplication

* Lücke too (on 1 John ii. 18), seems to leave the personality of Antichrist at the least very doubtful, when he writes: "John's conception of Antichrist is of that nature, that it is easier in it than in Paul's to carry back the idea to its true universal import, by a severance of the form of a definite outward historical personality, in which form it had been first of all conceived—and to make it thus more easy to be realized." That John does not, either, deny the definite personality of Antichrist, we shall see in the interpretation of his epistles.

of them against God's will to objects of selfishness constitutes the essence of evil.

If we, after this, turn to the contemplation of the various interpretations which have been made of this passage,* it is, first of all, clear that all those who believe that the prophecy is already exhausted in one fact of the past are decidedly in error. As Christ's coming and the kingdom of God are still impending in the future, so too are the occurrences which immediately precede these, viz., the universal falling away, the appearance of Antichrist, and his destructive agency. Among the interpretations which find the fulfilment of this passage in the past, we must name first the class that suppose in it the immediate time of the apostle. As in Matth. xxiv. Christ himself connects his coming with the insurrection of the Jews against the Romans, and with the destruction of Jerusalem by the Romans which followed it, so too they refer Paul's representation here to those events. Accordingly, the ἀποστασία is said to denote the insurrection of the Jews, or, according to Hammond, the falling away of the Gnostics. The man of sin is said to be Simon Magus, as the father of heresy, or, according to Wetstein, the Emperor Titus and the gens Flavia along with him, because Titus, at the destruction of Jerusalem, according to Josephus (B. J. VI. 2), sacrificed in the Temple. Grotius, on the other hand, declared the Emperor Caligula the man of sin; others Nero, because he first persecuted the Christians. Kern too belongs to the interpreters who refer this passage to past events, and therefore attribute to it no further prophetic meaning. This divine thinks it necessary to transfer the description of the anticipated Antichrist to the time after Nero's death, when the report was spread that that Emperor was not dead, and would come again (Tac. Hist. ii. 8, Suet. Nero c. 57), out of which the notion was developed among the Christians that Nero would return as Antichrist. (Lactantius de mort. persec. c. 2, August. de civ. Dei xx. 19.) On account of this circumstance, then, Kern also transfers, as already remarked in the Introduction to these epistles, the composition of the second Epistle to the Thessalonians to a period after Nero, and therefore declares it spurious. But we find nothing in the description of Antichrist, as given here by Paul, which would lead to the inference that he intends by it precisely Nero, and that the notion of Nero's return after death is supposed. This description contains such traits alone as could be cited even before Nero's time, from the picture of Antichrist already sketched by Daniel: viz., insolent transgression of the law, and scornful presumption towards the gods, to, or even above whose level he exalts himself. No doubt

* See the special excursus on this passage in the latest Commentaries, particularly in Koppe, Pelt, and Schott.

these traits are in part found in Nero, and that madman is also, doubtless, to be considered as a type of Antichrist, as well as Antiochus Epiphanes; but this holds good of many others also. The prophecy cannot be looked on as fulfilled in him in its fulness, because the facts foretold by Paul have not met with their accomplishment in his person.

Equally discrepant are the views as to the κατέχων. Either Christ himself, or the Divine will, or the Apostle Paul and his supplication, or the Christians and the supplicating Christian church in general, have been interpreted as the beneficent power which keeps off the coming of Antichrist. But the most usual view as to the κατέχων, which the Fathers especially defend, was that it denoted the Roman Empire (τὸ κατέχον) and the Emperor as its representative (ὁ κατέχων). This supposition extended itself even through the middle ages and modern times; for Charlemagne was considered as the restorer of the Roman Empire, and, in conformity with the prophecy of Daniel (Dan. ii. 40, seq.) of the four universal monarchies, the Roman Empire was considered as the fourth monarchy, therefore as the hip, legs, and feet, of the image that is described in the passage cited. The legs were referred to the division into the eastern and western Roman Empires, the toes to the later kingdoms of Christian-German Europe. So interpreted the later interpreters of Revelation, Newton, Bengel, and Stilling. As these recognized at the same time in Popery the Antichristian power, they might think they had the two chief powers continually before them; in the Pope and the Emperor, Antichrist and he that kept him off were plainly symbolized to them. By another turn of this view one might think himself justified, on Napoleon's appearing, in considering *him* as Antichrist, in that he laid a plan for a universal monarchy. It is true, Napoleon entered into a directly hostile opposition to Popery and the hierarchy, but through his dissolving the German empire in 1806 as the fourth universal monarchy of Daniel, he was looked on by many as he who removed the κατέχων. But, as even after the dissolution of the German Empire Christ's advent has not happened, the whole view of the Roman Empire as the fourth monarchy is plainly endangered. The assumption of the continuance of the fourth universal monarchy, after the dissolution of the German Empire in 1806, in the states of the Rhenish Confederation, or of the German Confederation subsisting since 1815, is too doubtful to claim immediate adhesion. In order to make it good, it becomes necessary to assert that the German, *i. e.*, Roman, Empire would be restored again at some time, precisely as it was restored again by Charlemagne in 800, after the destruction of the western Roman Empire in 476, a view to which we shall subsequently re-

turn. The referring Antichrist to the Pope, or rather to Popery, is found as early as the middle ages among those individuals and parties who came out in opposition to the hierarchy; but it is especially since the Reformation that this view has been the prevailing one among the Protestants, whereas the Catholics designated Mohammed as Antichrist in earlier times, but afterwards Luther and his labours by way of retaliation. The interpretation of Antichrist of the Papacy has even passed into the confession of faith of our church. (See the articles of Smalcalde, art. vi., p. 314, edit. Rechenberg.)

If we, after this, turn to the critical examination of these various opinions upon Antichrist and upon that which holds him in check, we must by all means lay it down as an axiom that every interpretation is false which admits the apostle's representation to be exhausted in any phenomenon of the past. For, according to his express declaration, Christ's coming, and with it the resurrection of the faithful and the kingdom of God, are immediately to follow on the coming of the falling away and of Antichrist. As hitherto none of these has happened, the coming of Antichrist also can only be considered as future. But it by no means follows from this that the above-cited references to past historical points are strictly false; they must merely not be conceived as exhausting the prophecy of Paul, but as real types of the last great catastrophe. Thus it is, in particular, to be decidedly acknowledged that the revolt of the Jews from the Romans, and the fearful judgment of God, the destruction of Jerusalem, with which the abolition of the independence of the people of God and of the Old Testament dispensation were united, are to be conceived in this passage as a type of the Antichristian events, just as in Matth. xxiv. In Paul's spiritual horizon the special relations of the remote future could not occur; he expected, as we saw at 1 Thess. iv. 15, seq., the advent during his life. It is, therefore, more than probable that *he* too, in conformity with the guidance of the prophecies of Christ himself (Matth. xxiv.), which were, no doubt, known to him, in uttering this prophecy had particularly the impending catastrophe of the destruction of Jerusalem in his thoughts. This is vouched for not so much by the mention of the temple of God (for it is extremely improbable that Paul imagined Antichrist would place himself in the stone Temple upon Zion, as there was no throne in it, as, besides, no Jew entered it; further, this Temple was precisely the one to be destroyed according to Christ's prophecy), as by the phrases τὸ νῦν κατέχον, ὁ ἄρτι κατέχων, for it cannot well be doubted that nothing but the Roman Empire, or in the masculine form the Emperor, as representative of it, is primarily denoted by them. By the additions νῦν, ἄρτι, Paul intimates the fact that the overthrow of this iron king-

dom (see Dan. ii. 40, seq.) is imminent, and with this the overthrow of all order and legality, which through its influence spread themselves among the nations. According to this, we must in the interpretation of this passage decidedly disapprove of regarding, even in a typical sense, one of the Roman Emperors as Antichrist; he is rather, *not as an individual*, in which relation he may have much that is Antichristian in him, but *in his official position*, the κατέχων here. Paul, doubtless, imagined Antichrist as proceeding from the revolted Jews, or rather from apostate Christians (as it is said also at 1 John ii. 19, ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν), but in no case as a Gentile. Since he represents the utmost height of sinful development, there must necessarily be also supposed in him the utmost height of consciousness, which can be attained only under the influence of Christianity. We do not in this, then, deny that, *e. g.*, the Emperor Nero, apart from his official position, conceived purely as *a person*, might be a type of Antichrist. This is rather undoubtedly to be assumed, as indeed Christian antiquity confessedly so considered him, and therefore did not believe in his death, but expected his coming again (see the interpreters on Rev. xvii. 8, and the passages in Kern, loc. cit., p. 200, seq.) But this passage presents the Roman Empire and the Emperors in another relation, viz., its beneficent aspect, the strict legality, opposing all revolution and ἀνομία, of the principle of the Empire.

Descending further in the history of the world, in like manner it is decidedly to be acknowledged that in Mohammed and his work of spiritual devastation in the development of Popery during the middle ages,* and finally in Napoleon in the present age, single traits of the Antichristian spirit shew themselves; but no one can seriously maintain that Mohammed or Napoleon *was* Antichrist, not merely because upon their appearing that did not follow which Scripture represents as following upon the revealing of Antichrist, viz., the universal falling away and the setting up of the kingdom of God, but also for the reason that they possess, it is true, *some* but not *all*, of the traits of Antichrist. But only the combination of the *collective* features consummates Antichrist in the same way as the combination of the *collective* features of the image of Christ, as the prophets had painted it, in the person of Jesus of Nazareth, makes him Christ. Again, to establish the view that *Popery* is Antichrist, would oblige us previously to give up the doctrine, expressly demonstrated as scriptural, of the personality of Antichrist; he could in that case be conceived as a spiritual principle only. As, however, the principle of Popery has prevailed during a whole series of cen-

* See especially the passages collected by Pelt, Comm. in Epist. ad Thess., p. 201, seq.

turies, it is not to be perceived how its appearing can constitute a fixed time for the beginning of the kingdom of God, in which sense Paul here (ver. 3) treats of the revealing of Antichrist. Some indeed might apprehend the reference to Popery as the *principle* out of which the personality of Antichrist was yet to shape itself, so that some Pope or other would in the end present himself as the bodily Antichrist; yet we are to reflect that this is conceivable only after a preliminary annihilation of the Roman Catholic church and, with it, of the Papacy too. For, as both are grounded on the confession of Christ as the Son of God, Antichrist can appear in a Pope in no other way than by the removal of this foundation, because from the description in the first Epistle of John the denial of Christ is an essential feature in his portrait.

We may, accordingly, pronounce as the result of this examination, that the history of the world certainly presents to us *personages* and *tendencies*, in which significant traits of the picture of Antichrist are predominant, also *groups of events*, in which the analogy with the last catastrophes before the setting up of the kingdom of God is quite unmistakeable, which holds particularly of the insurrection of the Jews against the Romans, as of the destruction of Jerusalem which directly followed it, and of the French Revolution of 1789; but that neither in these separate occurrences, nor in all taken together, can the deep meaning of the prophecy in this passage be looked on as exhausted. The saying (2 Thess. ii. 7) *τὸ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας* still holds good yet. The demoniac powers, which we see at work in the history of the world, call forth Antichristian formations now in *this* shape, now in *that*, and that too in such a way that an augmentation of evil is visibly to be observed. This manifests itself especially in the progress of the French Revolution—a series of events without example or parallel in the history of the world—which, in fact, presents, on a narrower scale, an accurately corresponding type, especially in its Antichristian spirit, of the events of the *συντέλεια τοῦ αἰῶνος*. But even after this, the prophecy, as such, still abides. Now it may present no especial difficulty to conceive to ourselves as possible an universal *ἀποστασία* from all the fundamentals of religion and morality, as we see before our eyes how active and manifold are the labours for undermining them, and how infidelity and superstition strive for dominion over mankind. And with just as little difficulty may we conceive that from the universally disseminated elements of unbelief and wickedness, which are daily increasing, an individual is being produced, who, as the centre of all these Satanic tendencies, combines them in himself in the utmost height and strength, and so, as the fruit of the whole sinful development in human nature, as the corporeal Antichrist, as the incarnate son of Satan, steps upon the scene and seeks to hurl

the Son of God on high from his throne. But this interpretation still leaves the κατέχων obscure. True, this one feature in the prophecy might be deemed to have no meaning for the future; that the added νῦν and ἄρτι restrict its reference to the times of the apostles. To this view, however, I cannot subscribe, partly because it seems unsuitable to declare so important a feature of the picture fulfilled, and the others not; partly because precisely the deferral for centuries of the advent of Antichrist proves the enduring energy of the element that keeps it off. To refer here to the Roman Empire, as the fourth universal monarchy of Daniel, in its German-Christian form, we are forbidden by its subsequent dissolution in 1806. And the notion of a future restoration of it, such as Max von Schenkendorf dreamed of, is questionable, on the ground, that the matter treated of is not the mere restoration of the *name*, "Roman Empire, Roman Emperor," but of the *thing itself*. The Emperor of the middle ages was the representative of all worldly power generally, the first prince of Christendom. But this relation had already, long before 1806, entirely changed, and therefore the outward dissolution of the empire is less important, because it had long since changed its internal character. And now it is by no means to be perceived how, under the present state of political relations, the position of the Emperor in the middle ages can ever be restored. Daniel's fourth universal monarchy must therefore be understood only of the preponderance of the Christian world in its Germanico-Roman elements over the terrestrial sphere, and not of the concentration of this dominion in one individual. We might, therefore, refer to the church. But the κατέχον can be scarcely referred to the church and her earthly or heavenly representatives, because it is matter of course that what Antichrist wishes to annihilate opposes him, and thereby keeps him off; the κατέχον must be something equally distinct from the church and Antichrist. Besides, the change of the gender is thus inexplicable; for Paul cannot have set himself up as the representative of the whole church, and if he meant Christ, we do not see why he should not openly name him. There remains then only the single explanation of κατέχον, which understands by it the whole rightly-ordered political system, in which is involved on the *one* side the continual repression of all ἀποστασία and ἀνομία, and on the *other* the progressive tranquil development of Christianity. Of this system the Roman Empire, as the firmest and most regularly-organized state that history is acquainted with, is the natural type. This leads us to the conclusion that insurrection against the subsisting (see on Rom. xiii. 1) political arrangement is a principal lever of the Antichristian power, in order to bring the man of sin into existence, and indeed at Matth. xxiv. 7 insurrections are expressly named among the influences which usher in the last times.

With the appearance of Antichrist, accordingly, all order equally in church and state will tumble down, and the Satanic disorder of his government will alone exercise dominion, until through Christ's power the Lord's everlasting kingdom of peace shall be raised on the ruins of his universal monarchy after the last sore fight. Thus taking the prophecy, we adhere to the conception of the Roman Empire in its essential spirit, as the regulated politico-religious order of things in general, which for man's depraved condition is defined *as divine order*. By this means, then, it becomes explicable how Rome can be represented in Revelation, as the depositary of the Antichristian principle without any contradiction of Paul's description in this passage. For a twofold element is to be distinguished in Rome and the Roman state even as in Jerusalem and the Jewish people. First, the Divine calling and destination, and secondly the actual realization of the same. As Jerusalem was destined for the centre of the kingdom of God, but was turned into Sodom through its unfaithfulness (Rev. xi. 8), so also Rome was intended to maintain the principle of right and order in the world, and it is under this aspect that Paul here considers it; but in its outward manifestation it admitted into itself even Antichristian elements, in that it persecuted Christ's saints against all right, and in this point of view Rome appears in Rev. xvii. 3, 9 as the depositary of the Antichristian spirit. Conceptions apparently so different, and yet both founded on the essential features of the case, proclaim in the clearest manner that the apostles, taught by the Holy Ghost, uttered their prophecies without external concert and conference. But that Paul here only *points to* the idea of the significance of the state and its relations to the development of God's designs in humanity, and does not openly express it, need be referred to no special cause, since he supposes the knowledge of it in his first readers (ver. 6). It is the less possible to suppose any design to express himself mysteriously, as by this representation so noble a position was appointed the Roman Empire.

Ver. 8.—Paul now, in continuation of his communications as to the last times, describes Christ's victory over the hostile powers of Antichrist; when the ἄνομος thinks he has attained to all in the possession of his universal monarchy, in which he has united all spiritual and worldly power in his own person—Christ will annihilate him by his appearance. Isaiah prophesying of the Messiah, expresses the same idea in the words πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ καὶ ἐν πνεύματι διὰ χειλέων ἀνελεῖ ἀσεβῆ (Is. xi. 4). But in the Apocalypse the appearing of Christ and his fight with Antichrist are described in such a way that "from his mouth issueth a sharp sword," and Antichrist, together with his prophet and whole party, is conquered with it (Rev. xix. 15, 19, seq.) According to this, the sense of the words is that Christ merely by his word and

his appearing, thus by the smallest means and the slightest trouble, will destroy the whole threatening power of Antichrist, which no earthly power could conquer. He, from whom powers of the Almighty issue, need only command, and the breath of his mouth (Ps. xxxiii. 6), the brightness of his appearance, suffice to annihilate all his adversaries. Πνεῦμα here has no reference to the Holy Ghost, still less to storm, burning wind, but it denotes the breath of respiration, as an expression of the word and of the will. The combination ἐπιφάνεια τῆς παρουσίας, which is found here only, is, however, peculiar. That is to say, commonly ἐπιφάνεια by itself denotes the advent (so especially Paul frequently in the Pastoral Epistles), as it in profane writers denotes Divine appearances on account of the blinding splendour of light, the δόξα, which was thought to be conjoined with them. Here we explain the apparent tautology by referring ἐπιφάνεια to the *subjective*, παρουσία to the *objective*, aspect, *i.e.*, the *latter* expression to the actuality of Christ's appearing, the *former* one to the contemplation of it on the part of man, the consciousness of his presence. (For ἀναλώσει A.B.D.F. read ἀνελεῖ, which Lachmann has received into the text. But the more uncommon ἀναλώσει is no doubt to be preferred, as ἀνελεῖ is, surely, only a gloss from Isaiah xi. 4. The word ἀναλίσκω occurs elsewhere in the New Testament only at Luke ix. 54. The LXX. often use it for תָּמַם or תַּם Gen. xli. 30; Numb. xi. 33.—On καταργεῖν, so familiar to Paul, see on Luke xiii. 7; Rom. iii. 31. It, of course, denotes here not absolutely to annihilate, but to make inoperative, to deprive of influence as Antichrist; for, according to Rev. xix. 20, his *condemnation* in the lake of fire, not his entire *annihilation*, follows his subjection.

Vers. 9, 10.—The whole of ver. 9 has a parenthetical nature, for the οὗ ἐστιν connects itself again with ver. 7. Here, the ἀποκάλυψις is called, by analogy with Christ's advent, also παρουσία. True, the appearing of Antichrist on earth properly stands parallel to Christ's birth in the flesh, or the Lord's official, public, appearance at the baptism, but παρουσία is used for those also, 2 Pet. i. 16, as ἐπιφάνεια is at 2 Tim. i. 10. Antichrist's coming, then, is brought into comparison with the earthly ministry of Christ, as exhibiting itself also as surrounded with all forms of wonderful action, which, however, are grounded, not, like Christ's miracles, in truth, but in falsehood, in that they are performed, not in God's power, but in Satan's. For the Apocalypse (xiii. 2) relates of Antichrist, καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην. As, therefore, the Father gave all power to Christ, the Son, and lets him sit on his throne (Rev. iii. 21), so too in the diabolical imitation, Satan gives all his power to Antichrist, his dear son. But, as Satan himself is a *created* being,

although a *mighty* one, the wonders also which he performs through Antichrist can be merely *mirabilia*, no true *miracula*. They will exhibit themselves as striking occurrences exciting outward attention, but without connexion with the salvation of mankind and the designs of the Divine government, such as marks the miracles of Jesus and the apostles; consequently, as mere magical monstrosities. Nevertheless, they will yet be seductive enough for many a disorderly, unsettled, mind, as the remarkable word of the Lord at Matth. xxiv. 24 shews, according to which, if it were possible, even the elect might be seduced into error by the wonders of the false prophets. For the false wonders will not be done by Antichrist alone, but, as Christ imparted to his disciples also the gift to work miracles, so will also all the false prophets who accompany Antichrist execute lying wonders. In the Apocalypse the beast, which comes up out of the earth (xiii. 11), which has two horns like the Lamb, *i. e.*, appears outwardly as a hypocrite, but speaks like the dragon, shews itself as a designation of the prophets of Antichrist, by means of whom men are brought to him. (See Rev. xvi. 14, xix. 20.) It is quoted (Rev. xiii. 15) as an especially characteristic wonder, that the spirit is given to an image of Antichrist, that it speaks, and thus invites men to the adoration of it. On the relation of the lying, seeming wonders of Satan, to the genuine Divine miracles of the Lord, as well as on the entrance of these phenomena into the highest developments of evil as of good, and their object of legitimizing the messengers of light as of darkness, and of serving for marks to recognize them for what they are, we have treated sufficiently at Matth. viii. 1, in the general remarks on the miracles, and at Matth. xxiv. 24, to which we here wholly refer our reader. In like manner, the difference between the appellatives δύναμις, σημεῖον, τέρας, which terms are used likewise of the genuine miracles, has also been already spoken of at Matth. viii. 1. The genitive ψεύδους is of course to be referred to all three appellatives, for, as evil in itself is incumbered with contradiction, so too all that proceeds from it is intrinsically untrue; its seeming strength is real want of strength. In what follows (ver. 10) καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας is put parallel with ἐν πάσῃ δυνάμει. It may be said that the wonders themselves that proceed from Antichrist and his ministers are nothing but deceit; still they are really astonishing, extraordinary operations in nature, which only have their foundation in the application of demoniac powers. From these, therefore, other not wondrous forms of deception are distinguished, which altogether proceed from, and are rooted in the disposition of unrighteousness. To draw men *from* God and *to* evil is to be imagined as the aim of these deceptions, as of the wonders; but this only succeeds with those who perish (ἀπολλυμένοις), for God knows how to defend the ἐκλεκ-

τοί through his grace; according to Matth. xxiv. 24 with these deception is impossible. This thought again exhibits Paul's theory of predestination, but only as developed at Rom. ix. The ἀπολλύμενοι are not those lost through God's decree, through a *decretum reprobationis*, but through their own act, because they, as expressed in the concluding words of ver. 10, receive not the love of the truth (τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο). They, therefore, might also have been saved through the truth in Christ, if they had appropriated it to themselves in repentance and faith; but they loved falsehood and darkness more than light, and continued, therefore, excluded from salvation. On the other hand, the elect attain to salvation not through their merit, their fidelity, their faith, their perseverance unto the end, but fidelity, faith, perseverance, are God's work in them; there is a *prædestinatio sanctorum*, but no *reprobatio impiorum*. (In ver. 9 ἐν before τοῖς ἀπολλυμένοις is wanting in A.D.F.G., and Lachmann has therefore cancelled it. But we can scarcely doubt that its omission has its origin purely in the twofold ἐν preceding, which seemed to the copyists an improper repetition of the preposition. The common reading is the correct one. The ἐν before δυνάμει and ἀπάτῃ is *nota dativi*, the ἐν before ἀπολλυμένοις, = ἐν μέσῳ, the lost ones thus forming the circle in which these Satanic proceedings take place.—Ver. 10. On ἀνθ' ὧν, = אֲשֶׁר תַּחַת, see Luke i. 20, xix. 44; Acts xii. 23.—The phrase τὴν ἀγάπην τῆς ἀληθείας δέξασθαι is significant. The natural man has *no love* for truth; the awakening of a love for truth must therefore precede the reception of truth itself. Where the first advances of grace, which attempt to stir up the love of truth, are repulsed, there neither can truth itself be subsequently received.)

Vers. 11, 12.—God punishes sin *by* sin; *therefore* he sends to the lost ones, who through their fault did not allow the love for truth to be stirred up in their hearts, a strong delusion, that they may believe a lie. The energy of the εἰς τό, = ἵνα, must not be weakened here (see on Matth. xiii. 14, 15; John xii. 40); it is precisely the judgment on obduracy which is described. (See on Rom. ix. 15.) In itself all obduracy need not be contemplated as absolute; it can be relative, and can be subsequently overcome through a greater power of grace, and the obdurate one thus won for God. But here, where the latter days are spoken of, the progressive ἵνα κριθῶσι, with a reference back to ὄλεθρος αἰώνιος (i. 9), must be understood of eternal damnation. Thus κρίνεσθαι is used by the writer = κατακρίνεσθαι, just as it is said in the parallel passage Rev. xix. 20: "all who had received the mark of the beast, and worshipped the image of the beast, were thrown into the lake of fire." Now in so far as in this passage the strong delusion (ἐνέργεια πλάνης) at bottom denotes Antichrist himself, who accomplishes his

deception in the *ἐνέργεια τοῦ σατανᾶ* (ver. 9), the *πέμπει* represents Antichrist as sent by God. The Lord God does not make Antichrist in so far as he is evil; but he certainly makes him so far as he appears in this form and shape, under these circumstances and relations, which is denoted in a popular mode of expression by the term "permission." But the energetical Scripture language expressly brings forward even as to evil the positive aspect of the Divine work. (See on this point also the remarks on Rom. ix.) (The reading *πέμπει* is so well established by A.B.D.F.G. that it is to be preferred to the future *πέμψει*. Paul gives, prophetically, the whole description of ver. 9 as present; a copyist, to whom this appeared unnatural, has, we may suppose, given its origin to *πέμψει*.—*Τὸ ψεῦδος* does not refer to a definite single lie; it rather denotes the element of falsehood, in opposition to *ἡ ἀλήθεια*. [See on John i. 14, viii. 44.] The *μὴ πιστεύειν τῇ ἀληθείᾳ* is the consequence of the contempt of love for truth (ver. 10), and the *εὐδοκεῖν ἐν τῇ ἀδικίᾳ* is only the other side of non-belief. The craving nature of man absolutely requires some supporting point; if it does not obtain it in truth, it turns to its contrary, falsehood, which, apprehended in its relation to the Divine will, *i. e.*, to the law, is unrighteousness (*ἀδικία*). [See on Rom. iii. 21.] The *ἐν* before *τῇ ἀδικίᾳ* is wanting in B.D.F.G.; yet not even Lachmann has ventured decidedly to reject it. The analogy of the Hebrew בְּצֶדֶק seems to favour its genuineness.)

Vers. 13, 14.—After ending this prophetic communication, Paul now returns to his readers, and once more declares his obligation to give thanks to God (comp. i. 3) that he had chosen them unto salvation in Christ, and had thus preserved them from the perdition of those who allow themselves to be deceived by the *πλάνη* of Antichrist (ver. 11). This election by God Paul represents, after his manner, as an eternal one, which has proceeded *ἀπ' ἀρχῆς*, *i. e.*, *πρὸ καταβολῆς κόσμου* (Eph. i. 4), *ἀπὸ τῶν αἰώνων* (Eph. iii. 9, 11). That this phrase asserts not a pre-existence of the soul, but only the decree of election, as one independent of time, to be placed in God, has already been fully proved at Eph. i. 4. On the formula *ἀδελφοὶ ἠγαπημένοι* cf. ibid.—*Αἱρεῖσθαι* is here used as = *ἐκλέγειν*, see Phil. i. 22. On the Alexandrian form *εἵλατο* for *εἵλετο* see Lobeck's Phrynichus, p. 183. The reading *ἀπαρχήν* for *ἀπ' ἀρχῆς* has doubtless arisen barely from a misapprehension. As Paul frequently talks of the first-fruits of conversion [see on Rom. xvi. 5; 1 Cor. xvi. 15] that idea was thought to be found here too.—The concluding words alone in ver. 13 cause difficulty, partly with regard to their connexion with what precedes, partly with regard to the position of the two clauses. If we consider that both *ἁγιασμός* and *πίστις* denote the subjective aspect, a connexion with *εἵλατο* seems unsuit-

able, and ἐν ἁγιασμῷ, κ. τ. λ., seems to aim at a closer definiteness of the σωτηρία. But, as salvation is the ultimate aim, on the attaining of which faith passes into vision, and sanctification into sanctity, this connexion seems surely nowise admissible. The connexion of the words with εἵλατο can, accordingly, be only taken thus: "God has chosen you unto salvation, in the design, or on the condition, that ye walk in sanctification of the Spirit and in belief of the truth." It follows of course that πνεῦμα here is not the *human* spirit, which is sanctified, but the *Divine* one, which sanctifies, so that it is parallel with the Divine truth. But with regard, secondly, to the collocation, it seems that belief in the truth of the gospel must precede sanctification by the Holy Ghost, as the cause precedes the effect. The interpreters pass over this difficulty, which, however, is not a slight one. We may suppose that Paul understood by the πίστις ἀληθείας here the faith that is perfected in judgment also (see on 1 Thess. iii. 10), which presupposes sanctification, and not the entirely *general* faith, which is given with the very first elements. In ver. 14 the εἰς ὃ cannot be joined with what immediately precedes, as it is usually taken; for Paul cannot intend to say, "for that reason, because men are to walk in sanctification and faith, God has called them by means of the gospel." If Paul designed this connexion, he would have said, "*in order that* they may be able to walk," etc. The εἰς ὃ ἐκάλεσε can only refer to εἵλατο, in this sense, "therefore, because God conceived the decree of election from all eternity, he has also called the elect by means of the gospel;" thus εἰς περιποίησιν δόξης comes to stand parallel with εἰς σωτηρίαν, and defines more exactly this general expression. It (1 Thess. v. 9) defines it, namely, to the purport that it is participation in the glory of Christ in the kingdom of God. (See 1 Thess. ii. 12.)

Ver. 15.—Paul now calls upon his readers, for the attainment of this end, not to let themselves be led astray (with reference to ii. 2), and to hold fast the doctrines which had been delivered to them. For the genuine apostolical παραδόσεις define the true nature of the gospel, which was just now designated as the means of calling men. If the gospel is changed (Gal. i. 6, 7) it must lose its efficacy. Paul now mentions a double form in which the παραδόσεις have been communicated to them; by word of mouth and by writing they have been taught by him. But as he says δι' ἐπιστολῆς there exists no reason for thinking here of any other written compositions than the first Epistle to the Thessalonians. (Κρατεῖν stands here = κατέχειν, which also occurs 1 Cor. xi. 2, in reference to the παραδόσεις. Compare Mark vii. 3, seq.)

Vers. 16, 17.—As God must give the success to every good thing, Paul prays in conclusion that he may afford to the Thessalonians

also support for their life of faith, and the approving of it in word and work. But it is quite unusual that in ver. 16, in the juxtaposition of Father and Son, the name of the Father follows that of the Son, whereas it everywhere else precedes it. As to the rest, the designations of God are so chosen as to justify by their purport the prayer for comfort and strengthening from God. For in the "who loved us" (*ἀγαπήσας ἡμᾶς*) is couched, as the aorist shews, the allusion to the work of redemption, as the greatest proof of the love of God towards man. If God has established the atonement out of love, he will, surely, be also inclined to win men for it, and to preserve those won by his Spirit. In the second epithet, "who gave eternal consolation and good hope through grace" (*δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι*) God is depicted as the source of comfort in the distresses of the present, and of good hope for the future, through the operation of his grace. The *παράκλησις* is here called *αἰώνιος*, only in opposition to the transitory and deceitful comfort from the earth, especially as hope is named besides. Comfort in general can find no application to eternity, as the sufferings which are presupposed by the application of it cannot have any place there. (In ver. 17 *ὑμᾶς* is wanting in A.B.D.E.F.G., and is, with Lachmann and Schott, to be expunged from the text. Further, the collocation *ἔργῳ καὶ λόγῳ* on the authority of A.B.D.E. seems to deserve the preference over the inverted collocation.)

§ 3. CONCLUDING EXHORTATIONS.

(iii. 1–18.)

Vers. 1, 2.—In conclusion Paul calls on the Thessalonians also to pray for *him;* not to the end, however, that God may strengthen him and keep him in the faith, but only that God may be pleased to bless his labours. Paul supposes his own personal position in the faith as incapable of being lost; he was so conscious of his election by grace that with him a falling away was out of the question. Besides, it would have been against decorum for Paul to beg his disciples to offer up supplication to God for his preservation in the faith. The apostles were completely secured against every falling away from the faith with the possession of the Holy Ghost. See on Eph. vi. 19. *Ὁ λόγος τοῦ κυρίου*, is here = *εὐαγγέλιον τοῦ Θεοῦ*. But *τρέχειν* involves the contrast with being bound [2 Tim. ii. 9]. A reference to Ps. cxlvii. 15 is certainly comprised in the term. *Δοξάζεσθαι* here expresses the recognition of the gospel in its glory. Now, in order to be able there too, where he is now, in Corinth, to

labour effectually for the gospel, as had been done among them in Thessalonica, he utters a wish to be delivered from all adversaries who hinder him. But whether these *ἄτοποι καὶ πονηροὶ ἄνθρωποι* (*ἄτοπος* is, according to Hesychius = *ἐκθεσμος*, *αἰσχρός*) are to be looked for within, or without the church depends on the meaning of the following, *οὐ γὰρ πάντων ἡ πίστις*, and on the mode of connecting those words with what precedes. As *πίστις* has the article here, it can only mean the Christian faith, and not, for instance, "fidelity," as one might think from the *πιστὸς ὁ κύριος*, which follows. But the idea "not all have the faith" is too trivial to be admitted, especially as Paul had only just uttered the wish that the gospel might spread. Accordingly, the clause can only imply that all are not ready to receive the faith, that they strive against the Spirit who wishes to effectuate the faith in them, as Paul calls them at 2 Tim. iii. 8, *ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν*. Still, this incapacity must not certainly be thought absolute, or even derived from a Divine decree, but from personal unfaithfulness and impurity. Now, if we ask after the connexion formed by *γάρ* between this clause and what precedes the language, "that we may be delivered from wicked men, for all are not capable of faith," might mean, "that God may take them away from the earth, as there is certainly no prospect of their conversion." But, if we reflect that Paul himself in the first Epistle to the Corinthians does not imprecate death on the incestuous man, but will only have him given over unto Satan for the saving of his soul, we must also here declare such a view entirely inadmissible. As long as a man is in the life of this body there is also for him the possibility of conversion. Even incapability of faith and moral impotence can be removed through grace. Ῥύεσθαι, therefore, can be understood here only of a deliverance by change of place and other circumstances, and not of death. Thus, then, it follows that the *ἄνθρωποι ἄτοποι* and *πονηροί* must not be supposed members of the church, but persons out of the church, and, indeed, probably the Jews in Corinth, who had set so many persecutions on foot against Paul. (See Acts xviii. 12, seq.)

Ver. 3.—From himself personally Paul turns back directly to his readers, and utters the conviction that God would establish them and preserve them from evil. This cannot in the connexion imply *every* temptation, but such only as might proceed from the influence of such hostile persons as were described in ver. 2. No relation at all is to be supposed between the *πιστός* and the *πίστις* which precedes. God's faithfulness refers purely to the calling of the Thessalonians unto the kingdom of God, by which the decree of election is pronounced, "and this," Paul means to say, "God will also faithfully preserve unto you by the removal of everything which

can injure you in your life of faith." Considered in itself, the *ἀπὸ τοῦ πονηροῦ* might assuredly be taken as neuter; but, as Paul acknowledges evil to be embodied in Satan, as he expressly teaches a fight of the faithful with Satan (Eph. vi. 12), it is more conformable to the meaning of the author to keep to the masculine here also. As to the rest the *ἀπὸ τοῦ πονηροῦ* refers only to *φυλάξει*, not to *στηρίξει* too. The context is rather to be taken thus: "the Lord will establish you and, as being established, or after ye are established, also guard you from the evil one." True, it might be said, that *φυλάξει* should then stand first; for what is not yet established requires preserving from the fight, but not what is already established. But this objection disappears if we understand the *φυλάσσειν ἀπό* not of the keeping entirely remote *from* every fight, but of guarding *in* the fight. The being established, therefore, precedes, in order to make fit for maintaining the fight.

Vers. 4, 5.—The exhortation to obedience to his commands Paul pronounces in the form of sure confidence in the Lord. He therefore expects fidelity, not from the Thessalonians as such, but from the Lord who is efficient in them. It is unsuitable here to refer *ἐν κυρίῳ* to Paul himself and his fellow workers, with *ὄντες* supplied. The prayer which follows (ver. 5) suggests the conduct adapted to realize this obedience to the apostle's commands, viz., the directing of their hearts to the love of God and the patience of Christ. The combination "love and patience" does not allow us to understand the love of God merely of universal love. It must rather be referred to the manifestation of the love of God in Christ and his work of redemption. The *ὑπομονὴ Χριστοῦ* is, accordingly, also to be taken in a special sense of his patient surrender to death for the reconciliation of men; and the sense of ver. 5 is accordingly this, "may God be pleased to direct your hearts to the centre from which all the strength of the Christian proceeds, viz., to love God's love as it manifests itself in the sufferings of Christ."

Ver. 6.—After this Paul delivers a command, and that in his apostolical authority in the name of Christ himself. This communication which now follows enables us to perceive what moral injury the errors of the Thessalonians had brought on the church. What in 1 Thess. v. was but briefly hinted at, required now an open and very severe denunciation. On account of the supposed proximity of the kingdom of God, working had been given up by many, who now wandered about in fanatical idleness. However, there was yet a number of quiet persons also in Thessalonica who had not permitted themselves to be carried away. It is to be presumed these were the elders. For this reason, Paul turns primarily to them, and calls upon them to give up communion with the brethren that walked in a disorderly manner. (For *ἐν ὀνόματι τοῦ κυρίου* the par-

allel *διὰ τοῦ κυρίου* stands in ver. 12. In it both the command of the Lord, and his power, which can effect the carrying out of that command, are pointed to. *Στέλλεσθαι ἀπό τινος*, or *ἀποστέλλεσθαί τινος*, denotes, like *ὑποστέλλεσθαι* [which, however, has rather the subordinate idea of clandestine, Gal. ii. 12], "to separate, draw back one's-self from any one." [See Eurip. Suppl. v. 598.] Ver. 14 shews more nearly how Paul would have this understood here.—Ver. 11 further elucidates the import of the *ἀτάκτως περιπατεῖν*.—We have no ground for supposing other causes of the disorderly life of the Thessalonians than merely Apocalyptic errors; the *παράδοσις* which Paul here mentions refers also merely to that. It expresses the obligation to await quietly the time and hour of the advent, without neglecting one's earthly calling.—The discrepancy of the readings at the close of the verse is very great. The *text. rec.* reads *παρέλαβε*, with a reference to *ἀδελφός*; the codices waver between *ἐλάβοσαν*, *παρελάβοσαν*, *παρέλαβον*, *παρελάβετε*, which last reading Lachmann has adopted on the authority of B.F.G. I, with Griesbach, take *παρελάβοσαν* for the original reading; first, because the more unusual form [See Winer's Gr. § 13, 2], which, however, often occurs in the New Testament, might easily be changed into the more usual one; then, because after the allocution *ἀδελφοί* the second person is expected rather than the third, or at least, with reference to the brother walking disorderly, the third person singular.)

Vers. 7.–10.—In order to convince the Thessalonians that were gone astray of their perverseness in giving up their handicrafts, Paul sets himself forth as an example to them; with all his spiritual labours he had yet continually followed his handicraft too, and earned his own livelihood. It is true, he insists here too, that the privilege certainly belonged to him of allowing himself to be maintained by the churches, but, for the sake of the good example, he had made no use of the privilege. That this was not the only motive that led Paul to this conduct has already been remarked at 1 Cor. ix. 7, 8, at which passage consult the Comm. on the causes of this mode of proceeding in Paul. Paul had also already declared himself upon this point (1 Thess. ii. 9), partly in the same words. (Ver. 7. *Ἀτακτεῖν* is defined here by the context; it denotes, "to give up the regular earthly calling." As at that time, so even now also, with the rousing of the soul to new life, a contempt of external action is very apt to appear—a tendency which he that has the cure of souls cannot too powerfully counteract.—Ver. 8. *Δωρεάν* is here "without labour," thus without having earned one's maintenance. For the phrase *ἄρτον φαγεῖν* = לֶחֶם אָכַל, and denotes here livelihood in general, as *ἐσθίειν* in ver. 10.—On *ἐπιβαρῆσαι* see at 1 Thess. ii. 9. —On *ἐξουσία* see at 1 Cor. ix. 4, 5.—Ver. 10. In the axiom, *εἴ τις οὐ*

θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω, if any will not work, etc., is couched an allusion to Gen. iii. 19. It is an universal law in the world, that man should eat his bread in the sweat of his face; he that has no business allotted him must therefore choose for himself a useful business.)

Vers. 11, 12.—After this, what was merely intimated in ver. 6 is more particularly set forth. Whether Timothy had brought the apostle the news of these disorders with him to Corinth, or whether he had received information elsewhere, is unknown; but the former assumption is the more probable, because a short time only seems to have elapsed between the composition of the two epistles. (Ver. 11. The expression *περιεργάζεσθαι* is significant; it is found nowhere in the New Testament but here. Hesychius explains it by *πράσσειν περισσά*, to do superfluous, needless, things. It occurs so also at Sirach iii. 22. In this passage it is to be referred to the spiritual labours which were not enjoined on the Thessalonians [see on James iii. 1]. In their fanatical excitement they sought, it may be presumed, through a busy but unprofitable activity, more and more to inflame themselves and others by the idea of the proximity of Christ's coming.—Ver. 12. *Μετὰ ἡσυχίας* of course only refers to outward quiet perseverance at their handicrafts.—*Ὁ ἑαυτῶν ἄρτος* is bread earned by one's own labour, the livelihood which the handicraft afforded, in opposition to allowing one's-self to be maintained by others.)

Vers. 13–15.—Instead of making the rebuke of the disobedient the next topic, Paul first introduces an exhortation to those that had continued firm, which is obscure in its connexion. *Καλοποιεῖν* can be taken in a perfectly general sense, like *ἀγαθοποιεῖν* 1 Pet. ii. 15, or it can be understood of almsgiving, of doing good in the narrower sense. But trustworthy passages are wanting to prove this latter meaning; besides it will not well suit the context, for the exhortation, not to grow weary in almsgiving, almost looks like a favouring of those lazy fanatics. But Koppe's opinion that Paul meant to say, "they should not support *the lazy* indeed, but *the really poor* they should," clearly introduces into the passage something which is not at all in it. We shall therefore be able to explain *καλοποιεῖν* only of doing good in general. But certainly the context requires us to refer *καλοποιεῖν* principally to the affectionate, indulgent, treatment of the brethren, so that ver. 15 contains a more particular elucidation of this term.—In ver. 14 the connexion of *διὰ τῆς ἐπιστολῆς* is disputable; it admits of being joined with what precedes or what succeeds. The position of the *τοῦτον*, however, favours the former; for, if the meaning were, "denounce him by a letter," *τοῦτον* would stand *before διὰ τῆς ἐπιστολῆς*; then too the article would have to be omitted before *ἐπιστολή*, as a *definite* epistle would be denoted by

the τῆς. (But see Winer's remarks, Gr. p. 99, note.)—As to the meaning of σημειοῦσθαι we may doubt whether it denotes *indicare* or *adnotare*. But in the former case ἡμῖν would scarcely be wanting; we therefore prefer the meaning "to note." However, the term is not to be understood of an outward noting or registering, but figuratively of an inward noting in one's own mind.—The στέλλεσθαι ἀπό in ver. 6 is more closely defined by μὴ συναναμίγνυσθαι here; it denotes the breaking off church-communion (see on 1 Cor. v. 9), more intimate intercourse, therefore excommunication, but in the lowest form. (See Winer's Encyclop. vol. i., p. 158, seq.) The aim of this punishment is humiliation, *i. e.*, amendment, by true repentance. (See on ἐντρέπεσθαι at 1 Cor. iv. 14; Tit. ii. 8.—Ἐχθρός as an antithesis to ἀδελφός denotes no personal enemy, but God's enemy, *i. e.*, one altogether fallen away from the faith.)

Ver. 16.—A prayer for peace from the Lord of peace, who bears it complete in himself, and can, therefore, impart it to others in every relation for spiritual and external needs, then closes the epistle. (Lachmann has, after A.D.F.G., put τόπῳ in the text for τρόπῳ. But, as the epistle is addressed merely to Thessalonians, this reading seems quite inadmissible; it might, according to Schott's probable conjecture, have crept in here from other passages, as 1 Cor. i. 2; 2 Cor. ii. 14; 1 Tim. ii. 8.)

Vers. 17. 18.—Paul usually dictated his epistles; Timothy seems to have written these two. (See 1 Thess. i. 1; 2 Thess. i. 1.) But, to meet such abuses as were touched on at 2 Thess. ii. 2, Paul added a salutation with his own hand, as a mark of his genuine epistles. It might indeed surprise us that Paul promises this mark ἐν πάσῃ ἐπιστολῇ, whereas it is found in *some* only; what was requisite, however, on this circumstance, has already been mentioned in the Introd. to these two epistles, § 2.

EXPOSITION

OF THE

EPISTLE TO THE PHILIPPIANS.

BY

LIC. AUGUSTUS WIESINGER.

INTRODUCTION

§ 1. Of the Church at Philippi.

We shall let Olshausen himself speak here, and shall only, where it appears necessary, supplement what he has written with some additional remarks.*

The city of Philippi lay in Macedonia near to the Thracian boundary, at a distance from the sea, on which stood its haven Neapolis. It bore anciently the name of Κρηνίδες, fountain-city; but about 358 A. C. Philip of Macedon enlarged it, and called it after himself, Philippi. At a later period the Triumviri gained near this city the famous victory over the Republicans. As a result of that battle Roman colonists settled at Philippi, which, becoming a Roman colony, received the *jus Italicum*. (Comp. on this and on the expression πρώτη πόλις, which is applied by Luke to the city Philippi, the Comm. on Acts xvi. 12.)† In that city, also, continues Olshausen, lived some Jews, who had there an oratory (no synagogue).‡ This small Jewish community was increased by some

* The introduction to this epistle, and that also to the pastoral epistles, is from Olshausen's own pen, and was left in a state of complete readiness for the press.

† I perfectly agree with what Olshausen remarks there on the πρώτη πόλις. It could not be called the chief city on the ground, to which reference is there made, that in that particular district, where Philippi lay, Amphipolis held such a place—comp. Liv. xlv. 29. Equally groundless is the other opinion, that Philippi received the appellation on account of its peculiar privileges. The intention and meaning of this epithet, admit, on the contrary, in my judgment, of being perfectly determined from the connexion of the narrative in Acts. It had already been intimated—xvi. 6, 7—that the course which the proclamation of the gospel should take, was of Divine direction. In ver. 9 the vision is related in which a man from Macedonia calls on the apostle to "come over and help them;" and in ver. 10, we are told of the apostle's straightway purposing to go into Macedonia. What, then, is more natural than that in the report of the journey at ver. 12, "and thence to Philippi, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία," we should think of its geographical position, and in connexion with that should perceive a reference to the fulfilment of the call in ver. 9. Even the "thence," and the pronoun (ἥτις, ut quæ) point to this. So, after Van Til, in particular Rettig. Quæst. Philipp. Giss. 1831, Van Hengel p. 6, and Winer Rëal-Wört. That the expression was literally correct in this view of it, since Neapolis was reckoned to belong to Thrace, see Van Hengel, Introd., p. 4.

‡ Van Hengel, however, may be quite right in saying, that the expression in Acts xvi. 13, οὗ ἐνομίζετο προσευχὴ εἶναι says nothing of an oratory, but only, as also Luther translates, where they were wont to pray.

proselytes, and it was among these first that Christianity diffused itself.

Paul came to Philippi on his second mission tour, about the year 53. It was the first city of Europe in which he preached the gospel. The first person who gave heed to the preaching of the apostle, was a seller of purple, by name of Lydia, belonging to Thyatira, who received baptism, with all her house. A female slave, who had a spirit of soothsaying, occasioned the apostle soon again to leave Philippi. For, when Paul expelled the spirit, the owners of the slave, who had employed her soothsaying to their own account, raised an outcry against him. He was beaten and thrown into prison, the jailor of which he converted, with all his house. He was soon, however, set at liberty again, with a request that he would leave the city. (Comp. besides Acts xvi. 19, seq., also 1 Thess. ii. 2.) It is only at Acts xx. 6, on the apostle's return from Greece, that we subsequently find him again at Philippi. But there is good ground for believing that on his going thither he had made a stay there, though probably but a short one (Acts xx. 2), as is also supposed by Van Hengel.

According to our epistle the church in Philippi had exhibited the Christian life with remarkable purity.* The apostle says much good of it, and commends it more highly than any other church (ch. i. 3–8, iv. 1). On its part also, it clung with strong and lively affection to its teacher, which it endeavoured to evince by contributions of money, of which it sent one by Epaphroditus to Rome, where he was in chains. This Paul gladly and thankfully received as an expression of their sincere love (iv. 10–18; 2 Cor. xi. 8, 9). This character of the church in Philippi, and the occasion of the epistle (it being a letter of thanks for the support ministered to him by the church), explains the fact that this epistle, more than any other of Paul, should possess so entirely an epistolary character, full of warm and friendly feeling. It naturally arose from the general relation of Paul as an apostle, and the special teacher of the Philippians, that exhortations should not be wanting; but in general Paul gives in this epistle utterance to his feelings, speaks freely of himself and of his ministry, even of his personal relation to the Lord, and his striving after perfection. So Olshausen. And certainly, more than any particular statements regarding the condition of the church, the tone of the whole epistle shews how much reason the apostle had to be satisfied with the Philippian church generally. A relation had been formed between him and this church, more near and intimate than with any other. He was not merely its apostle

* On the condition of the church comp. J. Hoog de Coetus Christ. Philipp. conditione primæva Lugd. B., 1825, and particularly Schintz. die Christliche Gemeinde zu Philippi, Zürich, 1833.

and teacher, as in the case of other churches, but was bound to them closely by ties of personal sympathy and affection. This everywhere discloses itself to us in perusing the epistle, and throws the clearest light on the state of the church itself.

The supposition of Eichhorn, Rheinwald, and others, continues Olshausen, that Judaizing and Gnostic heretics had been at work at Philippi, is destitute of all semblance of truth. Judaizing heretics, like those who had been busy among the Galatians, are certainly described in Phil. iii. 2, seq., but not as if they were actually in Philippi, or had obtained influence among the Christians there. Paul warns them against the itinerant Judaists, who, he was well aware, would endeavour also at Philippi to undermine his labours. Not the least trace, however, of Gnosticizing false teachers is to be found in our epistle. The apostle certainly warns the disciples (i. 27, seq.), very urgently and at some length against spiritual pride, and presents before them the Redeemer as an example of deep humility; but there is an utter want of the more specific traits, which might justify us in regarding this discourse as directed against Gnostic presumption. The only actual evil to which the epistle bears distinct testimony, is that certain jarrings appear to have sprung up in the church (ii. 2, seq., iv. 2). These were probably occasioned by the conceit of some members of the church, and hence the apostle's extended exhortation to humility.

This view of the state of the church at Philippi has been successfully defended against the various dissenting opinions, by Schinz in his treatise on the Christian church at Philippi (Zürich, 1833). But when Schinz, at the close of his treatise, on the ground that the church at Philippi was infested by no heretical teachers, would prove that it was composed entirely of converted heathens, without any intermixture of Jewish Christians, he seems to go too far. The learned author, indeed, justly remarks that the epistle to the Philippians contains absolutely no reference to the Old Testament. This indicates, he thinks, that the Chistians at Philippi were of heathen origin; but the conclusion, as appears to me, is not sufficiently grounded. According to the teaching of the Apostle Paul the Old Testament was not merely for Jews and Jewish Christians, but also for the heathen and converts from among them. The Philippians must, besides, as proselytes, which they must have been according to Schinz's view, have been acquainted with the Old Testament. Hence, we may fairly regard the want of citations from the Old Testament in this epistle as accidental.

But even granting that all the Christians at Philippi were born heathen, this would still not suffice to explain the freedom of the church there from false teachers. The Gentile Christians might as readily have been misled as the Jewish; nay, so far as regards the

Gnostic tendencies, as they manifested themselves in Colosse, they were even more liable to deception, as they could not be so firmly settled in those fundamental views which the others had received with their mother's milk. We can ascribe the excellent condition of this favourite church of the apostle only to the fidelity of its members, and to their preservation from seducers.

§ 2. Occasion and Contents of the Epistle.

There can be no doubt as to the occasion of the epistle and its immediate object; its contents render both abundantly plain (iv. 10–20). In its immediate design it was a letter of thanks from the apostle to the church at Philippi for the support ministered to him at Rome through Epaphroditus. The apostle gave this letter to the bearer of this gift of love, as he was about to return (ii. 25, seq.), as, at the same time, a testimonial to him. With the expression of his thankfulness he couples accounts concerning himself, as was due to a people who had given him such a proof of their profound fellow-feeling by the gift of love they had sent him. But he addresses also a word of exhortation and warning to them; for however satisfactory might be the condition of the church as a whole, there still could not fail to be short-comings in the Christian life among them, and dangers from without. And he may perhaps have learned as much from Epaphroditus respecting the church. These are the essential component parts of our epistle, very naturally and simply arising out of the existing relations.

After the introduction, i. 1–11, follow first of all the apostle's reports concerning himself, 12–26. Then comes a word of exhortation to the church, i. 27—ii. 18, followed up by the section ii. 19–30, in which the apostle shews how he also in point of fact cares for the church. Then passing to the conclusion, he adds a double warning, iii. 1—iv. 1. Some special admonitions are then given, iv. 2–9, after which he expresses his gratitude for the gift that had been sent, 10–20. Salutations and the usual benediction form the conclusion, 21–23. How naturally these several parts of the epistle adhere together, how clear and easy the connexion and progress of thought is throughout the entire epistle, I deem it unnecessary to exhibit farther here, as it will be made to appear in the exposition itself. Though the object of the epistle possesses no force to control its particular parts, and mould them to its own unity, this unity only discovers itself the more palpably in its tone and tenor. Not only the circumstance of the epistle resting upon the ground of a close personal relation, indicating and expressing in all its parts the heartfelt love of the apostle to this spiritual community, so that more

than other epistles it appears a genuine outpouring of cordial affection, and bears a familiar character; not only does this general tenor of the epistle, which suits its character so well as a letter of thanks, give to it an impress of unity, but there is one thing especially which may be regarded as the key note of the epistle, which is ever and anon struck, and pervades the whole; the feeling of joy with which the heart of the apostle was filled, and to which he sought also to raise his beloved Philippians. This shews itself even on the surface in the frequently recurring χαίρω and χαίρετε, but still more to a profoundly penetrating scrutiny. From this springs the declaration "I rejoice," made in i. 18; in relation to this joy he utters the exhortations in i. 27—ii. 18. With a call to rejoice, he commences anew at iii. 1, while again at the close, iv. 4, he exhorts the whole church above all to rejoice.

§ 3. The Time and Place of Composition.

We point here, in the first instance, to what Olshausen has written in his Commentary on the Epistle to the Ephesians, Introd. § 3. He justly maintains, that the Epistle to the Philippians, on account of the similarity of the relations under which it was composed, cannot in respect to time have been far separate from those to the Ephesians, Colossians, and Philemon.

In the serial connexion also of these four epistles, there exists a proof that the Epistle to the Colossians and that to Philemon were composed at the same time; then the Epistle to the Ephesians, at the most only a few weeks later; and finally comes the Epistle to the Philippians, composed in the latter period of the apostle's imprisonment, as the three others were during the earlier. This supposition in respect to the Epistle to the Philippians is justly grounded on the passages i. 12, seq., ii. 26, seq., according to which the apostle had already spent a considerable time in the place of his imprisonment, and was able to mark the fruit of his labours. Further also, upon iii. 24, where it is said that he would soon come to them, while the distant hope of this is only for the first time expressed in Philem. 22. And we might add, on the probable supposition of Epaphroditus (Phil. ii. 25) being the same person as the Epaphras named in Col. i. 17, iv. 12; Philem. 23, that as he was the bearer of the epistle to Philippi, this epistle must have been composed later than those in which he is spoken of as present.

Where now was the place of composition? Apart from the supposition of Œder (de tempore et loco epistolæ ad Philippenses scriptæ, Onoldi, 1731), who ascribes it to the one and a half year's sojourn of the apostle in Corinth, which is disposed of by the sin-

gle fact that Paul suffered no imprisonment during that time, a double course lies open; either to suppose the period that of the imprisonment in Cæsarea (Acts xxiii. 23, seq.), or that of the first Roman imprisonment (Acts xxviii. 16, seq.) The latter is the view of most recent interpreters (Bertholdt, Hug, Rheinwald, Flatt, De Wette, Matthies, Meyer, Neander, etc.), as it is also the tradition of the church, comp. the passages in Hölemann (p. 11), and the subscription at the end of the epistle.

It was ascribed to the Cæsarean imprisonment, first by Dr. Paulus (in a Programme of 1799, and in the theol. Lit.-Bl. Zur Allg. Kchztg. 1834, No. 140), and afterwards by Böttger (Beiträge Gött, 1837). Böttger argues there with much learning and acuteness from the judicial proceedings at Rome, that Paul could not have been detained long at Rome; at the most, five days. But on the other side, see Neander's just and important remark (History of Planting, etc., 4th ed., i., p. 469), that the delay of five or ten days did not refer to the continuance of the judicial procedure, but to the objection against the appeal (= literæ dimissoriæ); that it indicated nothing as to the duration of the action itself. Farther, Böttger seeks to prove the agreement of the Acts with this event, and to invalidate the data, which have usually been regarded as decisive in the Epistle to the Philippians, for referring it to the Roman imprisonment. These are the passages, i. 13, and iv. 22, which speak of a πραιτώριον, and an οἰκία Καίσαρος. Böttger has certainly proved that these expressions are not conclusive in behalf of Rome, but were also applicable to palaces of the emperor out of Rome, as, in particular, we read of the πραιτώριον of Herod, in Acts xxiii. 35, and as Olshausen remarks there, the epistles elsewhere present too few determinate points of contact for deciding. But as regards the close of the Acts, I must entirely accord with Olshausen, that it does not square with Böttger's supposition of an imprisonment of a few days. Neander justly remarks, in the place referred to above, that we cannot imagine, if, as Böttger maintains, the apostle's liberation lay between ch. xxviii. 16, and ver. 23, Luke should have failed to notice it. And what must the words xxviii. 30, 31, "And he abode two whole years in his own hired house, and received all that came in unto him, no one forbidding him," indicate, if not the still advantageous position of the apostle, notwithstanding his continued imprisonment? Do these words admit of being understood of the contrast, as Böttger supposes, between the rest which Paul now enjoyed, and the storms of his past life? The notices in the Acts, therefore, do not here withdraw from us the historical ground for the composition of the four closely connected epistles. We may add that Aristarchus and Lucas, according to Acts xxvii. 2, were with the apostle in Rome, and we also find them

both actually with him in Col. iv. 10; Philem. ver. 24; that Paul, according to Eph. vi. 19, 20, had freedom to preach the gospel; that according to i. 12, seq., of our epistle, important results had sprung from his imprisonment, as also that the apostle awaits the final decision of his cause either for life or death (i. 20), yet with a confident anticipation of deliverance and of being able soon again to visit the Philippians (i. 25, 26; ii. 24). Uniting all these circumstances, we cannot wonder that neither Olshausen nor the more recent expositors, as De Wette, Meyer, and Neander (in his history of the Planting, etc.), have dissented from the view of Böttger, and adhered to the tradition of the church.

The composition of the epistle consequently falls, according to the common reckoning, in the year 63 or 64.

§ 4. Genuineness and Integrity of the Epistle.

§ 1. Genuineness.

Olshausen could justly say, "the Epistle to the Philippians belongs to the few writings of the New Testament, whose genuineness has never been called in question." But since then, D. Baur (in his Paul, the apostle of Jesus Christ, Stuttg., 1845), has extended his attacks against the New Testament writings also to this epistle—without, however, having yet met with approval. Apart from Schwegler (Nachapostolisches Zeitalter, 1846, ii., p. 133–135), all the more recent commentators appear as defenders of the epistle, and Lünemann and Brückner have vindicated it in separate productions (Pauli ad Phil. ep. contra Baurium defendit Lünemann, Gott., 1847, and Brückner: ep. a Phil. Paulo auctori vindicata contra Baurium. Lips. 1848). So also Meyer in the critical remarks of his commentary, p. 61, etc. The epistle is so well accredited by the testimonies of ecclesiastical antiquity* (see these in Rheinwald, p. 42, seq., Hölemann, p. 32, seq.); its matter and tone give so little ground for suspicion of any designed falsification; it bears throughout, according to the general judgment, so thoroughly the Pauline impress, that its authenticity, if that of any, must be regarded as unquestionable. What grounds, then, has Baur for calling in question the general opinion? There are three points chiefly, which he reckons unfavourable to the epistle. 1. The epistle moves in the circle of Gnostic ideas and expressions, and in such a manner, as not to oppose, but rather to coincide with them. The leading

* Polyc. ep. ad Phil., cap. i. 11, Marc. in Epip. hær. 42; Tert. contra Marc. v. 19; de præscr, 36 Canon, in Muratori. in Origin, in Euseb. Besides these testimonies, there are citations in Iren. adv. hær., iv. 18; Clem. Alex. pæd., i. 107; Tert. de resur., c. 23; etc.

passage referred to in proof of this is chap. ii. 5, seq., Ὃς ἐν μορφῇ θεοῦ ὑπάρχων, κ. τ. λ. This, according to Baur, could be said only with respect to the ideas of the Gnostics; and on no other supposition than that Gnostic ἁρπαγμός of the Valentinian Sophia, which with all might would penetrate into the nature of the Eternal Father, and so descends from the Pleroma into the Kenoma (Iren. adv. hær. i. 2, 2; i. 4, 1), can the passage admit of explanation. What is said there in a speculative sense of a metaphysical occurrence, he would have here, by a spiritual application, transferred to the moral procedure of Jesus Christ, though at the same time it is made devoid of meaning. So the expressions "in the likeness of men," and "being found in fashion as a man," admit only of a docetic meaning. Finally, the ἐπουρανίων—ἐπιγείων—καταχθονίων, through which the power and dominion of Christ are extended alike to the three regions, the heavenly, the earthly, and the subterranean, are also genuine Gnostic terms.

I must here, in order not to be tedious, refer to the commentary on the particular verses. It is there shewn in respect to the chief passage, ii. 5–8, that it can only be understood of the incarnation, speaking after the manner of John, the ἐνσάρκωσις of the Logos; and that the form of existence before and after is expressed by the contrast of that which he did not and that which he did wish. This explanation does away with Baur's allegation that we have here only a moral refraining from the ἁρπαγμός (a thing in itself inconceivable) on the ground that it is senseless), to say that Christ would not, before his moral probation, arrogate to himself what he could only attain through his probation. Whence could Baur know that this "being equal with God," must be the reward only of his moral probation? According to the apostle, it equally stood in the power of him of whom he speaks, ἴσα τῷ θεῷ εἶναι, and to empty himself. What determined him to choose the latter was the principle of self-denying love which the Philippians are called to take for their example. But it is objected, how then could it be said that Christ would not lay hold of what, according to this view, he already had?* Follow closely the scope of the

* I cannot go along with Lünemann and Brückner in their view of the ἴσα τῷ θεῷ εἶναι, however much I rejoice in being able to concur with them in their general import of the passage. Both believe that the fundamental error of Baur lies in this, that he understands one and the same thing by the ἐν μορφῇ θεοῦ εἶναι, and the ἴσα τῷ θεῷ εἶναι. They, therefore, make an essential distinction between the two expressions, and would find in the former the thought, that Christ, although he was in a Divine form, still did not wish to vindicate to himself a κυριότης such as God possesses. Lünemann, p. 11, potiri autem potuisset hoc existendi vel vivendi modo, quo ipse vivit Deus, si noluisset se submittere atque servire Deo Deique consiliis, sed potius regnare voluisset æque ac regnat ipse Deus, subjectus nemini. To the like effect Brückner, p. 28. I do not believe that even for the sake of contrast with the ἐκένωσεν ἑαυτόν the apostle would have said anything so incredible of Christ. For that Christ could obtain the κυριότης, ver. 11, only in

passage. Christ is represented as an example of self-denying love, and this is shewn in the circumstance that between two possibilities he chooses and accomplishes that which love determines him to adopt. But in every real choice and determination, which turns on the exchange of an old state for a new, the earlier one, which already belongs to me, appears momentarily as surrendered, and, in the event of my deciding for it, I lay hold of it anew. The expression *οὐχ ἁρπαγμὸν ἡγήσατο* thus admits a satisfactory explanation. See further the Comm. on the passage. Is it alleged that in this pre-existent condition of Christ, a doctrine not properly Pauline, is introduced? Omitting the epistles, which Baur deems not genuine, passages like 2 Cor. viii. 9; 1 Cor. viii. 6; 1 Cor. xv. 47, cannot, without great arbitrariness, be referred to the so-termed historical Christ. Comp. Lünemann, p. 8, seq., and the lengthened discussion of this point in Brückner in the Appendix, p. 84, etc.

But how comes the apostle by the expression *οὐχ ἁρπαγμὸν ἡγήσατο*? It is certainly found nowhere else in his writings. But is it of so very peculiar a character as to be explicable only from the Gnostic *ἅρπαγμα*? The sense of the passage requires an expression for indicating that Christ did not, as looking merely to himself choose Divine glory. Is the *ἁρπαγμόν* then, surprising, when, according to the connexion, it is presented as the relatively selfish choice? What has the term here employed to do with the *ἅρπαγμα* of the Gnostic theosophy? How little knows the Gnosis of an *εἶναι ἐν μορφῇ θεοῦ* in the sense of our passage, of an *εἶναι ἴσα τῷ θεῷ* (*ἴσα* being taken as an adverb), how little, finally, of a *ἑαυτὸν κενοῦν*! All these designations have an entirely New Testament, nay Pauline impress. How does *μορφὴ θεοῦ* essentially differ from *εἰκὼν τοῦ θεοῦ* in 2 Cor. iv. 4? Has not the *ἐκένωσεν ἑαυτόν* a substantial parallel in the *ἐπτώχευσε* of 2 Cor. viii. 9? Is the expression *κενοῦν* not elsewhere sufficiently familiar to the apostle (Rom. iv. 14; 1 Cor. i. 17, etc.), to account for its use here, where it is so perfectly in place? How can we say that the author moves in the circle of Gnostic ideas and expressions, when neither his ideas nor his expressions are to be found in the Gnostics, but are entirely homogeneous with his well-known manner of thought and expression?

The passage just cited, however, would seem not the only one of its kind; and in the case of an author who moves in the circle of Gnostic ideas this is to be expected. The words *ἐν ὁμοιώματι ἀνθρώπων γενόμενος*, *κ. τ. λ.*, in ii. 7 must also be Gnostic, because in

the way of self-denial, is self-evident. But even while he attains this *κυριότης*, he does not ascend to a higher dignity than his pre-existent one; whereas, according to Brückner and Lünemann, a still higher dignity was held out to the *λόγος ἀσαρκος*, which he has reached by Lünemann's express declaration, as *λόγος ἐνσαρκος*.

fine these words in ver. 10, "every knee of the heavenly, earthly, and subterraneous (beings)," are Docetic, and genuinely Gnostic. Now, we have all the traces of Gnosticism that occur in our epistle, nothing of that description being found in the remaining parts of it!

In regard to the latter passage, it is to be shewn in the exposition that here the "Gnostic" idea of the descent into hell is not to be thought of (as if this idea, too, were exclusively Gnostic, because it is to be met with in Marcion)! For the meaning of *καταχθόνιοι* see the exposition, and in respect to the *ἐπουράνιοι* Brückner justly points to the passages 1 Cor. xv. 24–28; Rom. viii. 38, 39, which speak of the all-embracing power of Christ. Brückner also expressly assures us, p. 35, that the thought, under this precise expression, never occurs in the Gnostics.

As to the Docetic meaning found by Baur in *ἐν ὁμοιώματι ἀνθρώπων γενόμενος*, *becoming in the likeness of men*, we need not urge the arguments of Lünemann and Brückner against it, that Christ actually differed from all other men, in that he was conscious of no sin (2 Cor. v. 21); for the idea of "man" does not include that of sin. Sin is rather to be regarded as an accident of human nature; hence also in other passages, such as Rom. v. 15, 1 Cor. xv. 21, Paul denotes Christ unconditionally *ἄνθρωπος*. Baur is also right in maintaining that Rom. viii. 3, in which God is said to have sent his Son "in the likeness of sinful flesh," cannot be reckoned parallel to the one before us. Neither, however, does it prove, as Baur supposes, that the expression in the present passage is Docetic, in that, viz., the *likeness* which in the case of the Son, refers there to the *sinful flesh*, is, in Phil. ii. 7, extended to his entire humanity. For we can easily conceive why the author, who in another connexion could not have hesitated to say *ἄνθρωπος γενόμενος*, should here have said precisely *ἐν ὁμοιώματι ἀνθρώπων γ.*; viz., that he speaks here neither of Divine nor of human nature, but simply of the Divine and human form of existence and life. Baur has very strangely indeed overlooked this when he says, "Were he already God, wherefore should he wish to become what he already was?" etc. We reply, the language refers neither to his being previously God, nor to his being subsequently man; but as before the discourse was only of a Divine form in which Christ was, previous to his humiliation, so afterwards it can only be of a form of manifestation belonging to him, which is designated by his "taking the form of a servant," being "in the likeness of men," and "found in fashion as a man." To have said simply *ἄνθρωπος γενόμενος*, were only to have expressed himself less accurately than he has done.

The *second* series of objections raised by Baur against the genuineness of our epistle, refers to its general character. Tender and

pleasing as are its thoughts and sentiments, the epistle still suffers, he thinks, from a monotonous repetition; from the want of a profound pervading connexion, and from a certain poverty of thought. With this is connected the absence of a sufficient occasion for such a communication, and of a distinctly announced object and train of thought. Its polemical features give the impression of existing only because polemics belong to the general character of Paul's epistles. It is deficient in the freshness and naturalness which distinguish these, and in the objective nature of the relations indicated. So, in particular, in the passage iii. 18. The strong expressions stand in place of a vigorous colouring in its polemical features. Κύνες in iii. 2 is coarse; strained and unnatural the contrast between κατατομή and περιτομή, introduced merely to give the apostle an opportunity to speak of himself. Then, iii. 2, seq., is a mere copy of 2 Cor. xi. 18. How universally known are the things which the apostle relates here of the circumstances of his life! The expression "righteousness in the law" is not Pauline. The whole is flat and uninteresting. But especially does it awaken suspicion, that it never comes clearly out what had moved the apostle to write the epistle. In iv. 10, seq., indeed, an occasion is mentioned in connexion with a present which the Philippians had sent to Rome for his support. But the passage iv. 15, according to which the apostle had repeatedly received support from the church at Philippi, involves a contradiction with the apostle's statement in 1 Cor. ix. 15, "I have used none of these things," namely, those which belonged to living from the gospel. A certain limitation, indeed, is given to this assertion of the apostle by the admission, in 2 Cor. xi. 9, that during his abode at Corinth brethren from Macedonia had ministered to his necessities. But in Phil. iv. 15, the matter is represented as if it had been an arrangement subsisting from the beginning, as if the apostle had to make a sort of reckoning with the Philippians as to giving and receiving. One can scarcely avoid the supposition that the author had 2 Cor. xi. 9 before his eyes, and deduced too much from it. The mention, presently after, of the contributions previously received, betrays the false apostle. Paul would have indicated more plainly the contribution mentioned in ver. 15, by which is to be understood that sent to Corinth according to 2 Cor. xi. 9; and would not have mentioned last, in ver. 16, the contributions he had received at an earlier period. It is also matter of stumbling, that, according to ver. 16, the apostle's sojourn in Thessalonica is spoken of as much longer than the history in the Acts would lead us to suppose. Even from what is said at ch. iv. 10, seq., upon the occasion of the epistle, there is good reason to suppose that we have only a feigned situation before us.

It is not without due consideration that I have exhibited at length this second series of Baur's objections; for I hope the reader who has them here clearly before him, that he may himself judge of them, will excuse me from meeting them one by one. This has also been laudably undertaken by others, as Lünemann and Brückner. I simply remark that Baur has utterly failed to establish his condemnatory judgment in charging this epistle with monotony, poverty of thought, and want of a profound internal connexion. In its subject matter where do we find monotonous repetition and poverty of thought? How clearly do its several parts divide themselves from each other (comp. § 2), and how characteristic is the treatment of each! Only let us not ourselves mix what in the epistle is divided. Thus, how very differently are his personal opponents in Rome described in ch. i. 15, seq., from the enemies of whom he warns his readers in ch. iii. 2, seq! How plainly, again, are these distinguished from the persons named in ch. iii. 18, seq.! And we have still again others before us in ch. i. 28. How new and peculiar is the representation given of his position and his experience in prison, when compared with what is found in the other epistles! How completely does ch. ii. 19–30 transport us into the circumstances of the apostle, and provide for us solutions in regard to his most special references! The epistle is, in fact, remarkable for its great variety of matter; and the description given of the state of things then existing is so precise, that one can scarcely understand for what purpose the author of the epistle, supposing him to have been a writer of the second century, should have entered with such detail into the apostle's relations at Rome, and specified, for example, with such cordiality, the love of Epaphroditus, as is done by the apostle in ch. ii. 25, seq. Or does the monotony consist in this, that the apostle repeatedly speaks of his joy, and calls on his readers to rejoice? Here is certainly repetition, but such as discloses the fulness of the heart from which the words proceeded.

The reproach of monotony, however, and of poverty of thought, though raised against the whole epistle, must be understood as directed chiefly against the polemical part, and more particularly the passage at the commencement of ch. iii. Fault is expressly found with it, at least for its flatness and feebleness. The passage can only be an infelicitous copy of 2 Cor. xi. 18.

Dr. Baur appeals at once to "writing the same things" (*τὰ αὐτὰ γράφειν*) in ch. iii. 1, as betraying the author's own sense of poverty of thought. But in reality the difficulty in expounding these words arises from the absence of anything similar in the preceding context; so that many expositors have been led to look out of the epistle altogether, and to suppose a reference to some earlier oral expressions or a previous epistle. We, who have only this epistle

before us, can surely not complain of monotony and poverty of thought, merely on account of this expression. And as to the polemical passage itself, which follows ver. 2, the copy of 2 Cor. xi. 18! The passage has indeed a strong resemblance to the one before us; but none can wonder at this, since on both occasions the apostle has the same opponents in his eye, and in opposition to them, handles the same subject. Is it not also natural to the apostle, when he comes to speak elsewhere of this fleshly privilege (comp. Rom. xi. 1, *καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί*, etc.), so to do it, as to specify in detail the particular points belonging to it? And then, with all the resemblance that our passage bears to the other, what diversity also! It does, indeed, require proof that the one passage is only an infelicitous copy of the other. Baur lays stress, with this view, on the *dogs* in ver. 2, and still more on the *κατατομή* (concision) with its contrast *περιτομή* (circumcision), in ver. 3. The expression dogs is not delicate; in that Baur is quite right; but neither is "ministers of Satan" in 1 Cor. xi. 15, as others have already noticed. And who shall prove that the apostle has not himself used that very common word, that only an imitator of the passage in Corinthians has done so? As regards the other two expressions, Lünemann justly points to Gal. v. 11, 12, where the apostle in a manner quite similar places an *ἀποκόψονται* over against *περιτομή*. Dr. Baur takes offence at Christians being called the true, the Jews the false circumcision. But this is not the sentiment of the passage. The apostle does not speak of Jews, and say that their circumcision is a false one. He only says that the circumcision of which the opponents were making a boast, has no higher value than a mere cutting of the flesh of one's body. And have we not in Rom. ii. 25, seq., a "circumcision becoming uncircumcision," and "an uncircumcision being reckoned for circumcision?" Have we not also in vers. 28, 29, a similar thought, though introduced with a different reference? And this "unnatural" contrast is brought in merely to give the apostle an opportunity to speak of himself! It is not true, however, that the opportunity is thus taken; for it is by a new turn in the discourse that he comes, at ver. 4, to speak of himself, and in doing so, allows the contrast entirely to drop. I refer to my exposition of the passage; and merely remark here, that if there is a single passage in the epistle that bears the genuine Pauline impress, it is this. So far from the discourse being made violently to assume a personal form, it is in the simplest and most impressive manner that the apostle shews in his own person the vanity of that confidence in the flesh. And is not the exposition in vers. 7–14 worthy of the apostle?

We shall at present only notice further what has been alleged by

Baur in regard to the occasion of the epistle. Former interpreters have, in their innocence, adhered to the passage iv. 10, seq., and inferred thence that in its primary occasion and design it is a letter of thanks from the apostle, which naturally led him to give his readers some notices respecting himself, and address to them such admonitions as they might then need. And the character of the epistle seemed perfectly to accord with this supposition. What criticism has urged against it has already been mentioned above. But 1 Cor. ix. 15 really contains nothing opposed to the declaration of the apostle in Phil. iv. 15, 16, that the Philippians had repeatedly sent money to support him. Baur himself adduces one case from 2 Cor. xi. 9, "that which was lacking to me the brethren from Macedonia supplied." But *one* time, he would have us think, is *no* time; whereas this passage should have convinced him of the error of his exposition of 1 Cor. ix. 15. For, the apostle does not speak there at all of his not having received support from any church whatever, but only of the manner in which he had acted toward the Corinthians—comp. ver. 11, seq. And if any doubt might still remain of the passage, it would be completely removed by 2 Cor. xi. 8, "I robbed other churches, taking wages of them to do you service." When Baur further speaks, at ch. iv. 15, of an arrangement formed from the beginning; when he charges the pseudo-apostle with an unchronological enumeration of the pecuniary contributions, or a too indefinite description of the gifts sent after him to Corinth, and at last would have it, that in ver. 16, Thessalonica is removed out of Macedonia; the whole of his averments are mere fabrications, which vanish partly under the right exposition of the passages, and partly from the consideration that this pseudo-apostle might have known as well as the apostle himself, and (since according to Baur he had 2 Cor. xi. 9 before him), he must have known that the Philippians had sent a supply to the apostle at Corinth, and what was the order of succession of their contributions.

All that Baur has as yet brought against the genuineness of our epistle proves on closer investigation so untenable, so utterly worthless, that the grounds of his critical assault on the epistle are incomprehensible, unless found in the third class of the considerations which he urges. The name of Clemens in ch. iv. 3, with which Baur places in connexion the persons in Cæsar's household in ver. 22, bears the responsibility of his entire undertaking. Since neither history, says Baur, nor tradition knows of any other Clemens, it must be the same who is elsewhere placed in the closest fellowship with the Apostle Peter, the first bishop of the church at Rome. Tradition has reported of this person, that he was a relative of the imperial house. (Comp. the Clementine Homilies iv. 7: *ἀνὴρ πρὸς γένους Τιβερίου Καίσαρος.*) Now, this Clemens belongs indeed not

merely to tradition; but the piece of history out of which it grew, abundantly shews that the apostle himself could not have known this Clemens. The *fundus fabulæ* is that Flavius Clemens, who is made known to us by Suetonius, Dio Cassius, and Eusebius, who was a relative of Domitian, and was put to death by this emperor on account of his ἀθεότης. To refer to the epistle of the Roman Clemens, in proof that there really was an apostolical Clemens different from him, is, he says, inadmissible, as the name of Clemens prefixed to it does not prove that it was written by the Clemens of the Christian tradition. How thus can the apostle have called this Flavius Clemens of Domitian's time his feilow-worker? It was only an author, who lived after the apostolic times, that could place him in such a relation to the Apostle Paul, living at a period when that Clemens had become the well-known Clemens of the Roman tradition. And from this point he says the whole purport of the epistle receives a new light. Now is first explained what is reported in ch. i. 12 of the *progress of the gospel*, which calls forth the profound feeling of joy that pervades the entire epistle. This preponderant feeling of joy explains how the author should ascribe to the apostle the hope of a speedy deliverance (ch. ii. 24). Still, the well-known end of the apostle flits before the eyes of the later author, and hence the hesitancy of mind between life and death, which appears in such passages as ch. i. 20–24. The design of the author, which led him to place the Roman Clemens, Peter's genuine disciple, beside the Apostle Paul as a fellow-worker, was to form a new bond of harmonious relationship between the two apostles, as representatives of the Jewish and heathen-Christian tendencies; and it is the proper scope of the epistle to put the dignity of the Apostle Paul in its fair and proper light. In conclusion, reference is made to the anachronism in the designations "bishops and deacons" at the commencement of the epistle, and to the persons called so enigmatically Euodia and Syntyche, together with the "dear yoke-fellow" in iv. 3, as proofs against the genuineness of the epistle.

In regard to the chief point, the spurious character of the epistle would certainly be obvious, if it could be proved that the origin of the tradition respecting the Roman Clemens, was the Flavius Clemens of Roman history; and, secondly, that the Clemens of our epistle is the same person as the one mentioned in the Christian tradition. But what is Baur's proof for the first of these positions? He compares what Suetonius, Dio Cassius, Eusebius, have said of that Flavius Clemens, the husband of Domitilla, with the Clemens of the Clementine homilies. In both we have a man allied to the imperial family, who became a Christian, and whose wife, according to one report, and, according to another, his mother and brothers,

were obliged to leave Rome. But even in this last particular there is a difference which becomes still greater when we ask why the persons in question quit Rome. Domitilla was banished by Domitian to Pandateria; the mother and the brothers of the Clementine Clemens left Rome in consequence of a dream, and withdrew to Athens. Besides, that Flavius Clemens was a near relative of Domitian, this other a distant one of Tiberius. Why should the Clementines depart so far from the original? Why not allow him to continue a relative of Domitian, robbing him of such an honour, and thereby departing from the usual custom of traditional embellishment? But let us leave the Clemens of the Clementine homilies; nay, let us grant, that in *one* point of view that Flavius Clemens may have been the *fundus fabulæ;* are we on this account necessitated to admit that the well-known Clemens of ecclesiastical tradition is also to be identified with him, as a mere product of traditional embellishment? No one thinks of reducing the Apostle Peter, because of such traditional embellishment in the Clementines, to a traditional man; why any more that Clemens? Between him and the Clementine one there is still a wide distinction. Dionysius of Corinth, Irenæus, Tertullian, Clemens of Alexandria, Eusebius, never mention of this Clemens, that he stood in any relationship to the family of Cæsar. Eusebius distinguishes between him and Flavius, with whom also he was sufficiently acquainted. (H. E., iii., 18, 2.) Must Dionysius, about the middle of the second century, and those other Fathers at the end of the second and the beginning of the third, have already so far erred as to make a Roman bishop out of that Roman consul, whom, according to Suetonius, the emperor repente ex *tenuissima suspicione* tantum non in ipso ejus consulatu interemit? A bishop, too, who in the name of the church at Rome wrote a letter to the Corinthians, which it was customary to read even in the second century in the public meetings of the Corinthian church? The mere name, however, Baur asserts, does not prove the epistle to have been written by the Clemens of tradition. But was it still not written by Clemens? Why not then by the one so well known? Neither history nor tradition, according to Baur himself, knows of any other. Was the name of Clemens forged, and the epistle a fabrication? Or, was it really an epistle from the church at Rome to that at Corinth, which first in the way of tradition was ascribed to that Clemens, though he never lived, as the tradition reports him to have done? Such a thing is inconceivable with an epistle, written in the name of the church at Rome, and from the first held in such high estimation, and attested by Dionysius, the bishop of that very church to which it was addressed, and at a time scarcely 50 years from its production. Nor can the Roman Clemens after all serve as a fac simile of the Flavir

Clemens referred to. Baur maintains that the death of this Clemens had excited a great stir among the Romans, on account of the frightful phenomena that followed it; whence its great importance in the Christian traditional records may more easily be understood. But why then in these records is nothing said of the death of Clemens? They are silent about the very thing to which he owed his greatness. A tradition of the fourth century only informs us that he died as a martyr.

But even with the Clemens of Christian tradition, to use the language of Baur, the Clemens of the epistle before us does not coincide. For this Clemens is not to be sought at Rome, but at Philippi; and, even if he may have been the same person who afterwards became bishop at Rome, still it is not as that Roman Clemens that he is introduced and spoken of here. So that the ground on which the salutation from those of Cæsar's household is connected with him for the purpose of establishing his relationship to the imperial family, falls entirely away. Nor indeed does the expression—ἐκ τῆς Καίσαρος οἰκίας—necessarily denote relatives of the emperor; it may as well at least mean the servants of his household. —Our epistle, then, has lost again the clear light which it has received from the Clemens of Baur. All that he can adduce in support of a disciple of Peter under that name, and a fellow-worker of Paul, is ch. iv. 3, where he is put in a series with other fellow-workers, and nothing more is said of him than that he like those women who need admonition, had been the fellow-combatant of the apostle. There is no special salutation to him in ch. iv. 22. This Clemens should have played an entirely different part in the epistle to give even the appearance of plausibility to Baur's hypothesis. Nor is this hypothesis needed to explain what is said of the furtherance of the gospel in ch. i. 12, and of the apostle's joyful state of mind, in which he would have his readers to sympathize with him. Rather, if that joy could be understood only by a reference to Clemens, the author must have made the apostle state distinctly the ground of his joy. But the words, "in all the prætorium and all other places," do not point to Clemens; nor does the joy, of which the apostle speaks in ch. i. 18, refer to the entrance which the gospel found here or there, but to the circumstance that Christ was everywhere preached. Still less has the χαίρειν of the apostle in the other passages this restricted reference. Assuming only that the relations were such as the epistle describes, everything is clear and self-consistent: obscurity and confusion come in only with Baur's hypothesis. The division of mind between life and death in ch. i. 21–24, which Baur presses in support of his view, is explained by the apostle himself, when he represents the difficulty of choice as arising from the twofold respect he had, first to himself, and then to the interest of the

churches. It is not correct to say, that his mind was divided between living and dying; for he knew that he should continue in life. And when in ch. ii. 17 he puts the case of his going to be sacrificed, it is obviously a mere supposition without any reference to its realization. But when Baur asks whether such a dividedness of mind under so splendid a prospect for the cause of the gospel, were not much less suitable for the apostle, than for an author who already had before him as a matter of fact the end of the apostle, apparently so little harmonizing with those prospects; we can oppose to it, and with more right, the counter question, how should this author, who, according to Baur, had the end of the apostle before him in this very imprisonment as a matter of fact, have come to represent the apostle as confidently assuring himself of a deliverance from it?

In conclusion, Baur has pointed to the mention of bishops and deacons in ch. i. 1 as an anachronism. I deem it unnecessary to go into this point here, as it has been investigated in the Introduction to the pastoral epistles, where the untenableness of such an objection is rendered manifest. How far, finally, there is any ground for objecting to the mode of naming Euodia and Syntyche, and introducing the still rarer *σύζυγος*, will be shewn in the exposition. It is more probable, from the other contents of the epistle, that the two names belong to two women, and that the *σύζυγος* had been a worthy fellow-labourer of the apostle, than that Euodia represented the Jewish-Christian, and Syntyche the heathen-Christian party, and that the dear yoke-fellow was, after the Clementine homilies, a designation of the Apostle Peter. So Schwegler in his Nachapost Zeitalter ii. p. 135. I refer, further, in respect to the genuineness of the epistle, to the short but excellent remarks of Neander in his work already noticed, and to Meyer's Commentary.

§ 2. Integrity.

Having discussed at length the genuineness of the epistle, we can be the shorter on this second point. The question with which we have here to do, and which Heinrichs (N. T. ed. Koppe, vol. vii., Proleg.) was the first to bring upon the field, though the subject has since been prosecuted by others, is this—whether the epistle be one whole, as we now have it in our hands, or whether it has been formed into a whole by some strange hand, out of two epistles of the apostle to the Philippians—according to Heinrichs embracing respectively a wider and a narrower circle, and according to D Paulus the one addressed to the church, the other to the bishops and deacons.

The only appearance of support that can be brought from the

epistle itself for this later hypothesis, is the passage ch. iii. 1. But does this hypothesis solve the difficulties connected with it? Does not Heinrichs' surprise, that the apostle after the salutation-formula, as he regards it (τὸ λοιπὸν χαίρετε ἐν κυρίῳ), should commence anew, rest upon a pure misunderstanding of these words? And does he not himself deprive his hypothesis of all support by viewing the next words ("to write the same things to you, to me indeed is not grievous," etc.) without respect to any connexion with the other epistle, and seeking the emphasis in γράφειν, and reverting to some earlier *oral* declarations of the apostle? Without attempting here to settle the correct meaning of the verse, we must still allow that the other hypothesis of Grotius, Krause, Hoog, Rheinwald, according to which the apostle meant to conclude with τὸ λοιπόν, κ. τ. λ., but afterwards added the remainder of the epistle, affords as probable a solution of the difficulty, though, as we shall see, there is no necessity even for resorting to this supposition. Support has also been sought for the hypothesis of two epistles, an exoteric and esoteric, by referring to the passage in Polycarp's ep. ad Phil. c. 3, ὅς (namely Paul) καὶ ἀπὼν ὑμῖν ἔγραψεν ἐπιστολάς. We certainly cannot, on the opposite side, refer to the other passage in Polycarp, c. 11, qui estis in principio epistolæ ejus, as has already been remarked by Van Hengel, and on still juster grounds by Meyer. But why conclude, if with Meyer we urge the plural ἐπιστολάς, that the epistle was composed of two separate epistles, and not rather that Paul may, as believed by Hemsen, have previously written other letters to the Philippians in connexion with the supplies they sent him? It is clear that the hypothesis rests on very weak grounds. And how utterly contemptible is the proof brought from other parts of the epistle! How completely groundless is the supposition of an exoteric and an esoteric portion in the epistle drawn from the occurrence of the word τέλειοι in ch. iii. 15! How unworthy of the apostle are the reasons assigned against his uttering what is said of the Jewish adversaries in iii. 2, of the presents in iv. 10, on Euodia and Syntyche in iv. 2, to the entire church! How inexplicable the arbitrary combination of two epistles through violent inversions! But all this has already been shewn at length by others; see Krause, An epist. ad Phil. in duas epp... dispescenda sit. Regiom, 1811, Schott Einl. p. 283; Hemsen, as referred to, p. 680–694; Rheinwald, p. 45–55; Hölemann, p. 34–44; Matthies, Einl. p. 22, etc. I perfectly agree with Credner, Van Hengel, and others, that the whole hypothesis deserves to fall into oblivion. On Schrader's kindred view, in his work Der Apostel Paulus, 5 part, comp. Hölemann Einl. p. 59, seq.

§ 5. Literature

At length in Rheinwald, Comm. p. 235–242; Hölemann, p. 54–59. As special works on the epistle we may here mention Storr diss. exeg. in ep. ad Phil. Tüb. 1783; J. G. Am Ende, Pauli Ap. ad Phil. ep. Viteb. 1798; J. F. Krause, observ. crit. exeg. Regiom. 1810; Rheinwald, Comm. on the ep. to the Phil. 1827; Flatt's prelections, ed. by Kling, Tüb. 1829; Matthies' Erkl. des Briefs Pauli an die Phil. Greifswald, 1835; Van Hengel's Comm. perpet. in ep. Phil. Lugd. B. 1838; Hölemann, do. Lips. 1839; A. Rilliet. Comm. sur l' epitre de l' ap. P. aux Phil. Gen. 1841; De Wette's exeget. Handbuch, Leips. 1847; Meyer, Krit-exeg, Comm. 9 Abtheil. 1. Hälfte, Gött. 1847. Treatises on particular points are cited at the appropriate places. We have a practical exposition by Passavant; Versuch einer prakt. Auslegung, Basel, 1834.

EXPOSITION

OF THE

EPISTLE TO THE PHILIPPIANS.

§ 1. Inscription and Thanksgiving for their Steadfastness in the Faith.

(i. 1–11.)

Ver. 1.—"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the overseers and deacons," etc.

As in others of his epistles (1 Cor. i. 1, 2; 2 Cor. i. 1; Col. i.; 1 Thess. i. 1; 2 Thess. i. 1; Philem. 1) one or several persons are named along with the apostle in the inscription, so here we find the name of Timothy, which indeed oftenest occurs in this connexion. This implies, in the first place, that the person so named was present with the apostle, and, in the second place, that he stood in a somewhat close relation to those who are addressed; it also implies that he sympathized with the apostle in the sentiments expressed in the epistle, and in his solicitudes and prayers in behalf of those to whom it was written. We are not, however, to suppose that the person so named had any share in the writing of the epistle, as is evident from the constant use throughout of the first person singular, i. 8, and passages such as ii. 19. This last passage affords proof at the same time of the warm regard which Timothy felt towards the church at Philippi, in the planting of which he indeed assisted the apostle, as appears from Acts xvi. 17. Besides the naming of Timothy here is all the more appropriate, as the epistle announces his speedy arrival amongst the Philippians. Whether he acted as its penman must remain undetermined.

By the phrase *servants of Jesus Christ*, the apostle designates himself in common with Timothy, whilst in Col. i. 1 he designates himself as an apostle, and Timothy as his brother. We may certainly infer from this that the apostle had no occasion to vindicate his apostolical authority to the church at Philippi, and that the

omission of his official designation here was therefore not merely accidental. And how well does this agree with the contents of the epistle, which represents the church as resting on the foundation of a close personal relationship to the apostle, and which was immediately occasioned by his having to send his thanks for a favour he had received from them! There is no ground for supposing that, in naming Timothy along with himself, the apostle wished to procure for him the same honour that would be given to himself. *To all the saints in Christ Jesus.* To these the inscription and salutation are addressed, *saints* through their fellowship with Christ. On τοῖς ἁγίοις compare Rom. i. 7, where Olshausen well observes that, with reference to the New Testament church, the idea contained in this word is, the impartation of a new and higher principle of life. That which makes them holy is their fellowship with Christ; by means of this are they sanctified, and sin in its principle is overcome within them, although their victory over it in reality is but gradual.

That emphasis is intended to be laid on the word *all*, is plain from the repetition of this word, 1, 4, 7, 8. But those commentators go too far who suppose that the apostle had particularly in his mind either those referred to in ii. 3, who were shewing a spirit of strife, or those perhaps who had not contributed anything to the gift that was sent to him, and that he used this expression purposely to include them, and in order to make no difference. It is rather to be regarded, as Meyer also supposes, simply an expression of affection. The ἐπίσκοποι and διάκονοι are in this passage alone particularly named by the apostle. How little reason there is for doubting the existence of such office-bearers in the apostolic time is shewn in the *Introduction to the Pastoral Epistles.* The manifest identity in this passage between ἐπίσκοποι and πρεσβύτεροι, and the plurality of the ἐπίσκοποι, are unmistakeable features of the apostolic era. The special notice however of these office-bearers in this epistle is striking. It has been explained by supposing that they had been specially instrumental in collecting the contributions which had been transmitted to the apostle, and for which he returns thanks in this epistle. Meyer thinks this a probable explanation. But on this supposition might we not reasonably expect that the apostle would have made a more distinct acknowledgment of the services rendered by these office-bearers? Besides, the passage at 2 Cor. viii. 9 does not warrant this conjecture. Shall we not rather look for the reason in the circumstances of the church? With all the strength and sincerity of its faith, the church at Philippi was in danger of division from the vainglory of some of its members. And as, on the one hand, the existence of office-bearers presupposes a certain unity of the faith in the church, so that we are not surprised to find no particular reference to such office-bearers in those

epistles, the design of which is to lead to a right apprehension of the truth, and unity of the faith, so, on the other hand, against any undue assumption of individual importance, no more effective check can be applied than the restraints of public officers whom the apostle here recognizes in connexion with the church. Comp. also ii. 29.

Ver. 2.—Grace be with you, etc. The apostle's usual salutation, upon which see the excellent observations of Olshausen at Rom. i. 7.

Ver. 3–11.—In which the apostle's feelings toward the church are expressed in hearty thanksgiving to God on their behalf, 2–5, confidence that the good work will be carried on in them, 6–8, and earnest prayers for them, 9–11.

Ver. 3.—As in his other epistles (Gal. i. 6 excepted), so in this the apostle sets out by giving thanks to God for what he finds good and praiseworthy in the church at Philippi. *I thank my God upon every remembrance of you.* In the expression *my God*, he gives the reader a glance into his own near relation to God. Fellowship with God, although resting on one and the same basis for all, yet takes a particular form in the case of each individual, according to the particular experiences which he has of this fellowship, and which entitle him to call the God of all *his* God. And when is this consciousness of special relationship to God more felt than in prayer?

In all my remembrance of you. With Meyer, I see no reason to interpret this as most commentators do: upon every remembrance of you. The apostle says rather, the remembrance of them, as it were in all its elements, in its every relation, constrains him to give thanks to God. So μνεία, used as here by itself, and without ποιεῖσθαι, signifies not *mention*, but *remembrance.*

Ver. 4.—The words of this verse are variously connected. Many expositors regard the words, *always in every prayer of mine for you all*, as merely explanatory of the words, *upon every remembrance of you.* This, however, is inadmissible, because the latter phrase does not mean, *every time* I remember you; chiefly, however, because then the additional phrase, *for you all*, is entirely inappropriate. For with what propriety could the apostle say that as often as he prays for them all he remembers them? Better to join πάντοτε with εὐχαριστῶ, as other passages also shew, *e. g.*, 1 Cor. i. 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i, 3. Thus the apostle says that every time he remembers them he gives thanks; and the meaning of πάντοτε is rendered more apparent by what follows, viz., *in every prayer of mine for you all.* (Comp. Col. i. 3; 1 Thess. i. 2.) The phrase *for you all*, in which the tenderness of the apostle's regard for every member of the church finds expression, is not to be joined to what follows. It forms the required limitation to the words preceding, viz., in *every prayer of mine*, comp. with this Col. i. 3; 1

Thess. i. 2, where the apostle says only, *praying for you*, or, *in our prayers*. It is altogether wrong to separate the words, *for you all*, from their connexion with what goes before and what follows, and to join them with, *I give thanks*. Compare Meyer against this view. He says then that he never prays for them without giving thanks to God on the remembrance of them. But his delight in this church constrains him to add, that he prays for them *with joy*. Such intercessions coming from a joyful heart lead naturally to thanksgiving, and form the ground of the εὐχαριστῶ in ver. 3. (The article in τὴν δέησιν points back to the preceding δέησις.)

Ver. 5.—The apostle now states more particularly for what he gave thanks to God in his prayers for them. Ἐπί is therefore to be joined with εὐχαριστῶ, not as has been recently maintained by Van Hengel and De Wette, with δέησιν, for then there would be no specific statement of what was the subject of the apostle's thanks, and the words, *from the first day until now*, would have no proper meaning. As the apostle in other passages, where he expresses thanks, generally specifies the subject of his thanksgiving, so here he gives thanks to God *for their fellowship* in the gospel from the first day until now. It is self-evident that κοινωνία εἰς τὸ εὐαγγέλιον is not the same as τοῦ εὐαγγελίου, and cannot be rendered by "quod participes facti estis evangelii," to which ἄχρι τοῦ νῦν would not correspond. The connexion between εἰς and κοινωνεῖν is certainly not so close as to warrant our taking εἰς to be a circumlocution for the genitive. We shall therefore, with most modern expositors, translate the phrase, *for your fellowship in reference to the gospel*. Here too a double meaning is possible, according as εἰς εὐαγγέλιον is connected more or less closely with κοινωνία. In the latter case κοινωνία will express that fellowship of faith and love, that sweet concord, as Meyer expresses it, in which the Philippians were united to one another, while εἰς εὐαγγέλιον determines more strictly the nature of that fellowship, a fellowship, namely, "the centre point of which was the gospel." Against this view, the omission of the article before εἰς εὐαγγέλιον seems to me to be conclusive. As the words stand, they must be closely connected so as to form one idea. Comp. Winer's Gr. §19, 2, p. 155. Besides, it appears to me not consistent with other passages of the epistle, that the apostle should first and foremost acknowledge with thankfulness to God, the unity and mutual love of the church at Philippi. Comp. i. 27, ii. 1, iv. 2. Meyer, in support of the view which we here controvert, refers to verse 9, where the expression, *your love*, according to him, means the same thing as *your fellowship*. But is it so clear that that expression in the 9th verse means their love toward one another? If, on the other hand, we connect εἰς τὸ εὐαγγέλιον with κοινωνία more closely, so as to express one idea, then this fellowship will mean, not that

of the Philippians with one another, but their fellowship with all those who have the interests of the gospel at heart, who earnestly desire its increase and success. And this active interest in what pertained to the furtherance of the gospel, flowing from their deep and warm attachment to it, was precisely what distinguished the Christians at Philippi from the very beginning. The apostle had a fresh proof of this, in the gift which they sent to him, and which occasioned his particular allusion to this feature in their character, but the words he here employs are not to be confined in their application to that which occasioned them, nor in general to any pecuniary offerings. The Philippians brought whatever they had of Christianity into the service of the gospel. Chrysostom and Theophylact have given substantially the true meaning of this passage, *ὅτι κοινωνοί μου γίνεσθε, καὶ συμμερισταὶ τῶν ἐπὶ τῷ εὐαγγελίῳ πόνων.* So also Van Hengel and others. In this interpretation, *μετ' ἐμοῦ* needs not to be supplied, as Meyer has objected with reference to a similar interpretation brought forward by others. For the apostle does not thank God for their fellowship with himself so much as for their belonging to the fellowship of those who are concerned for the furtherance of the gospel. According to this view, nothing needs to be supplied. In Gal. ii. 9, and Acts ii. 42, the word *κοινωνία* will be found in the same signification as here. And for *εἰς τὸ εὐαγγέλιον* in the sense of furtherance of the gospel, see ver. 12, and 1 Cor. ix. 14. Thus does the apostle render thanks for their fellowship in the gospel, but he adds that this fellowship had existed from the first day of their having received the gospel until the present time. How different from this was his experience in regard to other churches! In the words *ἄχρι τοῦ νῦν* there is a reference to the fresh proof of this which he had just received, in the gift that was transmitted to him. These words, *from the first day until now*, so appropriate when taken in connexion with *your fellowship*, become tame and meaningless, if, with Meyer and others, we connect them with *being confident*, ver. 6, or with *I give thanks*, ver. 3. Rheinwald and Van Hengel are also of this opinion. The absence of the article will not prove such a view of the passage to be correct. Compare for example ver. 26.

Vers. 6–8.—The apostle's confidence with regard to them.—Ver. 6. The apostle is led by the words he had just used, viz., *until now*, to look forward from the present to the end of their course. He thanks God for what he had seen in them up till the present time, *ἄχρι τοῦ νῦν*, and as to what will happen betwixt the present and the final issue *ἄχρις ἡμέρας Χριστοῦ Ἰησοῦ*, he declares his confidence, a confidence which mingles with and deepens the thankfulness of his heart on their behalf. His *confidence* is not to be regarded as the moving cause of his thankfulness, but only as an accompanying cir-

cumstance; πεποιθώς means, *whilst I confidently hope.* The phrase, *this very thing*, sets forth that what was the ground of his giving thanks was also the subject-matter of his assured hope. This subject-matter is here, however, spoken of in general as *a good work.* And the Divine agency in bringing it about is held up to view, as the apostle's confidence was based on this Divine causality, not on the feeble will of man. The apostle then expresses the confidence he felt with regard to the subject-matter of the thanksgiving, viz., that God who had begun a good work in the Philippians would also carry it on to perfection. The beginning of a good work in them through God's grace is to him the pledge of its completion. (On αὐτὸ τοῦτο placed before ὅτι, see Winer's Gr. § 23, 5, p. 45, seq: Ἐναρχεῖσθαι, besides in this passage, occurs in Gal. iii. 3. On the unimportant difference between ἐναρχεῖσθαι and the simple verb, see Van Hengel or Matthies.) Ἐν ὑμῖν means *in you* in animis vestris, as the phrase ὑπὲρ πάντων ὑμῶν in the following verse proves. So Meyer and others. God then will carry forward to the end any good work which he has begun, and the end, the absolute in contrast with the relative *until now*, is *the day of Jesus Christ.* There can be no question as to what is meant by this expression in the sense in which it is generally used by the apostle. It is the day in which Christ will be revealed in his glory, the day of his coming. This day, whether it be near or distant, is to all, to the dead as to the living, the decisive day. (See ver. 10.) This passage does not necessarily imply the nearness of Christ's coming, as Meyer and others suppose.

Ver. 7.—How the apostle for himself (ἐμοί) arrives at this assured hope concerning them we are now informed in verses 7 and 8. It springs from the love he bears to them, which, according to its nature, *to hope all things* (1 Cor. xiii. 7), cannot but give rise to such a hope. The apostle says that to *think this of them* is *meet for him*, *i. e.*, suitable to the personal relation in which he stands to them. As this verse is explanatory of the preceding (on καθώς, in this sense, see Winer's Gr. § 53, p. 397), the words τοῦτο φρονεῖν must refer to the confident hope there expressed, and points out the source whence it sprung, without its being necessary, with Van Hengel, to translate this phrase by *appetere.* As the love of the apostle embraces every member of the church, so also does his confident hope. Hence he says ὑπὲρ πάντων ὑμῶν; compare this with ver. 8.

He now proceeds to state wherefore it is that he entertains such an assured hope regarding them, *because I have you in my heart.* It has been doubted whether με or ὑμᾶς is here to be considered as the subject, but the position of the words settles this point; and the concluding words of this and the 8th verse, in which the apostle calls God to witness his love to the church, clearly shew that the

common rendering is the right one (comp. Winer's Gr., § 44, 6, p. 294, Matthies, Van Hengel, and others). The apostle bears them in his heart, and hence for himself personally he cannot but cherish such a confident hope regarding them as he has expressed. But it is not merely his love to them in the general sense of the term that necessitates his entertaining such a hope in regard to them : this love has a special character still more nearly related to such a hope, arising from its being love to those who have received grace along with himself to contend and to suffer for the gospel. It is difficult to say whether this participation with him in grace, on the part of the Philippians, is to be regarded as real, or as ideal, and arising from their sympathy with the apostle. A comparison with vers. 27–30, favours the former supposition ; on the other hand, the immediate context seems to me rather to require that this participation should be understood as consisting in sympathetic love. Hence will appear why the apostle regarded it as a duty of love to cherish such a feeling as he expresses above toward them all. The steadfastness of their attachment to the apostle in everything that concerned him, and their being thereby made partakers with him in the grace of suffering for the gospel, explains why he considered it as *meet for him*, as an obligation laid upon him by love, to cherish such a confident persuasion regarding them. According to this interpretation, the words ἔν τε τοῖς δεσμοῖς μου must be construed with συγκοινωνούς μου, and not with ἔχειν. That the apostle considers it as a gift of Divine grace, to suffer and to struggle for the gospel, will appear by a comparison with verse 29. The context also of this passage confirms the same view. In the words ἔν τε τοῖς δεσμοῖς μου, κ. τ. λ., the apostle represents his own state, as on the one hand a state of suffering, and on the other of active exertion for the gospel, the latter again as manifesting itself in the twofold form of *defence* and *confirmation*.—(Τοῦ εὐαγγ. belongs of course to both nouns, as the article shews. And both—the defence, namely, and confirmation of the gospel—refer, not merely to the judicial process which led to the imprisonment of the apostle, but describe what was his constant aim and employment during his imprisonment. In συγκοινωνούς μου σύν refers to μου. The repetition of ὑμᾶς, in πάντας ὑμᾶς, partly on account of πάντας, partly by way of resumption, explains itself.)

Ver. 8.—The apostle has just been assuring the Philippians, that he bears them in his heart as partakers with him of grace, and in confirmation of this, he now takes God to witness how *greatly he longed after them all, in the bowels of Jesus Christ*. This latter clause points back to the expression συγκοινωνούς, in which he set forth the moving cause of his love ; accordingly his ardent longing after them all consists not in the merely natural outgoing of his heart's affections toward them, but springs from a higher source. It

is the love of Christ, the love which Christ bears to his own, it is this that the apostle bears in his bosom, and that awakens within him such longing after the Philippians. Compare Bengel: in Paulo non Paulus vivit sed Christus; quare Paulus in Jesu movetur visceribus. (*Μάρτυς γάρ, κ. τ. λ.* Compare Rom. i. 9, also a similar phrase in 1 Thess. ii. 5. Chrysostom's remark is certainly striking: *οὐχ ὡς ἀπιστούμενος μάρτυρα καλεῖ τὸν θεὸν ἀλλ' ἐκ πολλῆς διαθέσεως, κ. τ. λ.*—The word *ὡς* is properly rendered by quantopere. *Ἐπιποθῶ* is not love, but longing, ii. 26, and Rom. i. 11; 2 Cor. ix. 14; 1 Thess. iii. 6. The *ἐπί* does not strengthen the meaning of the simple verb, but denotes the direction in which it tends. Comp. Winer's Gr., § 30, 10, p. 183.—*Σπλάγχνα*, a well-known Hebraism, רַחֲמִים; Winer's Gr., § 3, p. 31.)

Vers. 9–11.—The apostle's prayer for his readers.

Vers. 1–8 contain what the apostle has to acknowledge in the Philippians with thanks to God, what good persuasion regarding them connects itself with these thanks, and what motives he finds even in his own personal relation to them, to the cherishing of such a persuasion. But along with the good which they have, there is also a deficiency. And how could the love of the apostle, who bears in him the heart of Christ, pass over this deficiency in silence? Therefore in vers. 9–11 the apostle's love leads him to pray, that in addition to the good which they have, they may also obtain that which is still wanting to them. The good which they have, is denoted by *your love*, whilst this, their love, is described as deficient in *knowledge* and in *power of discernment*, a deficiency which must also of necessity operate injuriously on their progress in holiness.

When we attend to the words of the apostle, one by one, we are first of all struck with the expression *this I pray*, following immediately upon the foregoing assurance of his affectionate longing after them all, and thus with peculiar propriety making the prayer that follows to have the appearance of being the outgoing of the most ardent love. The word *this* points with emphasis to the contents of the prayer. The prayer itself is, *that your love may abound yet more and more in knowledge*, etc. *Your love.*—The apostle thus denotes the distinguishing excellence of this church. As, at ver. 5, where the apostle describes what he thankfully acknowledges in the Philippians by *your fellowship in the gospel*, etc., we have not been able to agree with those who would understand by that, the love-fellowship of the Philippians with one another, and, as at ver. 7, we have seen in the fact of their being partakers in grace with the apostle, the strongest motive to the love he bears them, so here, where the apostle notes what was good in them, in order along with this to point to what was still wanting, we shall have to understand

by the expression *your love*, not the mutual love of the Philippians, nor even their love to the apostle, but that love which manifests itself in their *fellowship in the gospel*, and in their being *partakers* with the apostle. Rather the love that has been awakened in them through the preaching of the gospel, which has regard first of all to the Lord, but then along with him, to all that belongs to him and to his service, is the root of the Christian life; and it is therefore worthy of notice, that the apostle does not mention knowledge as something distinct from love, in which they were deficient, but rather specifies the want of this knowledge as a relative defect in their love itself, and prays on their behalf that their love may abound more in this respect. *Yet more and more* (so he prays), is their love to become rich in knowledge; since they cannot be supposed to be altogether without knowledge; but all depends on their having that measure of knowledge, short of which love will become the sport of every impulse of the heart, and lead to perversities, of which we may easily find examples enough in every age. Comp. Eph. iii. 18, 19, and in our epistle iii. 8–10, and the remarks there made. Their love is to increase, *ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει*. The word *αἴσθησις*, which has several meanings, can in this passage, from its being joined with *ἐπίγνωσις*, and from the whole context, have no other meaning than perception by the internal sense. (Comp. Passow and H. U.) Therefore also in the Septuagint = דַּעַת, Prov. i. 4, and other passages. While *ἐπίγνωσις* leads to a profound knowledge of the gospel, *αἴσθησις* will give the right spiritual perception of the object every time it is presented by experience. Both are necessary to love, in order to its being able rightly to discriminate (*δοκιμάζειν τὰ διαφέροντα*); the latter can less be spared. I perfectly agree with Meyer in his interpretation of this phrase. The end to be attained by this increase, is marked by the words *εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα*—that ye may prove, *i. e.*, be in a condition to prove the things that differ, namely, what is right and what is wrong. Comp. Rom. ii. 18, xii. 2; 1 Thess. v. 20. So most recent commentators; but Meyer thus, "that ye may approve what is excellent," owing to the context, which however gives no occasion for such a view. For why may not the power of rightly proving, as we must here regard it, be distinguished as the end of knowledge, and *sincerity* as the result of this proving, *love* being presupposed in the whole? (Περισσεύειν ἐν is "to abound in," and ἐν means neither "through," nor "in communion with;" nor does it denote "the manner and way," as De Wette will have it, "because love as such cannot know." For it is not love as such, that is here spoken of, but the love of the Philippians. Comp. passages such as Rom. xv. 13; 2 Cor. iii. 9, viii. 7; Col. ii. 7; against which those adduced by De Wette prove nothing.)

Ver. 10.—The end which the apostle has in view, with this increase in moral discernment is, the fruit which it is to produce in the disposition and life, namely, sincerity and blamelessness for the day of Christ. We have here to notice the same practical aim which meets us everywhere in the pastoral epistles, as opposed to a course of conduct morally unfruitful. (*Εἰλικρινεῖς* pure, from *εἴλη* and *κρίνω*. Comp. 1 Cor. v. 8; 2 Cor. i. 12, ii. 17. *Ἀπρόσκοποι* without offence, in the passive sense, = blameless; so again in Acts xxiv. 16; differently 1 Cor. x. 32. Van Hengel and Meyer make it active here, but very erroneously.—*Εἰς ἡμέραν* marks the *destination*, "for the day of Christ," as the decisive day, comp. ver. 6 then ii. 16; Eph. iv. 30, and other passages; consequently it is different from *ἄχρις*.)

Ver. 11.—They are to be sincere and without offence for the day of final decision; but they can be so, only by being filled with the fruit of righteousness. The negative side always implies the positive, a principle which is of great importance for the Christian life. By *καρπὸς δικαιοσύνης*, as in the case of other words similarly connected, such as *καρπὸς τοῦ πνεύματος*, Gal. v. 22, *τοῦ φωτός*, Eph. v. 9, must be understood fruit of righteousness, in the sense of *product* thereof; and *δικαιοσύνη* does not express so much the justificatio, as rather the new moral habitus of the man, which is given along with it, and in which he "bears fruit unto God in newness of spirit," Rom. vii. 6. Comp. Meyer, who refers, for this view of *δικαιοσύνη*, to Eph. v. 9; Rom. vi. 13, 18, xiv. 17, and other passages. The apostle adds, *which are by Jesus Christ*, since this fruit, along with the ground from which it springs, is a communication of the life of Christ to his own. I am the vine, ye are the branches, John xv. 5; Gal. ii. 20. Silvestres sumus oleastri et inutiles, donec in Christum sumus insiti qui viva sua radice frugiferas arbores nos reddit, says Calvin. *Εἰς δόξαν καὶ ἔπαινον θεοῦ*, "to the honour and praise of God," to be connected with *πεπληρωμένοι*. Comp. 1 Cor. x. 31; Eph. i. 6, and other passages. (The reading *καρπὸν—τὸν διὰ κ. τ. λ.*, deserves, according to critical authorities, unlimited preference to the other, *καρπῶν—τῶν*. On the accusative, comp. Winer's Gr., § 32, 5, p. 205.)

§ 2. THE APOSTLE'S STATEMENT RESPECTING HIMSELF.

(i. 12–26.)

The first topic to which the apostle passes after this exordium, is—to give the Philippians information concerning himself, the apostle who is in bonds for the sake of the gospel. How characteristic of the apostle is every feature in this description! In the ac-

accounts which he gives, how do his individual concerns take a subordinate place to the great work of his life! If only Christ is preached, *therein I rejoice, yea, and will rejoice.* For himself personally, it is all one whether Christ be magnified by his life or by his death. The sudden transition to these accounts about himself induces us to suppose, that what he writes is in answer to a question that had been addressed to him. How could we suppose it otherwise than that the church which sends an offering for the support of the imprisoned apostle should wish to receive information regarding him? This information, together with thanks for the gift of love which he had received, is to be carried to them by Epaphroditus their messenger. Already in verse 5 and verse 7, we have seen how great an interest the Philippians took in the apostle, and even the relation there expressed, renders it natural that the apostle should forthwith communicate to them information about himself.

He begins, in vers. 12–18, by telling them what unexpected results, favourable to the spread of the gospel, had been brought about by his imprisonment. In the first place, the reason of his imprisonment, and through this, Christ, had become known in the prætorium and in other places; and again, greater boldness had thereby been gained in preaching the gospel. That some were actuated by motives hostile to himself in preaching the gospel, can neither now or in future disturb his joy; in that Christ is preached, *I therein do rejoice, yea, and will rejoice.* Then (vers. 19–24) he tells them that his welfare does not depend on the life or death of the body, for life to him is Christ, and death bears him hence to Christ. His heart decides for the latter, as it longs to be with Christ, but his regard for the welfare of others leads him to desire life. And life, as he foresees with certainty, vers. 25, 26, will be appointed to him. He will abide with them for the furtherance and joy of their faith, and will again see them.

Ver. 12.—The sum of what the apostle has to communicate to his readers, is contained in the words, *the things which happened unto me have fallen out rather unto the furtherance of the gospel.* His present condition, meaning his imprisonment and what belongs to it, has conduced rather to the advancement of the gospel, *i. e.*, to its being publicly made known (μᾶλλον in opposition to the anxiety which such circumstances might have occasioned. Winer's Gr., § 35, 4, p. 217). (With προκοπή, progress, furtherance, comp. ver. 25, and 1 Tim. iv. 15. Ἐλήλυθεν = cessit, Acts xix. 27; Sap. xv. 5.)

Ver. 13.—As a beneficial result of his imprisonment, the apostle first of all states that his bonds had become manifest in Christ. The words φανεροὺς ἐν X., are to be strictly connected, for in this lies the advancement of the gospel, not that his imprisonment had become

known, but that it had become known *in Christ*, *i. e.*, in its connexion with Christ, in which it has its cause. The fruit of it is—Christ is preached. Thus, he writes, are his bonds become manifest ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι. If we have no reason to depart from the supposition that the apostle writes during his imprisonment at Rome, then πραιτώριον must mean *the camp of the Prætorians* (comp. Suet. Tib. 37), *not the imperial palace*, which in iv. 22 is denoted by οἰκία Καίσαρος. Acts xxviii. 16, seq., explains how in this palace Paul's bonds could become manifest in Christ. So also Olshausen, who, in addition to this, observes that the imperial palace in Rome is never called prætorium. (On the literature of this subject, see Hölemann, p. 45; Meyer, p. 21, and our remarks on iv. 22.) Καὶ τοῖς λοιποῖς πᾶσι must therefore mean, all the rest not belonging to the prætorium. If, as we have seen, the emphasis lies on the words *in Christ*, then the idea intended to be conveyed will not be, as is generally explained, that all who are in Rome hear of his imprisonment, and the cause of it, but that to all, first, in the prætorium, then also beyond it, who *do* hear of his imprisonment, the cause of it becomes manifest.

Ver. 14.—A further benefit to the cause of the gospel, arising from his imprisonment, is mentioned in this verse. "The greater part of the brethren, trusting in the Lord by my bonds, are only rendered more bold to speak the word." By ἀδελφοί are to be understood fellow-labourers with the apostle. Ἐν κυρίῳ is, with Winer (Gr., § 20, 2, pp. 124–5), (who refers us to Gal. v. 10; 2 Thess. iii. 4) Meyer and others, to be connected not with ἀδελφῶν, but with πεποιθότας, "where alone it has its true meaning." Their confidence flows from fellowship with the Lord. But the bonds of the apostle are the object of their confidence, not merely as furnishing an encouraging example of steadfastness, but, as Meyer explains, in that they present a "practical testimony to the entire truth, efficacy, and excellence of the gospel."—Περισσοτέρως, only "so much the more;" not "more than formerly," but, in connexion with the *furtherance* caused by his imprisonment, more than if I was not imprisoned. So also Meyer. Περισσοτέρως is to be connected with τολμᾶν, which stands next to it.

Ver. 15, seq.—*Certain ones indeed also on account of envy.* The apostle proceeds to inform his readers of a painful circumstance connected with the preaching of the gospel which he has had to experience. These *certain ones* cannot be part of the brethren mentioned ver. 14; such a view is opposed by the very expression τινές (not οἱ μέν), and also by the καί which points back to what goes before. Comp. Van Hengel on this passage. What kind of opponents then are here meant? Let us here take a general view of what we are directly told regarding them in vers. 15–18. Their motives are, envy

of the apostle, contentiousness and intrigue, motives of a personal nature, as is evident also from their opposites, *good will and love*, and proceeding from an insincere state of mind (οὐχ ἁγνῶς, which is here to be understood not of the contents of their preaching, but of their own disposition). Their aim was, like their motives, also personal (*supposing to add affliction to my bonds*). Nevertheless (ver. 18), the apostle rejoices in their preaching, even though they use this as an instrument of hostility against himself. But this joy of the apostle would be inexplicable if the gospel were not preached by them in its integrity, a supposition that will not consist with the view generally taken, and adopted also by De Wette and Meyer, that these opponents were Judaizing Christians. The apostle mentions no other difference with respect to the preaching of Christ, than is implied in the words *whether in pretence or in truth*, and all that we are told of the motives and objects of these opponents is of so personal a nature as to shut us up to the conclusion that it is not Judaizing Christians that are here spoken of, but such as preach Christ, agreeing indeed with the apostle in doctrine, but from personal enmity seeking to damage him by their preaching. Comp. Van Hengel, p. 69: atque hoc ipsum . . non de hominibus sumendum est, qui superstitionem Judæorum cum doctrina Christiana confuderunt. Here, then, is a feature that but ill agrees with the ideal picture of the apostolic church which many form to themselves. (On διὰ φθόνον comp. Winer's Gr., § 49, c., p. 355.) In opposition to the first-mentioned τινές the apostle mentions others, of whom he says that they preach Christ *of good will*. Εὐδοκία, as the opposite οἱ διὰ φθόνον καὶ ἔριν, means *good will towards the apostle*. This view is also most agreeable to what follows (ver. 16). So also Meyer. By these τινές are to be understood those indicated in ver. 4, collectively and individually, as Meyer has established in opposition to Van Hengel. Fritzsche, Comm. on Romans ii., p. 372, refers to this signification of εὐδοκία.

Vers. 16, 17.—Here we have a more particular description of these two kinds of preachers; and they are mentioned in an inverted order: οἱ μὲν ἐξ ἀγάπης corresponding to the last-mentioned τινές, and ver. 17, οἱ δὲ ἐξ ἐριθείας corresponding to the first-mentioned. Each of these phrases, οἱ μὲν ἐξ ἀγάπης, and its opposite οἱ δὲ ἐξ ἐριθείας, is to be considered as *subject* of the sentence, which is of itself apparent in the second member, but must on that account also be supposed in the first. With this designation of the subject, the apostle connects what he has said before regarding them. He, however, adds something more particular respecting their motives—οἱ μὲν ἐξ ἀγάπης, sub. ὄντες (comp. Rom. ii. 8; Gal. iii. 7), "those who are actuated by love in preaching Christ" (supplied from ver. 15), because they know *that I am set for the defence of the gospel*. In these

words are variously explained. Some explain them thus: because they see me hindered in the exercise of my apostolic office and seek to assist me. Others: because they acknowledge and love me as one called of God to the defence of the gospel, and see in my imprisonment a catastrophe ordained of God and fraught with benefit to the interests of the gospel. So De Wette. First of all, it will be acknowledged that *ἀπολογία* here must have the same meaning as at ver. 7, consequently that it does not define any part of the general idea implied in the apostolic office, or at all designate it. Then, it is not to be overlooked that the emphasis in any case must rest on the words *for the defence of the gospel*, even although we should translate *κεῖμαι*, "I lie in bonds." (Van Hengel: in miseria.) For it is not the *κεῖμαι* which the one party know, and the other do not, or will not know, comp. ver. 17. Hence that interpretation falls of itself to the ground, which makes the motive of their preaching to consist in the apostle's being hindered from exercising his apostolic office; the motive can only be, as De Wette points out, that they recognize in the apostle the defender of the gospel. According to the other view his expression would be entirely inappropriate. *Κεῖμαι* means as at Luke ii. 34; 1 Thess. iii. 3; 1 Tim. i. 9: "I am appointed," "ordained;" since, as Meyer well observes, the signification of *lying in chains*, which *κεῖμαι* may admit of, comp. Passow's Lex. and De Wette, does not correspond to the actual situation of Paul.

Ver. 17.—The other class, *οἱ δὲ ἐξ ἐριθείας*—the contentious (Fritzsche on Romans, p. 142). They preach Christ not with a pure design, *οὐχ ἁγνῶς*; which, as before observed, is to be understood, not of the subject-matter of their preaching, but of the feelings by which they were actuated. Truth proceeds in their case from an insincere and false heart, as appears from the participle that follows, *οἰόμενοι*, which is exegetical of the *οὐχ ἁγνῶς*, "in that they think" (or imagine, ver. 18) to add affliction to his bonds. This *affliction* does not signify *inward trouble* (comp. ver. 18, seq.); but that they sought to make the apostle's outward condition worse, though it was bad enough already (*τοῖς δεσμοῖς μου*). De Wette is of opinion that they did this by representing him amongst the Jews as an enemy to the law. Meyer takes a similar view. But would the apostle have characterized this as *preaching Christ?* If these preachers, as we have already shewn, are to be regarded as merely personal opponents, ambitious men, and therefore envious of the apostle, then must we abide by the opinion that by spreading the gospel they sought to inflame the hatred of his enemies, not precisely that of Nero, but probably that of the Jews, against Paul, and thereby to aggravate his trouble. (It remains to be observed critically that the transposition of vers. 16 and 17, according to which the *οἱ ἐξ ἐριθείας* would be placed first, is with reason rejected by most

critics, since Griesbach, according to Codd. A. B. D. E. F. G., and others [comp. Tischendorf on this passage]. This reading also makes the connexion with ver. 18 to be more regular. Instead of ἐγείρειν, D.***E.K., etc., have ἐπιφέρειν, whilst A.B.D*F.G. decide for ἐγείρειν.)

Ver. 18.—These opponents, though they might succeed outwardly in their design (they do not, however, even thus succeed, ver. 27), are altogether unsuccessful in so far as the mind of the apostle is concerned, which is bent on the single object of desire, that Christ may be preached, no matter what private ends may mingle with the performance of this work. Τί γάρ asks the apostle (comp. Rom. iii. 3). Render, not, *for how?* referring back to ver. 12, but *how then?* The negative answer is involved in the question, and does not need to be expressed. The affirmative answer is given in πλήν = if only Christ is preached παντὶ τρόπῳ, and the πᾶς τρόπος is more exactly defined by εἴτε—εἴτε; whether in pretence or in truth. De Wette, although he makes out these opponents to be Judaizers, yet acknowledges, and Meyer also agrees with him in this, that there is here no reference to the doctrines which these persons taught, and tries to account for the mildness with which the apostle speaks of them by the fact, that they were not perverting a church that had been founded by him, and that the apostle, in the condition in which he then was, could not but see the importance of the gospel being spread, even in its Judaized form. That this was not the feeling of the apostle is plainly evident from iii. 2, seq. And the Epistle to the Romans abundantly proves that the perversion of the church at Rome was not a matter of inferior concern to him. How double-tongued must the apostle also have appeared to the Philippians, when they compared his opinion of these same opponents in this passage, with that which he expresses at iii. 2, seq. One must see into what difficulties the view we are controverting lands us, especially as—(this De Wette acknowledges)—it is not Christian teachers with an unprejudiced leaning towards Judaism (so Rilliet and Müller), but Judaists of the coarsest kind, bitter enemies of the apostle, that are here to be supposed. If it be said, that adherents of Paul could not have wrought in opposition to him, this is indeed true to the extent that they could not have done this *as* adherents of Paul. But this passage points only to the personal motives by which they were actuated, viz., ambition, and, as proceeding from this, envy, together with a spirit of strife and contention. It will require to be proved that there could not be then, as well as now, men who sought their own honour in the preaching of the gospel (comp. ii. 21), and whose hearts were far from the truth which their lips uttered.

The apostle proceeds to say, *I therein do rejoice, yea, and will*

rejoice. He rejoices now that in every way Christ is preached; but he will also rejoice in this in time to come, despite the machinations of his enemies. (Ἀλλά connects with the following train of thought.) The profound feeling of joy which pervades the entire epistle is not only not disturbed by the doings of his enemies, but rather heightened, in so far as they preach Christ. It is the heart of an apostle into which we here look.

Ver. 19.—The apostle has just said that his opponents shall not rob him of his joy for the future also, *yea, I will rejoice;* and he here further confirms this sentiment, in such a way, however, as to leave undetermined what his future destiny shall be, and whether his opponents shall accomplish their purpose (to add affliction) or not. He only knows so much, that what is mentioned at ver. 18 shall conduce to his salvation, be it life or death that is appointed to him; his salvation, and therefore his joy, depends as little on the one as on the other. He himself knows not which of the two he shall choose. In so far as he is individually concerned, he desires to depart; for the sake of others, and, first, chiefly his readers, must he desire to live still longer. How assured then is the apostle of his ἀλλὰ καὶ χαρήσομαι. But he knows also, ver. 25 (where he drops the uncertainty purposely maintained in what goes before) that the ἀναγκαιότερον will appear, and that he shall continue to live for their advantage; upon this, however, his rejoicing (χαρήσομαι) does not depend.

By the *this* in ver. 19 can only be meant what in ver. 18 is expressed by *in this;* viz., the preaching of Christ in every way, even *in pretence.* It were quite arbitrary to make it refer back to ver. 17. So also Meyer thinks, in opposition to De Wette and others—this preaching in pretence shall also turn to his salvation. On ἀποβ. comp. Luke xxi. 13; often used in the Septuagint. Ver. 20 tells us in what this salvation consists. This salvation is, however, to be obtained through the instrumentality of the prayers of the Philippians and the supply of the Spirit of Jesus Christ. Meyer takes the latter clause as dependent on the τῆς ὑμῶν, so that the *supply of the Spirit* is procured by the Philippians, and he refers in support of this to the omission of the article. But Winer, whom he quotes, lays it down, Gr. § 18, 4, that here in the second principal word the repetition of the article is not necessary, as the two nouns are also separated from each other by their accompanying genitives.* Intercession on his behalf is the one means, the supply of the Spirit of Christ the other, through which the apostle is to obtain that sal-

* Winer's statement is (edd. 4 and 6) that the repetition of the article is not needed when between the first substantive and its article a genitive is interposed which belongs also to the second substantive. His principle thus sanctions Meyer's view. The reference, however, to this passage, is withdrawn in the 6th ed.—[K.

vation. We cannot but observe how highly the apostle here estimates the power of intercessory prayer, when he himself makes his σωτηρία dependent upon it. As regards ἐπιχορηγία τοῦ πνεύματος, we may with reason abide by the interpretation which Gal. iii. 5 suggests, according to which τοῦ πνεύματος is the object of ἐπιχορηγία. (On the term ἐπιχορηγία, taken from the *choragi*, whence it comes to mean a *great expense*, see Winer on Gal. iii. 5; Harless on Eph. iv. 16.) To say that the expression, in the view we have taken of it, implies the absence of the Spirit, and could therefore not be used with reference to the apostle, were just as unreasonable as to argue in the same way from the expression in Acts vii. 55, πλήρης τοῦ πνεύματος. Those commentators who consider the prayers, and the supply of the Spirit as cause and effect, are right in so far as that the prayers of the Philippians could have, in the general, no other import than this. But the ἐπιχορηγία appears here as an independent member, and therefore not as the effect of the prayers.

Ver. 20.—This expectation which the apostle here expresses, harmonizes with an accompanying hope whereby it is confirmed. *According to my earnest expectation and my hope*, etc.—Ἀποκαραδοκία (found besides, at Rom. viii. 19) from ἀπό and καραδοκέω, capite erecto specto; earnest expectation. "According to my anxious expectation and hope." The expectation is founded on the hope. Both tend to this, that in nothing (comp. ver. 28, ἐν μηδενί) he will be ashamed, but that as always, so also now, Christ shall be magnified in his body. According to this firm hope, he knows that which he expresses at ver. 19.—Αἰσχύνεσθαι means here as generally, to be brought to shame, *i. e.*, "to fail in reaching that on which one places the glory, honour, and end of his life" (De Wette). And this end is to him Christ; hence its opposite is, *Christ shall be magnified.* This meaning of αἰσχύνεσθαι appears from the common use of the term; in the Septuagint = בוש Ps. xxxiv. 4, iv. 29, and other passages; in the New Testament Rom. ix. 33; 2 Cor. x. 8; also from the connexion with what precedes, and the contrast with what follows (μεγαλυνθήσεται), so that all interpretations are to be rejected which rest on the translation, "I shall not have to be ashamed either of my own conduct, or that of others, or the circumstance," etc.—*But Christ shall be magnified in my body.* If his opponents could accomplish this—that Christ should not be magnified in him, then would the apostle's joy and salvation be frustrated; but this they cannot effect; since life and death (which is the worst that can happen to the apostle) are only different ways of bringing about this magnifying of Christ in him (εἴτε διὰ ζωῆς εἴτε διὰ θανάτου). From this last phrase the meaning of ἐν τῷ σώματι is self-evident. It is the life or death of the body that is here spoken of. (On μεγαλυνθήσεται, comp. Luke i. 46, Acts x. 46, and other passages,

with Phil. i. 11. Rilliet's view of this word, as expressive of the *increase of Christ in* the apostle, according to Gal. ii. 20, is rendered impossible by the ἐν σώματι.) The phrase ἐν πάσῃ παῤῥησίᾳ only remains to be considered. It belongs evidently to the antithesis with οὐκ αἰσχυνθήσομαι (Meyer and others), and the meaning would be quite clear if the sentence were taken in an active form thus, "I shall magnify Christ ἐν πάσῃ παῤῥησίᾳ;" this makes the meaning in the passive form quite plain; only, I conceive that those commentators have erred who adhere to the signification "boldness, freedom of speech," which does not suit the διὰ θανάτου. Rather, it is *joyfulness*, as for example Eph. iii. 12; Heb. iii. 6, and other passages. Comp. Harless on the passage first adduced. In the πάσῃ, Meyer with reason finds an antithetical reference to the preceding ἐν οὐδενί. Against Hölemann's view, which refers παῤῥησία to the open *preaching* of the teachers mentioned at ver. 15, seq., comp. Meyer.

Ver. 21 enters on the confirmation of the latter clause of the preceding verse, *whether by life or by death.* For the magnifying of Christ, and as connected therewith for his own salvation, it is all one whether life or death shall befall the apostle; *since for me*, he says, *to live is Christ and to die is gain.* Grant that the apostle has yet longer to live, then for him (ἐμοί with emphasis) to live is Christ, *i. e.*, his life is entirely consecrated to the service of Christ, to the preaching of Christ, as Bengel observes: quicquid vivo, Christum vivo; comp. Gal. ii. 20. Grant that he must die, then to die is to him also Christ, nay more, by comparison with the other it is *gain* (comp. ver. 23), for, his longing wish is to *be with Christ.* But the expression κέρδος here calls for explanation. From its close relation to μεγαλυνθήσεται we expect an explanation of *how* Christ is to be magnified by the apostle's death; but κέρδος strictly gives no such explanation. Meyer indeed explains it thus: "in the assurance of that gain the apostle will suffer death with joyful courage, and his death will conduce to the magnifying of Christ." But this interpretation only makes more manifest what we miss in the word κέρδος. Corn. Müller has felt the difficulty, and therefore supposed that the apostle intended to say, et si mihi moriendum est, morior Christo; ita etiam morte mea Christus celebratur; but that in the energy of discourse he did not express this thought, but allowed himself to be overcome, by the thought of the *gain* that would thereby accrue to him. The words which follow (ver. 22), besides, do not well agree with the interpretation that has hitherto prevailed. It is not at all clear why the apostle compares the two events in respect of their desirableness. It appears to me that expositors have hitherto had too little regard to the emphasis implied in the position of the ἐμοί at the beginning of the clause. This arrangement is not explained by the connexion with ver. 20, but by

that with ver. 19. The hostile preaching of his opponents can in so far as the apostle is personally concerned (*μοί*), only turn to his salvation, according to the firmly cherished hope (ver. 20), that Christ will be magnified in him whether by life or by death; *since to him personally it is all one* whether he should live or die, whether Christ should be magnified by his life or by his death. This is to him personally a matter of perfect indifference. For him to live is Christ, and for him, as an individual, to die is still preferable, and only a regard to the *fruit of his labour* keeps him from preferring death. How could it then be otherwise, than that even what his opponents undertook in opposition to him should issue in his salvation, if Christ is still magnified in him, and if he personally quite as willingly magnifies Christ by his death as by his life, nay, considers death the more desirable. (Comp. Acts xx. 24.) Thus is the position of *ἐμοί* explained, the meaning of *κέρδος* is clear, and the connexion with what follows intelligible, whilst otherwise it appears quite uncalled for, that the apostle should deliberate with himself, what he should choose, since this has no connexion with the *μεγαλυνθήσεται*.

Ver. 22.—The apostle has just signified that relatively to himself, death is the more desirable. Opposed to this, however, is another consideration arising from his calling, which he proceeds to state. *But if to live in the flesh, this is the fruit of the labour, then I know not what I shall choose.* Up to this point it is all one to the apostle whether he shall magnify Christ by his life or by his death, only the fruit which his apostolical labour produces, keeps him from choosing death. What a Christian readiness for death is here, and along with this, what apostolic love and devotedness! To come to particulars, it is to be borne in mind that the more strict limitation of the word *ζῆν*, used already before, by *ἐν σαρκί*, is occasioned by *κέρδος*, as Meyer and De Wette are also of opinion. Death is gain only in consequence of a higher life to which it conducts. The apostle joins the *ζῆν ἐν σαρκί* emphatically with *τοῦτο*, so as to form one idea, and thus aims at giving prominence to this subject, equivalent to, if to live in the flesh, if *this* is a condition of the fruit. But he immediately adds *καρπὸς ἔργου* corresponding to, but not signifying the same as *κέρδος*. (Comp. vers. 23, 24.) By *ἔργον* is naturally to be understood his apostolical labour. (On *καρπός* comp. Rom. i. 13, *ἔργον* as at ver. 11, *δικαιοσύνης* gen. subj.)

With regard to the words that follow, *καὶ τί*, etc., there is room for a difference of opinion as to whether they are to be taken as an after-clause, or whether we are to suppose an *aposiopesis*. Beza's explanation, which makes *εἰ* to mean "whether," and *καὶ τί* to be dependent on *οὐ γνωρίζω*, apart from the harshness of the construction, does not agree with the sentiment expressed at ver. 24. The true way, I conceive, is, with the most recent commentators, to take

καὶ τί, etc., as an after-clause (apodosis). Of this καί in the apodosis we had a parallel instance in 2 Cor. ii. 2. (The rest of the examples adduced here by Van Hengel appear to me to be not appropriate.) But it is proper to observe, that in both examples this subsequent member is not expressed in the form originally intended. For, as 2 Cor. ii. 2, the apodosis in its simple form would be, "then there is none to make me glad," instead of which the question is asked, "who then is there?" etc., so here also those who suppose that there is an *aposiopesis*—for example, non ægre fero (Müller)—are right, in so far as that the apostle did not at first intend to make the subsequent member of the form καὶ τί; but, instead of saying something like non ægre fero, and then expressing the result, τί αἱρήσομαι οὐ γνωρίζω, he forms the after-clause immediately with these words, and καί serves then the purpose, as De Wette also remarks, of quickly introducing the question. (On τί, instead of πότερον, see Winer, § 25, p. 153. On the future, αἱρήσομαι for the conjunctive, § 4, 4, b. p. 267.)

Ver. 23.—The apostle has just said, that he does not decide what he shall choose. It is not the reason of this that he here gives (for δέ is the true reading, not γάρ, as is abundantly proved), but he gives his readers a glance into his heart, in which the personal desire to be with Christ comes into conflict with his regard to them, and therefore brings up again the οὐ γνωρίζω of the preceding verse. It is the positive side of the οὐ γνωρίζω with which the representation of his inward experience is to make us acquainted.—Συνέχομαι δέ, the emphasis lies on this expression; δέ, however, is not simply transitive, as Meyer maintains, but means "rather." For συνέχομαι, the signification "to be held in straits," much more, *angor*, will not suffice; comp. ver. 21, and the words that follow. It means "I am held," teneor (Van Hengel), or still better, according to De Wette, "rather am I held fast of both" (comp. Luke xii. 50; 2 Cor. v. 14). The τῶν δύο refers to what precedes. He is held fast of death, inasmuch as his (τήν) desire is towards departing, and (epexegetically) being with Christ. (Ἀναλῦσαι, comp. ἀνάλυσις, 2 Tim. iv. 6, properly signifies *to loose cable, i. e.*, to depart, Luke xii. 36.) The phrase, *to be with Christ* (comp. 2 Cor. v. 8; Heb. xii. 23; Acts vii. 59), implies that, immediately upon death, a new and more complete life-fellowship with Christ begins in the soul of man, a *being at home with the Lord*, as it is called in the first passages above adduced. A comforting thought this amid the bitterness of death. It is evident from the whole scope of the passage that the apostle speaks here only of death and not of the coming of Christ. Comp. Meyer, p. 36, who strikingly observes, that the New Testament view of the coming of Christ finds no development here, but rather falls into the background; against which see i. 7; iii. 20, seq.

Πολλῷ γὰρ μᾶλλον κρεῖσσον; these words explain this desire of the apostle. (On μᾶλλον with the compar., see Winer's Gr., § 35, 1, p. 214.)

Ver. 24.—This verse is closely connected in meaning with the last clause, ver. 23; it would be more strictly logical to connect it with συνέχομαι. The consideration of what is profitable for others stands opposed to the apostle's longing desire so far as he is personally concerned; the ἀναγκαιότερον δι' ὑμᾶς to the κρεῖσσον. These expressions mutually explain each other; both have a relative signification. (Ἀναγκαιότερον, which Van Hengel renders "too necessary," may perhaps be a less accurate expression: ἐπιμένειν corresponds to ἀναλῦσαι.)

Vers. 25, 26.—Whatever uncertainty the apostle might feel as to what he should choose, he expresses himself with the utmost confidence as to what is to befall him. There is certainly nothing said, in what precedes, of the apostle's state of mind being one of wavering and indecision, such as Dr. Baur discovers here, and characterizes as improper. Rather does he seek, by the distinction here made, to prove that for himself he is equally prepared for life and for death. On the contrary, the utmost decision of mind is expressed, as he is equally prepared for both events. What the apostle has characterized as more needful, namely, his abiding, will take place; μενῶ καὶ (as consequence), συμπαραμενῶ (corresponding to the δι' ὑμᾶς; it does not include the sense of "seeing again"); and precisely on the fact of its being *more needful* is his assurance founded; τοῦτο πεποιθὼς οἶδα. The τοῦτο here relates to what goes before (as also Meyer and De Wette explain it), and is not connected with πεποιθώς, as pre-indicative of the subject-matter of οἶδα. The fruit of his remaining together with them alive, is to be the advancement and joy of their faith; which may be regarded as an explication of δι' ὑμᾶς (ver. 24). The genitive πίστεως depends on προκοπήν as well as on χαράν; it is the subjective genitive; the faith itself is to advance and to rejoice. This however is not to be merely in consequence of the happy issue of his imprisonment, for this would not correspond to the phrase, *it is more needful for you*, immediately preceding; but in so far as *life*, and *abiding with them* is to the apostle equivalent to *Christ*. (On προκοπή comp. 1 Tim. iv. 15, according to which προκ. ὑμῶν may certainly be taken also, with Van Hengel, independently.)

Ver. 26.—As at vers. 9 and 10 first εἰς, then ἵνα denotes the end aimed at, so also here.—The end here is, that their glorying in Christ may be abundant in him, by his return again to them. Meyer has rightly apprehended the sense and scope of the passage, except that I would not regard καύχημα here, any more than at 1 Cor. v. 6, as meaning materies gloriandi, but *glorying*. This glorying becomes abundant in consequence of the progress and joy of faith already

mentioned, from which it is self-evident that ἐν Χριστῷ determines *the mode* of the increase. (Meyer.) For what is all increase of faith, else than inward fellowship with him. *In me*, denotes the *object*, in whom this glorying abounds. (Ἐν ἐμοί is therefore not to be connected with καύχημα alone.) Διά points to the *means* of this increase, viz., the return of the apostle to them, in so far as their faith was to be thereby advanced, and carried forward to full joyfulness.

With reference to the apostle's hope of being emancipated from prison, and returning again to the church, compare Philem. 22, and mark the climax from ἐλπίζω to οἶδα. Meyer, with reason, assigns its full force to οἶδα, in opposition to those who would here admit only a probabiliter sperare; but when he goes on to say that along with this it must be acknowledged that the event did not correspond to this assurance, but does not warrant the supposition of a second imprisonment, we cannot but think, in opposition to him, that this passage, taken by itself, does confirm such a supposition.

§ 3. THE APOSTLE'S EARNEST WISH WITH RESPECT TO THE CHURCH.

(i. 27—ii. 18.)

Joyful is the apostle's Christianity, in spite of all oppression and enmity; joyful also is theirs to be, and the apostle's present condition will issue in making it so. But this joyfulness, to which they are to attain, has a condition annexed to it on the side of the Philippians. This condition, a condition of a twofold nature, they must fulfil if they are to arrive at such joy. This is set forth in the apostle's earnest request, contained in the present section. For the exhortation contained in this section is to be viewed as an earnest personal request of the apostle. Comp. i. 27; ii. 1, seq.; ii. 16–18. His own joy, his own credit, depends on it. Hence the reference to himself, and the motives of a personal nature, which we find in these admonitions, comp. i. 30; ii. 1, 2. We must not omit to notice here, the ardent love of the apostle towards the church, with which he, the stronger, would lift up the weaker to his own level, and would fain make them partners with him in his confirmation, and the joy thence resulting.

Vers. 27–30 contain the condition of true joyfulness and faith (of which the apostle himself is the pattern, i. 19, seq., and to which they also are to attain, i. 26, 27), in its one aspect. It is stated first of all, in general, as conducting themselves (πολιτεύεσθαι) worthily of *the gospel of Christ*; since from Christ all joy proceeds. And such a *conduct* is to display itself in their *standing fast in one*

spirit, which is necessary on the one side against their *adversaries*, ver. 30, and on the other in their relation to one another, if their struggle for the faith is to succeed. They too have to do with adversaries, as well as the apostle; in their right deportment towards these they have an evident *token of salvation*, like the apostle who knows, ver. 19, *that this shall turn to his salvation*. It is, as is expressly said, verse 30, the same conflict; and the apostle's trial and confirmation in this conflict, furnish a true pattern for them, as delineated in the preceding verses.

Ver. 27.—The word *μόνον* (Gal. ii. 10, v. 13) introduces that upon which all depends, as the sole, but indispensable condition of *the coming to them again* (mentioned at vers. 25 and 26), for the joy of their faith. This one condition, however, comprises within itself a fulness of obligations. It is *ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθαι*. (Similarly Col. i. 10; *ἀξίως τοῦ κυρίου*; Eph. iv. 1, *ἀξίως τῆς κλήσεως περιπατεῖν*.) In *πολιτεύεσθαι* he represents them as citizens of the kingdom of God upon earth, who take from Christ their fundamental law in the gospel (comp. Acts xxiii. 1, and Meyer's note); and he is led to this representation by having in his mind (as Meyer observes) a church-life conformable to the gospel. They are to conduct themselves in a manner worthy of this their fundamental law (*νόμος*, not certainly in the Old Testament sense), in order that the apostle, whether he come or be absent, may hear this of them—viz., that they stand in one spirit, striving unanimously for the faith of the gospel, etc. *Εἴτε ἐλθών* supposes the case mentioned at ver. 26 in the words *by my coming*. This therefore first. But in the other case the apostle desires to hear this of them. The apostle is not speaking here of his deliverance or non-deliverance from imprisonment, for his deliverance is already presupposed. The term *ἀκούσω* has given rise to needless difficulties; it serves for each of the two supposed cases. (Comp. Meyer.) My view of the meaning of the words that follow, has already been expressed in the paraphrase given above. I agree with Meyer here throughout, except in his referring *σύν* in *συναθλοῦντες* to the apostle. In iv. 3 *μοί* is expressly added. But here, where the apostle has in view the collective church—where the expressions *in one spirit, with one mind*, emphatically enjoin unity and concord among the Philippians—and where *they* are the subject of the sentence (*στήκετε*, etc.), the reference of *σύν* to the apostle seems to me quite inadmissible. With reference to the words *στήκετε* (stand fast), *συναθλοῦντες—πτυρόμενοι*; the figures which they respectively involve will be apparent to every one. De Wette and Meyer have with reason understood the *ἐν ἑνὶ πνεύματι*, not of the *Holy Ghost*, but as a church may have *μιὰ ψυχή*, so also may it have *ἓν πνεῦμα*, a common spirit. In support of this more general signification of *πνεῦμα*, Storr has with reason referred to 1

Cor. iv. 21 ; 1 Peter iii. 4 ; and those passages which Van Hengel (who, with Matthies and Rheinwald, takes the expression to mean the *Holy Spirit*), cites against this interpretation, are of a very questionable kind. So at 1 Cor. xii. 13, the expression *εἰς ἓν πνεῦμα* could scarcely be explained otherwise than here. "At the same time it is self-evident to the Christian consciousness that this unity of the human spirit is the effect of the Holy Spirit's working." (Meyer.) On *πνεῦμα* and *ψυχή*, see Olshausen on Acts iv. 32, and further on in this epistle, ii. 2. This unity of spirit in belief and in feeling, and the harmony of soul that springs from it, is brought prominently forward by the apostle as a fruit of the *ἀξίως πολιτεύεσθαι*, since, for the Philippians everything depended upon this, in the conflict with their adversaries. For then only can the battle be successfully fought, when unity prevails among the fellow-combatants. Then the one strengthens the other, and the one shields the other ; the weak are borne up by the strong, and the strong gain in the union courage and confidence. Even the caricature of true unity of mind and soul, a self-formed *esprit du corps*, what a power it has ! What ought our church to be, what might it be, were it but to attest this uniting power of the Divine Spirit ! But how far is it still from that condition to which the apostle ascribes the capability of carrying on a successful struggle.

Ver. 28.—*And in nothing terrified by your adversaries.* They are to stand fast without letting themselves be terrified in any one thing by their adversaries. The term *πτύρεσθαι* (generally used of *horses* who *take fright*) is adjusted to the metaphor of an open contest. With regard to these *adversaries*, De Wette and Meyer are agreed that they were not Judaists, or malicious false teachers in general, but rather such as were not Christians, enemies of the gospel in general, which is already indicated in the expression *striving together in the faith of the gospel*, but still more clearly at vers. 29 and 30 ; comp. infra. That there was no lack of such adversaries in Philippi, may be inferred from what befel the apostle himself there, Acts xvi. 11, seq., and in the neighbourhood, xvii. 5, seq. Comp. also 2 Cor. ii. 14–17. Whether or not they were Jews (*ἀπειθοῦντες Ἰουδαῖοι*) must be left undecided. The probability is, however, that they were. In what follows we read, with Tischendorf, according to Codd. A.B.C.D.*F.G. *ἥτις ἐστὶν αὐτοῖς . . . . ὑμῖν δέ.* (In favour of the latter clause are Codd. D.***E.F.I.K., etc., and many versions.) The sense is, "stand fast and let nothing terrify you, as this (ground of encouragement) is to them an evident token of perdition, but to you of salvation, and that of God ; for to you the grace is given on the account of Christ, not only to believe on him, but also to suffer for him," etc. Ἥτις (a familiar instance of attraction) refers to the preceding term *μὴ πτυρόμενοι*, as is proved by

the connexion with ver. 29, *πάσχειν*, and is to be explained by "which steadfastness amid all the sufferings that shall overtake them." This is to them, viz., the adversaries, an *ἔνδειξις ἀπωλείας* (on *ἔνδειξις* comp. Rom. iii. 25; 2 Cor. viii. 24) *ὑμῖν δὲ σωτηρίας*. The terms *ἀπώλεια* and *σωτηρία*, are used here as ordinarily by the apostle; comp. 1 Cor. i. 18 and other passages. It is not the issue of the conflict on this side of time that is meant, but the final issue. *And that of God.* "These words strengthen the encouragement which was intended by *ἥτις*, etc., so that *τοῦτο* is not to be arbitrarily limited to the second half of *ἥτις*," etc. (Meyer.) So Van Hengel and De Wette. Those engaged in this conflict, says the apostle, have (although the presentiment may not always be felt on both sides) a token foreshewing the ultimate issue, and that, a token given by God himself, and therefore infallible, namely, the steadfastness of the Christian, by which all the terrors of a hostile world, and even those of death itself, are put to shame. Whether the world acknowledges the pre-indicative token or not, will not affect the sentiment here expressed. Similarly Rom. viii. 17; 2 Tim. ii. 2, and elsewhere. The apostle in the next verse more exactly shews to what extent this unaffrighted steadfastness of the Christian involves such a token of God for them as for their adversaries.

Ver. 29.—*For to you it is given*, etc. De Wette says, that this and the following verse contain *motives* to steadfastness, as if an exhortation preceded! The apostle only expresses what he desires to hear concerning them. Meyer's interpretation also, as I conceive, suffers in clearness because he understands the *ὅτι, κ. τ. λ.*, merely as confirmatory of the *καὶ τοῦτο ἀπὸ θεοῦ*, and not (as we do) as an explanation of the whole sentence, *ἀπὸ θεοῦ* not excluded. The construction of the passage does not accord with Meyer's view; for the subject would of necessity require to be brought forward, at least not *ὑμῖν* but *ἐχαρίσθη* would have to be placed first. Or is the position of *ὑμῖν* really accounted for by the sentiment which Meyer finds here, "as it is *you* to whom the favour is given, so it is certain that that token proceeds from God, who would not otherwise have bestowed upon you that double favour?" On the other hand, all becomes clear and simple, when *ὅτι* is taken as illustrative of the whole sentence preceding. *Ἐχαρίσθη* is then used in reference to *ἀπὸ τοῦ θεοῦ* and even *the power given of grace to suffer for Christ* (for that is the idea), as the positive element in the *μὴ πτύρεσθαι*, is the evident token given of God as well of the *ἀπώλεια* as of the *σωτηρία*. A sentiment this which needs no further justification; the history of every martyr illustrates it. The construction of the sentence becomes quite apparent by the resumption of the *τὸ ὑπὲρ Χριστοῦ*, at *τὸ ὑπὲρ αὐτοῦ*. The apostle is just about to say, *for to you is the grace given to suffer for Christ;* but he interposes the additional words,

not only to believe on him, in order to make still more clear what that is, in which the ἐνδειξις consists. The surprise of many commentators, at suffering being represented as a gift of grace, has essentially nothing to do with this passage, since to suffer *for Christ*, and for his sake is quite another thing. And for what else do we honour the Christian martyr but for this highest manifestation of grace in him, which has made him strong to suffer for Christ, and to yield up everything temporal for the sake of that which is eternal?

Ver. 30.—*Having the same conflict which ye saw in me and now hear to be in me.* In these words the apostle directs them for their comfort and encouragement to his own example, as they had seen it and now hear of it. It is no strange thing then that befalls them, but the same as has befallen him. With him may they comfort themselves, but from him also may they learn how to conduct themselves in this conflict. Ἔχοντες, "*in that you have the same conflict*," is not used in place of the dative, and to be connected with ὑμῖν ἐχαρίσθη (so Meyer); but to be connected with πάσχειν, as Matthies and Van Hengel explain it, referring to Eph. ii. 18, iv 2. (Comp. Winer's Gr., § 63, 2.) The οἷον εἴδετε (for this, not ἴδετε, is the true reading), ἐν ἐμοί refers to what befel the apostle at Philippi (Acts xvi. 22, seq.; 1 Thess. ii. 2). Καὶ νῦν ἀκούετε. These words afford additional evidence in favour of the view we have taken regarding the opponents of the apostle, delineated at ver. 15, seq. For nothing is here said of a conflict with false teachers, on the part of the Philippians, but of personal persecution with its attendant sufferings. Hence Meyer, who does not agree with us in our view of the opponents, ver. 15, finds himself under the necessity of making τὸν αὐτὸν ἀγῶνα refer to ver. 7, thus overlooking all that the apostle has immediately before communicated regarding himself τὰ κατ' ἐμέ, and by ver. 26 and 27 has placed in a connexion so close with that which he says to the Philippians with respect to them. (Ἐν ἐμοί is "in me" as subject. Comp. Acts iv. 2.)

Chap. ii. 1–18.—Hitherto, the apostle has expressed what he wishes to hear of the Philippians, with regard to their conduct towards their adversaries. *Formally* it is no exhortation, but *in substance* a most urgent one. He now proceeds, in the second part of this section, to shew them how, on the other hand, their conduct one towards another, must be characterized, if they are to be qualified for such a bold striving for the faith in one spirit, and are to attain to the full joy of faith. First and foremost, they must be of one mind amongst themselves. To such a unanimity, however, only humble, self-denying love can lead, of which they had before them a high example in the incarnate, but precisely on account of such self-denying love, the exalted Christ. So ought they to work out

heir salvation, not in pride and a spirit of self-conceit, but with fear and trembling, remembering that it is not they, but God who works to will and to do, and to do all so as to fulfil their high calling as lights of the world, for a rejoicing to the apostle in the day of the Lord. Nay, though his priestly labour amongst them should cost him his life, still he rejoices, and they are to rejoice with him. Thus the end returns to the beginning. *How* they were to attain to such joy (vers. 25, 26) was the point from which the exhortation set out, and the conclusion is, that both they and the apostle attain to this joy even in the case of his death.

Ver. 1.—The apostle specifies the *standing* in *one spirit* as the condition of a successful contest. But this was the very thing in which the church at Philippi was still defective. Therefore the apostle now conjures them to fulfil this condition in their conduct one towards another. He however closely connects this exhortation with ver. 30. (So Meyer, De Wette, on ver. 27.) Of the motives, ver. 1, by which the apostle conjures his readers to give heed to his admonition, and their arrangement, different views are taken. First of all it is certain that the first and third members have this in common, that, as Meyer expresses it, they indicate the objective principle of the Christian life (ἐν Χριστῷ—πνεύματος), whilst the second and fourth mark the corresponding *subjective* principle (ἀγάπης —σπλάγχνα, οἰκτιρμοί). Thus the verse divides itself into two parts, each having two members. But these two parts are contra-distinguished from each other again by this, that the first denotes what proceeds from the apostle, the second that which is to exist on the part of the readers, to whom the admonition is addressed, as the motive to obedience. For I can on no account consent to the interpretation of Meyer, who, because of ver. 2, would consider all the four terms as denoting what is to exist on the part of the Philippians. Does it appear from what goes before, and what follows, that it is the apostle who needs encouragement from them, and not rather they, who need admonition from him? One might be inclined to refer παραμύθιον ἀγάπης to the Philippians. But there is also no reason for this, as the apostle, whose fundamental tone of mind is joy (vers. 18, 19), has not represented himself as standing in need of consolation from them, but seeks rather to elevate them to his joy. Therefore he says, ver. 2, *fulfil ye my joy*. And with reference to the expression in the fourth member, *if any bowels and mercies*, De Wette has already well remarked that the apostle does not here lay claim to their compassion on account of his present condition, except in so far as "he would be unhappy through their want of unanimity." Thus then must we abide by the opinion, that the παράκλησις, as also the παραμύθιον proceed from the apostle, whilst the two following members denote that which is to exist among the

Philippians. Παραμύθιον, however, does not signify, as is generally understood, "comfort," but "persuasion," *winning persuasion of love*. The kind persuasion of love is placed over against the earnest admonition of Christ. (It is evident that in both clauses, as also in the succeeding clauses of the verse, ἐστί is to be supplied. This expression, *if there is*, is besides to be understood in a general sense, not, with Meyer, to be explained, "if there is amongst you." Why should the apostle not have expressed this, if such was his meaning? Rather, "the Philippians are on their part to attest the existence of all this by fulfilment of that to which the apostle so earnestly exhorts them." Doubtless the apostle has the Philippians in his mind, but he expresses the idea in a general form. On ἐν Χριστῷ, compare our remarks at i. 26. The exhortation is thereby characterized as one which, both in respect of its matter and form is based upon Christ. Wahl correctly expresses it, quam dat conjunctio cum Christo. On παράκλησις comp. Rom. xii. 8; 1 Cor. xiv. 3; 1 Thess. ii. 3, and other passages. On παραμύθιον 1 Thess. ii. 11. As parallel to this see Rom. xv. 30.)

If any fellowship of the Spirit, if any bowels and mercies, namely, on the part of those admonished. By κοινωνία πνεύματος the apostle denotes that which we found at i. 5–7 to be the characteristic excellence of the church at Philippi. What a strong challenge then is addressed to them in these words? The meaning of the words, I understand to be, as Van Hengel expresses it, si per communem Spiritum sanctum quædam animorum conjunctio est; literally, if there is a fellowship of the Spirit, "in virtue of which the prayers of the one find an echo in the hearts of the others." (De Wette.) Πνεῦμα I understand in the same sense as above, i. 27. To this *fellowship*, the apostle, so far as his relation to the Philippians was concerned, could well appeal. (Comp. i. 5, seq.) I am induced to think, that the expression here does not signify "fellowship with the Spirit of God, or participation in him," since all the remaining clauses involve the idea of the relation of the Philippians one to another. And how remote would the connexion be, between the existence of such a *fellowship with the Spirit of God*, and the exhortation that follows—*fulfil ye my joy*. No—this expression also, must contain a motive derived from the relation of those who are exhorted to him who exhorts. In other passages, as 2 Cor. xiii. 13, the expression, "fellowship of the Holy Spirit," *may* signify *participation in the Holy Spirit*, but here the context is against this meaning. Εἴ τινα σπλάγχνα, etc., "if there is heartfelt love and compassion," as proof of the κοινωνία already mentioned. (With σπλάγχνα comp. i. 8; οἰκτιρμοί as at Rom. xii. 1; 2 Cor. i. 3, and other passages. On the plural, see Winer § 27, 3, p. 159. On the conditional sense of these words, see supra. The reading τις for

τινα, though strongly confirmed, is yet, according to Winer and others, to be regarded as an error of the transcriber, § 35, 1, p. 273.)

Ver. 2.—*Fulfil ye my joy that ye be like-minded*, etc. He gives them to understand that this alone is wanting to fill up the measure of his joy. (Comp. John iii. 29; 2 Cor. x. 6, and other passages.) And ought not the Philippians to give heed to his request? Can we imagine an exhortation and entreaty more urgent, than that which the apostle here addresses to them? (Comp. i. 4.) They are to fulfil his joy by being like-minded. Ἵνα is not, with Meyer, to be taken as signifying *purpose*, nor with Van Hengel as referring to an omitted ταύτην, but in a weakened sense, on which comp. Winer's Gr., § 44, 8, 9, p. 299. The τὸ αὐτὸ φρονεῖν (comp. iii. 15, iv. 2; Rom. xii. 16, xv. 5) is then more exactly defined by the participles that follow, as equal love which penetrates all, and unites all, and a *unanimous* (comp. supra μιᾷ ψυχῇ) striving after the one object common to all (unum habentes ad quod adspirent omnes per totam vitam—Van Hengel). For σύμψυχοι is not, as Meyer also has perceived, to be taken as an independent clause, but connected with φρονοῦντες; as thus not only do the several clauses become more elegantly proportioned to one another, but principally, τὸ ἓν φρονοῦντες affords a more suitable accessory explanation of the τὸ αὐτὸ φρονεῖν; for σύμψυχοι τὸ ἓν φρονεῖν is a resolution of the τὸ αὐτὸ φρονεῖν into its constituent parts.

Vers. 3 and 4 point out the special obstacles that lie in the way of this τὸ αὐτὸ φρονεῖν, and shew what reason the apostle had in the social condition of the church at Philippi, to press so earnestly the exhortation to unity. It is not divisions in the church that are here to be understood, but a striving, hurtful to unity, on the part of individuals, to make themselves important. And the improper motives that lead to this are here specified. (Comp. supra, i. 5.) Their common source was *selfishness*, which is always to be found along with a want of humility and self-denying love; and this selfishness was displayed in *strife* and *vain glory*.

Ver. 3.—Μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν (*scil.* φρονοῦντες or ποιοῦντες, Winer, § 64, 2, p. 518). The apostle proceeds with his exhortation, and sets in opposition to the *positive* elements of the unanimity which he is inculcating, those *negative* characteristics which the circumstances of the church suggested. "*Willing nothing from party spirit and vain ambition*," so the apostle exhorts. On κατά, Winer, § 49, p. 478. On ἐριθεία, comp. supra i., 17.—Κενοδοξία is found only here. Comp. for what remains, Gal. v. 26. The exact sense of these words is rendered perfectly clear by the following ἀλλά, *q. d.*, "but by virtue of humility, each esteeming others better than himself." On the dative, τῇ ταπ. Winer, § 31, 6, p. 198. The article is used, because, according to Meyer, the word denotes

a species -" through the virtue of humility." We learn from what is here said, that there were those in the church, who, from a want of humility, pushed themselves forward and sought to make themselves important. Instead of turning their eyes, as humility would teach, upon *their own failings* and the *excellencies of others*, instead of seeing their own faults as a beam in the eye, those of others as a mote, whereby alone it were possible candidly to place others above themselves, they sought to get the acknowledgment of their own excellencies, which could not but end in uncharitableness towards others. The apostle is therefore speaking here, not of divisions in doctrine, but rather (as is also indicated at i. 9) of a false activity and forwardness, of which zeal for the good cause was made to serve as the excuse. So also De Wette, p. 194, says, "it was emulation and pride in the service of virtue"—and Meyer, p. 47.

Ver. 4.—The second negative characteristic relates to this want of love, which is coupled with pride, often with the pride of a pretended Christianity. Μὴ τὰ ἑαυτῶν ἕκαστοι σκοποῦντες ἀλλὰ καὶ τὰ ἑτέρων ἕκαστοι—(for this we hold with Tischendorf to be the true reading, not ἕκαστος in both clauses, nor σκοπεῖτε)—"not every one looking to his own, but every one also to the things of others." Σκοπεῖν like ζητεῖν, ii. 21; 1 Cor. x. 24, 33, xiii. 5. From the signification which σκοπεῖν bears at iii. 17, and other passages, as well as from the connexion with what precedes, commentators have been induced to explain τὰ ἑαυτῶν and τὰ ἑτέρων, "*his own excellencies* and *those of others*," a view which Meyer and De Wette have rightly rejected. In that case the καί would have been quite superfluous. Rather, the apostle as he enjoins humility before, now enjoins on his readers the true, self-denying love of their neighbour. A reckless pursuit of one's own interest is already separation in principle. True unity and concord can flourish only there, where every one looks not merely to himself and his own, but also to the things of others; in other words, only where love reigns, that love which is described in 1 Cor. xiii. 4–7. The words καὶ τὰ ἑτέρων by which the apostle softens the severity of his injunction in its expression (comp. Winer. § 55, 8, p. 441) are worthy of notice, when taken into comparison with 1 Cor. x. 23, and those similar passages where no such καί is used. We see from this, that the apostle only aims at divesting their otherwise laudable exertions to distinguish themselves, of all selfishness. (Comp. also on iv. 2.)

Vers. 6–11.—CHRIST AS THE EXAMPLE OF SELF-DENYING LOVE,*

* On the extensive literature connected with this passage, comp. Keil (opusc ac ed. Goldhorn. Lips., 1821) Hölemann a. a. O, p. 124. Of most recent date the following are adduced by Meyer, viz, Kraussold in den Annalen der ges. Theologie. 1835, ii., p. 273, seq. Stein in den Stud. u. Krit. 1837, p. 165, seq. Philippi der thätige Gehorsam Christi. Berl. 1841. As belonging to an earlier period may be named, H. Morus opp. theol., p. 67, seq. Kesler observ. in ep. P. ad Phil. u. Thesauro novo, ex Mus. Hasaei et Ikenii

The apostle has particularized humility and self-denying love as the condition of true unity. He is now briefly to illustrate what he has said on these by an example, the example of Jesus Christ. In him they are to learn of what mind they must be, in order to attain to the *τὸ αὐτὸ φρονεῖν*, for he is the highest example of *self-denial*, without which there is no humility and no love. It is not however one of these only, but both, that are set before them in the example of Christ, in their union and all pervading influence. From his example, too, they are at the same time to learn how this state of mind alone (the opposite of their *strife* and *vain glory*) confers worth in the eye of God—how the way to exaltation and glory is that of self-humiliation in lowly sacrificing love. Comp. Matth. xviii. 1, seq.

Ver. 5.—*Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν* X. *Ἰ.*—*Γάρ* is not found in the manuscripts of best authority, A.B.C. in 17. 37, in several versions, nor in the Fathers, and has therefore been cancelled by Lachmann and Tischendorf. Still, Meyer may be right in retaining it. (See his crit. obs.) It is then explicative. There is also some doubt as to the reading *φρονείσθω*, for which most manuscripts have *φρονεῖτε* (A.B.C.*D.E.F.G. and others). The internal evidence is in favour of *φρονείσθω*, as *ὃ καὶ ἐν* X. *Ἰ.* is not suitable to *φρονεῖτε*. —*Ἐν ὑμῖν* can, on account of the following *ἐν* X. *Ἰ.* signify only "in you," not "among you." *Καί*, before *ἐν* X. *Ἰ.*, is not, as Van Hengel explains, "cum maxime," but indicates the *identity* of disposition that is to be between the Philippians and Christ. At *ἐν* X. *Ἰ.*, *ἐφρονήθη* is to be supplied. We must here look more particularly at the *subject* of the verses that follow (6–8), and the *object* of ver. 9, seq. *Ἐν* X. *Ἰ.*, says the apostle, *ὅς*, etc. It cannot be denied in opposition to De Wette that "the historical Christ" is the *subject*, and it is also true that vers. 8–11 plainly speak of the Christ who was on the earth, and was exalted to heaven. But we should proceed too hastily were we to build upon this the assumption, that these verses *can only* represent an action of the "historical Christ," or more exactly of the *λόγος ἔνσαρκος*, and must be interpreted in accordance with this assumption. Here it will suffice to refer to such passages as Col. i. 18, where neither *υἱὸς τῆς ἀγάπης αὐτοῦ*, according to the true interpretation of *υἱός*, nor *λόγος ἔσαρκος* is the *subject*, and yet it is said, ver. 15, *ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως*; *ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα*; and then again, ver. 18, *καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος*. Similarly, Heb. i. 1, seq.; 2 Cor. viii. 9. We see there that things are said concerning the "historical Christ"

tom. ii., p. 947, seq. Schultens, sylloge. diss. Philol. Exeg. tom. i., p. 443, seq. Martini in Gabler's Journal für auserl. theol. Lit. iv., p. 34, seq. Von Ammon, Magazin für Christliche prediger ii. 1, p. 7, seq. Tittmann op. theol., p. 642, seq.: principally, however, the commentation by Keil first adduced.

without any change of the *subject* which relate partly to his pre-human, partly to his human state, and that which was consequent upon it. So that the specifying of the *subject* does not determine beforehand the sense of what follows, but leaves us at liberty to find, in what follows, elements belonging not merely to the human but also to the pre-human state of the person here designated by the words Χριστὸς Ἰησοῦς. Comp. also Meyer, p. 46. "The name Χριστὸς Ἰησοῦς is all the more proper, as the person designated was to be represented not merely with reference to his pre-human glory, but at the same time also with reference to his human abasement and consequent exaltation." But these observations are not intended to anticipate the interpretation of the passage which alone must decide the matter.

Ver. 6.—Ὃς ἐν μορφῇ θεοῦ ὑπάρχων, etc. On the signification of the word μορφή we find the more recent commentators pretty much at one; on the application of its meaning, however, there is great diversity of opinion. How could there be any reasonable doubt as to the signification of the word? Its derivation (from μάρπτω) its identity with the Latin forma (by transposition of the letters, Passow's Lex.), its use in profane literature (comp. on this Van Hengel, p. 141, seq.), as in all the passages of the New Testament in which μορφή itself, or any word derived from it occurs, shew, that μορφή is equivalent to neither οὐσία or φύσις, nor to status or conditio, but to *form, figure,* outline;* in general it denotes the external appearance and representation, consequently, just the very opposite of οὐσία, in so far as this denotes what lies beneath the form, and comes to be represented in it. The signification οὐσία is besides rejected by the context; as, at ver. 7 with reference to the μορφὴ θεοῦ it is said ἐκένωσεν ἑαυτόν, which certainly cannot be the case in respect of his Divine nature. We can have little difficulty, at the same time, in determining the more exact sense of μορφὴ θεοῦ. At Col. i. 15, Christ (as the Son of God's love) is called the εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου; at 2 Cor. iv. 4, εἰκὼν τοῦ θεοῦ; at Heb. i. 3, the υἱὸς, ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ. What in our passage is denoted by μορφὴ τοῦ θεοῦ, is there denoted by εἰκὼν τοῦ θεοῦ, only that the latter expression places the person spoken of in a more strictly defined relation to ὁ θεός as his image; whilst that in our passage is not intended primarily to indicate anything regarding his relation to ὁ θεός, but to describe the glory of that state of existence out of which he passed to enter into that of the μορφὴ δούλου. We need only keep in view the contrast in the words μορφὴν δούλου λαβών in order to understand why the apostle does not here designate Christ εἰκὼν τοῦ θεοῦ; for, could he say, ὃς εἰκὼν τοῦ θεοῦ ὤν . . ἑαυτὸν ἐκένωσεν εἰκόνα δούλου λαβών? The latter idea, already unsuitable in itself, would be

* With Hesychius = εἶδος; with Suidas = πρόσοψις.

perfectly unintelligible in reference to εἰκὼν τοῦ θεοῦ. The most of commentators are thus far agreed, that μορφή properly signifies "form," "figure," and that consequently it implies a form of existence on the part of the subject named; and that the expression εἰκὼν τοῦ θεοῦ contains a similar idea. So Keil, Matthies, Van Hengel, De Wette, Meyer. But their views take different directions regarding the question *when* this *being in the form of God* took place. Van Hengel, up till this point, at one with us, answers, Christus in hac terra, quanquam poterat, gloriosus esse noluit. Similarly De Wette—"Christ, when he entered on his Messianic career had the Divine glory (potentially) in himself, and might have made manifestation of it in his life." Others, on the contrary, as for example Meyer, think that Christ's pre-human state of existence is here represented. Quite as various are also of necessity the views held on the question, what is specially signified by the μορφὴ θεοῦ? Those who regard the λόγος ἄσαρκος as the subject, have a sufficient explanation in the εἰκὼν τοῦ θεοῦ and similar passages; those, on the other hand, who regard the incarnate Christ as the subject, can explain it only by the δόξα, of which John speaks, ch. i. 11, ii. 14, or by the passage in John xiv. 9, *he who seeth me seeth the Father*, and others to the same effect; and they will associate with this the proofs of his divinity in his words and works, especially his miracles, or his beatitas and gloria divina. For in what else but this could his μορφὴ θεοῦ consist during his life upon earth? The course pursued by De Wette most evidently shews that there is no escape from this signification of μορφή if it is referred to the λόγος ἔνσαρκος. After having rightly explained μορφή as equivalent to εἰκών, and maintained (in opposition to the interpretation that would refer the expression to all manifestations of Divine majesty in the life of Christ), that ἐν μορφῇ θεοῦ, etc., must precede his historical career, on account of ver. 7, he can yet understand nothing else by the μορφὴ θεοῦ than the grace and truth (John i. 14), and all moral qualities of God, the power of working miracles, the beatitas which belonged to Christ. And does it better the case when he tells us that this μορφή has not preceded the earthly, but the historical career of our Lord? Or rather does not this explanation give up the result arrived at, with reference to the signification of the word μορφή, and lose sight of the affinity betwixt the expressions μορφή and εἰκών? Compare those passages in which Christ is called εἰκὼν τοῦ θεοῦ, and see whether a similar signification can be applied to them, or rather whether the expression is not in every instance used either of his state of existence before he was upon the earth (as 2 Cor. iv. 4), or after he left it.* And is "the kindred idea" contained in μορφὴ τοῦ

* Even at 1 Cor. xi. 7, where it is said of the man in distinction from the woman, that he is εἰκὼν καὶ δόξα θεοῦ, the reference to the outward appearance is clear

θεοῦ (form of God), to be explained by a reference to "grace and truth," by a reference to "revelations of Divine majesty" in words and works, or to the beatitas? We have already seen in what direction the signification of the word μορφή, as also the analogy of the expression εἰκών would lead us. Only the unwarrantable assumption that, because of the designation of the subject Χριστὸς Ἰησοῦς, it must be the "historical Christ" that is spoken of in ver. 6, and the false comparison with the expression δόξα in John i. 14, ii. 11 (differently, yet connected with these, John xvii. 5), can have led the commentators to forget their own signification of the word μορφή, in its application to μορφὴ θεοῦ, and to give up its connexion with εἰκών. We have further to shew that the explanation we have given is justified by what follows. I have only to observe here that ὑπάρχων is to be construed as an imperfect, and the participle to be resolved by "although." What Meyer says against this, seems to me unfounded, as it was, so to speak, natural to suppose that he who was in the Divine form should be *equal with God*. Comp. Matth. xxi. 46; 1 Cor. ix. 21, etc. Winer, § 45, 1, p. 301.

Who, although he was in the form of God, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ. Let us inquire first what is meant by ἴσα θεῷ εἶναι, and then what we are to understand by ἁρπαγμόν. To the former of these questions the later interpreters give a unanimous reply, which we take as so much gained. It signifies æqualiter Deo esse, so that ἴσα as an adverb joined with εἶναι, specifies the condition of the person spoken of. (Comp. Van Hengel, p. 144; Winer, § 27, 3, p. 160, and others.) The expression is certainly not quite synonymous with ἐν μορφῇ θεοῦ, for then, as Van Hengel and De Wette have already remarked, simply τοῦτο would have been used, and Meyer, too, although he thinks that both expressions have the same *real* signification, finds this difference betwixt them, that the first marks the state of Christ in its form of manifestation, the second in his nature. And certainly when we look at the connexion with what follows (viz., ἀλλ' ἑαυτὸν ἐκένωσε, which is the opposite of οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα τῷ θεῷ, whilst, at the same time, that of which he emptied himself can only be the μορφή, as the subsequent clause μορφὴν δούλου λαβών proves), it is evident that the ἐν μορφῇ θεοῦ ὑπάρχειν and the ἴσα θεῷ εἶναι cannot be separated from one another. Brückner and Lünemann (comp. the Introd. § 4), have found in the latter expression something entirely different from the former. Lünemann understands the sense of the passage thus: Christ, although he was in the form of God, did not wish to grasp at a κυριότης, such as belongs to God, and which he could only have seized by not willing to subordinate himself to the Father. Similarly, Brückner. But apart from the sentiment itself, which must be explained and defined by its opposite (for, taken by itself, it expresses

what is superfluous, nay, inconceivable)—how is this view to agree with the ἀλλ' ἑαυτὸν ἐκένωσε, of which they themselves say that it must refer to the μορφὴ θεοῦ, because no one can empty himself of that which does not belong to him (the κυριότης)? If the two expressions are so entirely different, as they feel under the necessity of maintaining, in opposition to Baur, how can the sentiment—he would not appropriate to himself the κυριότης, suit that which stands opposed to it, and which refers to the entirely different μορφή. To interpose an *ultro* were quite arbitrary. We shall therefore be able to make no other difference than that between the "form of God," and the "Divine condition," forma Dei and conditio Divina; neither of which, however, can be conceived of separately from the other. We shall also again find in vers. 7 and 8 the antitheses to both, in the expressions "form of a man" and "human condition," and the ἴσα τῷ θεῷ εἶναι becomes intelligible, from having as its antithesis not merely the ἐκένωσε, but also what follows (ἐταπείνωσεν). The sense of the words then is—quum in forma Dei esset non arripiendum sibit dixit conditione divina uti.—We have still further to enquire what is meant by οὐχ ἁρπαγμὸν ἡγήσατο. This must be ascertained from the signification of the word ἁρπαγμα by itself, and also from its opposition to what follows, viz., ἀλλ' ἑαυτὸν ἐκένωσεν, etc. With regard to the former point, we are glad to be able to regard it as an established result, that ἁρπαγμός does not properly signify *præda* or *res rapta*, but *raptus, i. e., actio rapiendi.* (Comp. the excellent investigation into this word by Van Hengel, p. 145.) This appears both from the nature of the termination in μος (not μα), and from the single passage in profane literature, where the word occurs besides. (Plut. de puerorum educatione, p. 120.) Another question, however, is, whether, as Van Hengel supposes, ἁρπαγμός may not by metonomy signify the res quæ actionis causa est, according to which the term would then of course take the signification, not of *res rapta*, but of *res arripienda*, and the sense would be, as Van Hengel has already expressed it, rem non duxit, quam suam faceret, cum sua non esset. In this view he is supported by Müller, De Wette, Lünemann, Brückner, the last of whom adduces several examples, a. a. O., p. 19, in which substantives ending in μα (for example δίωγμα) take the usual signification of those ending in μος, and, vice versa, substantives in μος (for example χρησμός) specify not the action, but the object of it. The expression under consideration, will thus coincide with the more common ἁρπαγμα ἡγεῖσθαι or ποιεῖσθαι (Hel. Æthiop. vii. 11, 20; viii. 7), and the Latin *prædam dućere*, if only we do not associate with this the idea of something already taken as prey, which, as Brückner has observed, ubi supra, it is not necessary we should. Meyer, however, has not assented to the supposition of a metonomy here, but explains thus:

he held the being equal with God as no robbery, that is, he did not consider the equality with God which he had, to be such a relation as is implied in the seizing of a prey, or to consist in the seizure of a possession that belonged to others. And when we ask what is to be understood by this possession belonging to others, Meyer replies—he would have emptied others by the *ἁρπαγμός*. Who, then, are these others? and what possession have they of which Christ, by his being equal with God, would not rob them, and whilst it did not belong to him, make it his own property? Would he, had he not become man, have taken anything from men that was their possession, or have emptied them? And does this interpretation of *οὐχ ἁρπαγμὸν ἡγήσατο* correspond exactly, as Meyer maintains, to the *looking, not every man on his own things, but also on the things of others?* Are these two things not totally different—not to take his possession from another, and not to look upon one's own, but also on the things of others? The idea in itself is already strange, and quite as strange is it that the apostle should urge the Philippians to self-denying love, by telling them that Christ did not consider his being equal with God as the seizure of a possession belonging to another. Neither also does it suit the antithesis in ver. 7, as we shall afterwards see. This attempt of Meyer's then to adhere to the original signification of actio in *ἁρπαγμός*, as we must agree with him in everything else, can only confirm us in our interpretation of the *οὐχ ἁρπαγμὸν ἡγήσατο—he did not consider the being equal with God to be a thing that he must seize for himself.* With this, all those renderings of the words fall to the ground, which make *ἁρπαγμός* to signify *res rapta*, for example—Christ did not regard the being equal with God as a thing usurped; or, he willed not obstinately to retain it as a robber his prey; or, he willed not to bear it in triumphal show, as a victor his spoils, etc. (Compare Meyer, p. 51.)

We have still to consider the antithetical expression *ἀλλ' ἑαυτὸν ἐκένωσε*. There can be no doubt as to the primary meaning of these words. *Κενοῦν* is "to empty, strip, rob," so De Wette, expoliare; and that of which he divested himself can, from the context, only be the *μορφή* mentioned before (as the subsequent clause *μορφὴν δούλου λαβών* also shews), not—at least formally—the *ἴσα εἶναι*, this being represented as the thing that was not to be forcibly taken by him. If, however, *ἀλλ'* is antithetical to *οὐχ—ἡγήσατο*, it will appear, as has already been observed, how little substantial difference there is between *ἴσα εἶναι* and *ἐν μορφῇ ὑπάρχειν*. The antithesis then to what goes before is, *but he emptied*, or as we might even translate it, *he spoiled himself.* How then, according to this, must we render the words, *οὐχ ἁρπαγμὸν ἡγήσατο?* Will it suffice to render them thus: Christ did not consider the being equal with God as a usurpation?

or; he would not make a demonstration of it of it as a spoil? Or, will Brückner and Lünemann's explanation suffice: he did not strive after the honour of the κυριότης? Must they not insert an *ultro* in order to suit the antithesis? (Comp. supra.) And is the case otherwise with Meyer's interpretation when he explains thus: instead of the ἁρπαγμός by which he would have emptied others, he has emptied (or robbed) himself of the μορφή; whilst he had before shewn that the object which it was possible for Christ to have seized was a possession belonging to others. Thus is introduced an opposition betwixt *others* and *his own person*, which is not to be found in the context. Rather, we shall have to say that, if the ἀλλ' ἑαυτὸν ἐκένωσε is to be regarded as purely antithetical, the only idea that can correspond to it will be, *he has wished to seize nothing;* and if it be acknowledged, that it is the μορφή of which he divests himself, then must there be something similar to this in that which corresponds to it viz., that which he wishes not to seize possession of. Our interpretation fully agrees with this purely antithetical relation. He would not rob (seize possession of), corresponds to the positive, he robbed himself; and to the μορφή of which he robs himself, corresponds our interpretation of ἴσα εἶναι, which is *really* included in the μορφή, and which is rendered all the more intelligible by having its antithetical counterpart not merely in the ἑαυτὸν ἐκένωσε, but also in what follows, ἐταπείνωσεν, etc.

So far as I can see, the only objections that could be brought against the interpretation of ver. 6 here given, are the two following; first, how, in general, is the idea implied in ἁρπαγμός admissible here, which Van Hengel has rightly determined, as actio, qua quis aperte quod suum non est suum facit, and, as connected with this, secondly, how can it be said of that which Christ already had (in so far as ἴσα τῷ θεῷ is included in the μορφή), that he wished not to seize possession of it. Both of these objections appear to me to be removed by one consideration. If we look particularly at the antithesis expressed in ἀλλ' ἑαυτὸν ἐκένωσεν, which represents his becoming man, it will appear that the οὐχ ἁρπαγμὸν ἡγήσατο merely denies the corresponding negative, the not becoming man, which, expressed in a positive form, was for him ἴσα τῷ θεῷ εἶναι. He, however, in his self-denying love, willed not the one (μὴ τὰ ἑαυτῶν σκοποῦντες, ver. 4), but he willed the other, ἑαυτὸν ἐκένωσε—ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος, etc. It is natural then that the apostle who conceives of Christ as in the act of decision should say—οὐχ ἁρπαγμὸν ἡγήσατο, just as if the question at issue related to the giving up of a possession. When I decide for anything, I by that decision take possession of the thing anew, although it may not really have been given up by me. And in the other case, when I decide for the giving up of a possession, it may be said with equal pro-

priety—I did not think myself under the necessity of seizing it. The expression ἁρπαγμός in itself, however, is explained partly by the consideration that *the being equal with God* would have appeared at least relatively, in connexion with what goes before, as a *looking to his own things*, and partly, in that it would have been opposed to the eternal decree of God's love, and to this extent a taking possession of what in consequence of that decree did not belong to him. (Comp. μορφὴν δούλου, ver. 7, ὑπήκοος, ver. 8.)

Ver. 7.—Ἀλλ' ἑαυτὸν ἐκένωσε, etc. The proper division of the members of the sentence is that which regards ἡγήσατο as rendered more definite by ὑπάρχων, ἐκένωσε by λαβών, and γενόμενος, and ἐταπείνωσε by the two participles εὑρεθείς and γενόμενος. It is evident how fully the several members of the sentence correspond to one another, even in the particular attributive ideas. So Keil, Van Hengel, and others. On the other hand, De Wette and Meyer more recently, have joined καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος with ἐκένωσε as its third attributive explanation, because it expresses something similar to the two which precede it. There is certainly room for difference of opinion on this point, but it appears to me that ἐκένωσε is already sufficiently defined by the two participles λαβών and γενόμενος. Then what De Wette says is true—that ἐταπείνωσε refers to the manner of action and conduct of Christ as man, ἐκένωσε, with its defining and explaining clauses, *being presupposed;* but the propriety of this expression depends on what is thus presupposed being previously stated in the καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος; finally ἐταπείνωσε, which, according to De Wette and Meyer's view, would stand without any connexion, has a harsh character, and all the more so on account of what it presupposes being in the preceding clause.

On the sense of ἑαυτὸν ἐκένωσε, all that is necessary has already been said in connexion with ver. 6. Could there, however, be still any doubt as to the meaning of ἐκένωσε in its opposition to οὐχ ἁρπαγμὸν ἡγήσατο, it would be removed by the explanatory clause μορφὴν δούλου λαβών, which sets forth the manner of this ἐκένωσε. This additional clause tells us that he has *emptied* or robbed himself, in that he has taken upon him the *form of a servant.* The *form of God* which he has, is laid aside, and the *form of a servant* is assumed. How can this be explained by humilem ac tenuem se gessit, or by a κατακρύπτειν? What we are to understand, however, by *taking the form of a servant* is more definitely explained by the clause that follows, namely, *was made in the likeness of men,* an explanation which is not co-ordinate with, but subordinate to the preceding clause. The form of a servant takes the place of the form of God, inasmuch as he has entered on the condition of likeness to men. This is the unmistakable sense of the words, as fixed both by

the signification of the particular terms, and by the antithesis to ver. 6. But how now comports this obvious sense of the passage with the interpretation which already at ver. 6 makes the subject to be Christ in his incarnate state? We have before observed, that already the expression, *being in the form of God*, cannot be explained in accordance with this view, without doing violence to the language, in that it is said to express the same thing, as the δόξα of which John speaks, ch. i. 14 (not however that of which he speaks, ch. xvii. 5, which alone is agreeable to the signification of the word μορφή). But how, besides, does the antithesis at ver. 7 agree with this view? Ἐκένωσε, as the aorist, expresses of course *an act* that must be referred to the *life of the incarnate* Christ. But the δόξα of which John speaks, ch. i. 14, as De Wette himself has remarked, irradiated the whole course of his life. What then becomes of, *he emptied himself, taking upon him the form of a servant?* What of, *becoming in the likeness of men?* Has he not then appeared from *the beginning* in the *likeness of men?* De Wette, who considers Christ in his human state as the subject also at ver. 6, has justly acknowledged this, and in reply to it remarked: that the *being in the form of God*, on account of the antithesis, cannot be understood of the appearance of the Divine majesty throughout the whole life of Christ, but must have preceded, though not his life upon earth, yet his historical career. And he himself refers to the period of Christ's public appearance after his baptism, as the time when this *emptying himself, and taking upon him the form of a servant*, etc., took place. "Christ had," he adds by way of explanation, "when he entered on his Messianic career, the Divine glory potentially in himself, and might have devoted himself to the manifestation of this in his life; but as it did not enter into the object of his redemption work that he should from the very beginning receive Divine honour, so," etc. And is this what we are to understand by the words, *he emptied himself, taking upon him the form of a servant, being made in the likeness of men?* Where is any *emptying* here? Had he not this Divine glory potentially in himself, afterwards as well as before? Where also is the antithesis between, *being in the form of God*, and *taking upon him the form of a servant*, if all that is meant by the first is "the grace and truth, John i. 14, and all the moral attributes of God, Col. ii. 9," etc.? And, in short, are we to regard the *taking upon him the form of a servant*, and the *being made in the likeness of men*, and also what De Wette connects with these, *the being found in fashion as a man*, as having taken place at the baptism of Christ, as the consequence of his not wishing to assume to himself Divine honour, and as a more specific statement of what is contained in the words, he emptied himself of this (of which indeed potentially he did not empty himself)? What then

are we to make of the preceding period of Christ's life, from his birth onwards to his baptism? Had he no *form of a servant*, no *likeness of men*, during that period?

It will thus be seen in what difficulties the interpretation is involved, which already at ver. 6 makes the incarnate Christ to be the subject, instead of understanding ver. 7 antithetically to ver. 6, of the act of the incarnation itself. These difficulties do not belong to the peculiar view of this or that interpreter, but to the general principle itself, on which they all proceed. On this very account, however, there is reason to hope that gradually it will come to be regarded as a fixed result of interpretation that this classical passage treats of Christ's becoming man, and not of what was done by him as man. Olshausen, so far as can be gathered from his brief hints on this passage, seems to be inclined to the latter view.

To come to particulars in ver. 7; *μορφὴν δούλου λαβών*, as denoting the *manner* of the *ἐκένωσε*, tells us that this *κένωσις*, in its positive side, consisted in Christ's having taken upon him the outward appearance of a servant. By *δούλου*, however, nothing more is meant than (as the further explanation in the following clause *ἐν ὁμοιώματι* shews) that his appearance was that of a *man*. Why the term *δούλου* has been used to express this, is explained by the antithesis to *μορφὴ θεοῦ*. The *form of a servant* takes the place of *the form of God*, when he takes upon him the human form. Nothing is here said of his relation to other men, it is only his relation to God that is expressed. The idea of a mean, despised man is not implied in the expression; the word *δούλου* is used only to convey a just idea of the degree of the *κενοῦν*. It has been already observed that *ἐν ὁμ. ἀνθρ. γεν.* is an accessory explanation of the particple that precedes. In this way does he take upon him the form of a servant, namely, by entering into the condition of the *likeness of men*. There is a reference in the words to the *ἴσα τῷ θεῷ*. As the form of a servant takes the place of the form of God, so the condition of *the likeness of men*, comes in place of that of *equality with God*. On *γενόμενος*, comp. Winer, § 52, a., p. 468. By *ἐν ὁμ.* the condition into which he enters is specified; *γενόμενος*, however, is not nasci; *ὁμοίωμα* means, as usual, *likeness*. Comp. Rom. i. 23, v. 14, vi. 5, but especially the passage viii. 3, *ἐν ὁμοιώματι σαρκὸς ἁμαρτίας*.—*Ἀνθρώπων* is here used by the apostle to express that Christ shared in general with men in their likeness, that he entered with them into their condition.—On the expressions *ὁμοίωμα* and *ὡς ἄνθρωπος*, Docetic opinions have by some been founded. Comp. in the Introd. against Baur. The reason of the expression is not to be sought in a reference to the sinlessness of Christ; for against such a view, as Bauer has shewn, might be adduced the passage Rom. viii. 3, inasmuch as, being a man and being a sinner do not, in idea, co-

incide ; therefore Christ is, without limitation, called *ἄνθρωπος*, Rom. v. 15 ; 1 Cor. xv. 21 ; 1 Tim. ii. 5. The true reason is explained by the context itself ; in so far as it is the different forms of appearance and conditions, of one and the same person, that are here spoken of. It is not the laying aside of the Divine nature, nor even the assumption of the human, that is here spoken of, but that Christ's forma and conditio was, first of a Divine kind and then of a human. Both the one and the other, are forms of appearance and condition in him, who does not give up the identity of his Divine nature, whilst he *becomes* a man, and is on that very account such a man as no other is ; *διὰ τὸ μὴ ψιλὸν ἄνθρωπον εἶναι.* Theophyl. quoted by Meyer on this passage.

Ver. 8.—*Καὶ σχήματι*, etc. On the connexion of this participial sentence with *ἐταπείνωσεν*, see the beginning of note on ver. 7. The difference in sense, between this and the preceding verse has been justly expressed by Van Hengel in the words—duo enim, ut puto, diversa hic tradit Paulus, et quamnam vivendi rationem (properly, only a form of appearance) Christus inierit . . . . et quo modo hanc vivendi rationem ad mortem usque persecutus sit.—By *ἐκένωσε*, with its explanatory clause, is denoted the form of existence opposed to the *μορφὴ θεοῦ* into which he passed ; by *ἐταπείνωσε* and its explanatory clause *γενόμενος*, etc., is described his conduct as man. Both, however, are placed over against ver. 5, as the corresponding positive side of what is there said. *Ἐταπείνωσε*, then, far from being the same as *ἐκένωσε*, denotes the humiliation which *ἐκένωσε* already presupposes, and it is just this presupposition which in the words *καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος* immediately precedes the *ἐταπείνωσεν*. These words, however, are not to be considered as simply the sum of what is said at ver. 7 ; rather, with the *εὑρεθείς* a new idea is introduced, namely, that what the senses of others perceived in him, testified to the reality of his human form of being. (Comp. 1 John i. 1, seq.)—*Σχῆμα* is the habitus, according to Bengel, cultus, vestitus, victus, gestus, sermones et actiones. Comp. Van Hengel, p. 151, who quotes from Euripides the words *μορφῆς σχῆμα ἀγρίας* and *ταὐτὰ μορφῆς σχήματα*, which throw so much light on our passage. On *ὡς*, see note on *ὁμοίωματι* above. The dative *σχήματι* implies " with respect to." See Winer's Gr., § 31, 3, p. 244.

Being found as a man in the presence of men, he humbled himself, in that he became obedient unto death, even to the death of the cross. *Ἐταπείνωσεν ἑαυτόν*, as the act of his self-denying love. The antithesis is *ὑψόω*, 2 Cor. xi. 7 ; Matth. xviii. 4 ; xxiii. 12. In what this *ἐταπείνωσεν* consisted, we learn from the explanatory clause *γενόμενος ὑπήκοος μέχρι θανάτου*, etc. For, *μέχρι θανάτου* is with reason to be connected with *γενόμενος ὑπήκοος*. *Γενόμενος ὑπήκοος* by itself would not be sufficiently specific, whilst, by connecting

the *μέχρι θανάτου* with *ἐταπείνωσεν*, we disturb the orderly arrangement of the several members of the sentence. His self-humiliation then consisted in this, that he became obedient unto death; not merely in a humble disposition of heart. He did not, however, become obedient to the law, Gal. iv. 4, as Olshausen also assumes. Obedience to the law neither laid him under obligation to die, nor did that obedience bring death to him; rather, he was above the law. The obedience, the highest proof of which was his death, was obedience to God; to which already the expression *δούλου* in the preceding verse points, as also what follows, *διὸ καὶ ὁ θεός*, etc. In this obedience did he submit to be baptized; by it he overcame temptation; by it was he guided in all the intimations of his public life; in it he sustained the agony of the garden, and he was obedient even unto death. Comp. Heb. v. 8 (*ἔμαθεν ἀφ' ὧν ἔπαθεν ὑπακοήν*); Rom. v. 19.—Μέχρι denotes not the duration, but the degree of his obedience, as Heb. xii. 4; 2 Tim. ii. 9, etc. On the increasing force of *δέ*, see Winer's Gr., § 57, 4, 6, p. 521, and Meyer on this passage. On *θανάτου δὲ σταύρου* as a curse-expiating death, see Deut. xxi. 23; Gal. iii. 13; Heb. xii. 2.

Vers. 9–11.—*The exaltation of Christ as the result of his self-denial.* The Philippians are further to learn from the example of Christ, how only that disposition of mind which his example sets before them, vers. 6–8 (and not the selfish striving to assert their own importance), will lead to joy and honour. Comp. Matth. xviii. 4; xxiii. 12. Διὸ *καί*, etc. By *διό* (not quo facto) the exaltation on which he enters, is described as a recompense for his humiliation in obedience to God. The idea of recompense is already confirmed by the expression *ὑπήκοος*, comp. Heb. ii. 9. This exaltation is denoted by *ὑπερύψωσε*, as the opposite of *ἐταπείνωσεν*, ver. 8. The apostle says *ὑπερύψωσε* (though the antithesis to *ἐταπείνωσε* is simply *ὑψοῦν*), because he is exalted *above every other*. Comp. Eph. i. 21, seq., and the subsequent words *τὸ ὑπὲρ πᾶν ὄνομα*, which are illustrative of the *ὑπερύψωσε*. Quam antea is not to be understood. Neither is there in the *ὑπέρ*— any local reference, as for example to the heavens, as is evident from what follows; although in such passages as Eph. i. 20; Heb. xii. 2, etc., such a reference must be understood. Comp. also John xvii. 5; Heb. ii. 9. On the *καί* accompanying *διό*, which is not, as Van Hengel takes it, to be connected with *ὁ θεός*, comp. Meyer. It denotes the near connexion of the cause with the consequence, as at Rom. i. 24, iv. 22, etc. The *ὑπερύψωσε* is more fully explained by the words that follow, *καὶ ἐχαρίσατο*, etc. Ἐχαρίσατο, the same as at i. 29, corresponding to the relation, according to which Christ prays, John xvii. 5, *glorify me*, etc. It is here, however, to be remembered, that he has attained to such glory, not merely in so far as he was already a person ere he

became man, for in this case the ἐχαρίσατο would be unintelligible; but that he, as this Jesus, has been exalted to the fellowship of the Divine glory, and therefore this name, the name Jesus, has been made a name above every name.

The words that follow tell us what God hath given him, τὸ ὄνομα τό, etc. This reading is, with Lachmann, according to A.B.C., to be preferred to that which omits the article. Comp. besides, Winer's Gr., § 19, 4, p. 160. With regard to the expression ὄνομα, there can be no longer any doubt (after Van Hengel's investigation of it in connexion with this passage, compared with Harless on Eph. i. 21), that in itself it signifies not dignity, honour, and the like, but simply name. Comp. here especially Heb. i. 4. So also De Wette and Meyer. What name is meant does not need to be learned from Rom. i. 4; Acts ii. 36 (κύριον αὐτὸν καὶ Χριστὸν ἐποίησε τοῦτον τὸν Ἰησοῦν). Ver. 10 tells us expressly that it is the name of Jesus, and ver. 11 what we are to associate with this name, viz., that he is κύριος. The high dignity to which he has attained, is henceforth to be connected with his name; the name Jesus has become the designation of him who was exalted from the deepest abasement to the highest glory. God then hath given to him this name, not from respect to what is stated at Matth. i. 21, but, in that he hath exalted him. Comp. Heb. i. 4. On τὸ ὑπὲρ πᾶν ὄνομα compare Eph. i. 21; Heb. i. 4.

Ver. 10.—His exaltation above all (ὑπὲρ πᾶν ὄνομα) has for its object, that all should bow the knee before him. The words ἐπουρανίων—ἐπιγείων—καταχθονίων are not to be directly connected with πᾶν γόνυ, but are to be understood as an explanation of the totality expressed by πᾶν γόνυ, which totality is thus described in its local relations. To understand this universal expression as including only man, explaining ἐπουρ. of the πανήγυρις πρωτοτόκων, Heb. xii. 22, 23, ἐπιγ. of the living, and καταχθ. of the dead, were at variance with the universality of the expression τὸ ὑπὲρ πᾶν ὄνομα at verse 9, especially as compared with Eph. i. 21. By the ἐπουράνιοι must be meant primarily the angels, who are elsewhere described as inhabitants of heaven; the ἐπίγειοι are (in contradistinction to the class just mentioned), men; whilst by those mentioned in the third term we may presume that a new class are meant, viz., demons, in connexion with which the passages 2 Pet. ii. 4; Jude 6, are to be referred to. In what manner those last mentioned are to be conceived of as bowing the knee is explained in such passages as James ii. 19. The most recent commentators, as also Olshausen, understand ἐπίγειοι of the living, and καταχθόνιοι of the dead, somewhat as at Rom. xiv. 9, where, however, the sentiment is different, in so far as it is not the universality of the homage paid to Jesus that is there spoken of. The expression καταχθόνιος occurs only here. On γόνυ κάμψῃ as

a mark of Divine honour, comp. Rom. xiv. 11, xi. 4; Eph. iii. 14. The passage at Rom. xiv. 11 informs us at the same time of what is wont to be too little considered, namely, that what is here said of the end contemplated in the exaltation of Christ, *that every knee should bow*, etc., is not to be conceived of as immediately taking place, but only as the final result of the κυριότης. Compare 1 Cor. xv. 25, 26. Those knees which till then were not willingly bowed to him, shall then be forced to bow. In this passage, as well as in that from Romans, there is an evident reference to Is. xlv. 23. The word of the Old Testament has obtained its more special meaning and application in the New.

On ἐν τῷ ὀνόματι Ἰησοῦ there are some excellent observations by Van Hengel on this passage, also by Harless on Eph. v. 20. "In itself," observes Harless, "the meaning of this form of expression is everywhere the same; it changes only according to the difference of the idea contained in the verb with which it is connected; from it must be inferred in what relation the name of Jesus occurs as connected with any event or action." According, then, to the interpretation given above, not only will the *voluntary* confession of his name be the reason and occasion of bowing the knee, but *every* confession of his name (ver. 11) whether made in fear or in love. Comp. Acts iv. 12; 1 Cor. vi. 11; 1 Pet. iv. 14; Col. iii. 17, etc.

Ver. 11.—*And every tongue;* as universal as *every knee.* The confession of the tongue that Jesus is Lord, corresponds to the bowing of the knee. The tongue expresses that at which the knee bows (ἐν ὀνόματι Ἰησοῦ). Ἐξομολογεῖσθαι is stronger and more earnest than ὁμολογεῖσθαι. Their confession is κύριος Ἰ. Χ. Every one will notice the emphasis implied in the placing of κύριος before Ἰ. Χ. Comp. besides, at ver. 9.—*To the glory of God the Father,* is not to be considered as the subject-matter of the confession, but to be connected with *shall confess,* as expressing that such a confession redounds to the glory of the Father, who has exalted the Son to this κυριότης. In opposition to Van Hengel and De Wette, who think that the Son is not here represented as an object of worship, but only that in his name, as Mediator, every prayer is to be addressed to God, Corn. Müller and Meyer have justly observed that the context, in general, which treats of the honour done to Jesus, is against such a view, and also that ἐπουρανίων (of the angels) does not agree with it. To this it may be added that Jesus is not here acknowledged as Mediator, but as Lord, and that the true interpretation of this passage, as also Rom. xiv. 11, and Is. xlv. 23, shew, that it is not a willing acknowledgment of Jesus that is here spoken of, but a universal acknowledgment, which can only be the final result of the κυριότης of Jesus Christ.

Vers. 12-18.—The apostle now engrafts on the example of Christ

a comprehensive and pointed exhortation, having a retrospective reference to vers. 2–4.

Ver. 12.—Ὥστε, as a definitive inference from the foregoing (comp. Winer's Gr., § 41, 5, p. 269, and the examples there adduced), not, however, as De Wette thinks, from all the exhortations from i. 27, seq., nor even from ii. 2–4, but from what immediately precedes, namely, the example of Christ. Here, again, however, it is not as an inference from the *obedience* of Christ, as Meyer supposes, for then this obedience, vers. 8 and 12, would no longer be a merely subordinate idea, but rather as an inference from the principal idea in what goes before, namely, that Christ has attained to his glory only by the way of self-denial. Therefore ought they to lay aside that proud, vain, and self-secure disposition (the ἐριθεία and κενοδοξία opposed to ταπεινοφροσύνη), and seek to work out their salvation *with fear and trembling*, the opposite of that false security. Thus explained, the retrospective reference to the exhortation at vers. 2–4, as also the inference from what immediately precedes, appears to me unmistakeable. But the apostle, before expressing this exhortation, inserts the words, *as ye have always obeyed, not as in my presence only, but now much more in my absence.* In order to open the way for his exhortation, the apostle reminds the Philippians of their conduct hitherto, their obedience toward him; they are still to continue true to the character they have hitherto sustained. In the subsequent member of the sentence, however, beginning with μὴ ὡς where οὕτως is left out, the apostle, at the same time, does away with the mistaken notion (ὡς) that his exhortation is to apply only to the case of his presence with them; rather should they, during his absence, do what he desires of them even in a much higher degree. It will be seen that the two antitheses of πάντοτε and νύν, and of παρουσία and ἀπουσία are blended into one. By the παρουσία can only be meant a future presence in opposition to the foregoing πάντοτε. The idea is similar to that at ver. 27: εἴτε ἐλθὼν . . . εἴτε ἀπών. But why does he say *much more in my absence?* Because, as I apprehend, in the absence of the apostle, the care of their salvation would rest with themselves alone, comp. ver. 25. According to the explanation here given, not θεῷ but ἐμοί is to be supplied at ὑπηκούσατε. The connexion of μὴ ὡς with ὑπηκούσατε no longer requires refutation. Comp. Van Hengel, p. 168. Ὡς is not here a particle of comparison (to this the position of the μόνον after ἐν τῇ παρουσίᾳ μου is not agreeable), but indicates a supposition which the apostle seeks to remove; comp. Rom. ix. 32; Gal. iii. 16; Eph. vi. 5, etc. On μετὰ φόβου καὶ τρόμου, comp. 1 Cor. ii. 3; 2 Cor. vii. 15; Eph. vi. 5. It is, as Meyer well explains, the fear of not doing the thing sufficiently, therefore, an anxious conscientiousness proceeding from humility, the opposite of that arrogant security referred

τό in vers. 3, 4. *Work out your own salvation.* This is to be their aim—the salvation of their souls. Thus will that vain striving after a false greatness disappear of itself, when salvation becomes their only aim. On ἑαυτῶν, for the pronoun of the second person, comp. Winer's Gr., § 22, 5, p. 136. It is wrong to take ἑαυτῶν for ἀλλήλων, comp. Van Hengel, p. 171. Κατεργάζεσθαι is more than ἐργάζεσθαι, viz., to complete, perficere.

Ver. 13.—If we have rightly understood ver. 12, then is ver. 13, in its relation to ver. 12, not to be viewed as an encouragement or consolation; but the exhortation addressed to the Philippians to work out their salvation *with fear and trembling*, is further enforced by the consideration here presented to them, that it is not they, but God, who gives them to will and to do, whereby all self-glorying is removed, all ground for seeking to display their own importance is taken away. For ver. 13, regarded as an encouragement or consolation, would imply that those to whom it was addressed were inclined to despond. Such, however, does not appear to have been the case with the Philippians; rather did their strivings after self-importance betray their conviction that there was no danger of their salvation—that their safety was a thing evident of itself. How little also does this view, which supposes the persons here addressed to have been anxious, desponding spirits, agree with the verse immediately following, especially if the *murmurings* there mentioned are, according to most commentators, to be understood as murmurings against God. *For it is God*, etc. The opposite of this is, *not you.* Comp. Luke xxii. 28; John vi. 63, etc. The apostle says that God works *both* to will and to do. By the ἐνεργεῖν which God works, is, of course, not meant the same as κατεργάζεσθαι, which the Philippians are desired to do, ver. 12; but ἐνεργεῖν is the power of action given along with the θέλειν, and without which the latter cannot be carried into effect. It is evident, however, from ver. 12, that this ἐνεργεῖν and θέλειν which God works, is not all that is necessary in order to the completion of the work there spoken of. Olshausen justly observes that this passage on the one side is most conclusive against Pelagianism, whilst on the other side, from its connexion with ver. 12, it plainly shews how far removed the apostle is from the doctrine of compelling grace. Man, it is true, has *positively* power to do nothing; he has power, however, to oppose God. The additional clause, *of his good pleasure*, shews again how little room there is for self-exaltation; for it is God's own gracious will alone on which his working in the heart depends. Εὐδοκία as at i. 15. Comp. also Harless on Eph. i. 5. Ὑπέρ is "on account of" = in virtue of. Comp. Winer's Gr., § 47, 1, 342.

Ver. 14.—*Do all things without murmurings and disputings;* all that you have to do without any restriction. Yet it is evident

from the foregoing (work out your own salvation, ver. 12) what it is that the apostle especially alludes to. *Without murmurings*, comp. 1 Pet. iv. 9. Neither this passage nor that in Peter, requires that this murmuring be understood as a murmuring against God. There is rather here, as at ver. 12, a retrospective reference to those deficiencies in the Philippians indicated at vers. 3, 4, and accordingly it is their murmurings *against one another* that are here to be understood. Comp. also Acts vi. 1. The διαλογισμοί are, then, not *doubts*, but *disputations*. Although the word does not generally occur in the New Testament in this sense, it is still a common usage with profane writers, and διαλογίζομαι at Mark ix. 33, 34, can be taken only in this sense. I have yet to state as my principal reason for the interpretation of vers. 12–14 given above, that I do not understand how the apostle, in an exhortation so directly dependent on what precedes as is implied in the ὥστε which introduces it, should come to mention things quite apart from the foregoing exhortations.

Ver. 15.—De Wette and Meyer, and also Tischendorf, in his latest edition, adhere to the reading γένησθε, according to Codd. B.C.D.***E.**J.K., etc., instead of ἦτε, which is supported by A. D.*E.*F.G., the Vulgate, and church Fathers. They also prefer ἀμώμητα to ἄμωμα. Μέσον is, however, the true reading, according to Codd. A.B.C.D.*F.G., etc., and not ἐν μέσῳ. The apostle, at ver. 15, reminds his readers of their destination, to be *blameless* and *harmless*. They can only become so however in the way pointed out to them at ver. 14. But the apostle, while he sets this aim before them, has especially in view that part of their vocation which consists in their position relatively to the surrounding world. They are to become ἄμεμπτοι and ἀκέραιοι. Ἄμεμπτος is one in whom there is nothing to blame (iii. 6; Luke i. 6; 1 Thess. iii. 13; Heb. viii. 7); ἀκέραιος (from κεράννυμι), properly *unmixed*, hence *pure* (Matth. x. 16; Rom. xvi. 19); the former, as Meyer observes, denotes moral integrity in its outward manifestation, the latter, in its intrinsic nature. Further: *the sons of God without rebuke in the midst of a crooked and perverse generation.* They are already the sons of God through the spirit of adoption; ἀμώμητα, however, denotes what they are still to become, viz., blameless and unrebukeable children of God. This expression (occurring besides, only at 2 Pet. iii. 14) sums up, by way of climax, the foregoing predicates, on account of its being placed over against the following words μέσον, etc., irreproachable children of God *in the midst of a crooked and perverse generation.* On μέσον, treated as a preposition, see Winer's Gr., § 54, 6, p. 418. Γενεά rightly explained by Wahl, de ætatis alicujus hominibus. Σκολιός, properly *crooked*, used also by profane writers in the sense of moral obliquity. Comp. Acts ii. 40. Διεστραμμένος, *perverse*, comp. Matth. xvii. 17; Luke ix. 41, etc. In the desig-

nation of the children of God by ἀμώμητα, as also in that of the world, the apostle has had in his mind the passage in Deut. xxxii. 5, only, that it is there said even of Israel דּוֹר עִקֵּשׁ וּפְתַלְתֹּל. *Among whom ye appear as lights in the world.* In these words the apostle brings before them, not what they are to be begin to be, but what they already are, in order that they may become what they still are not. Ἐν οἷς, with respect to the sense, to be referred to γενεά. Φαίνεσθε, according to general usage, is not to be translated ye *shine, give light,* as in this case the active is always used (also in a metaphorical sense, John i. 5, v. 35); but *ye appear.* So also Meyer. Ὡς φωστῆρες ἐν κόσμῳ. The words ἐν κόσμῳ are not to be connected with φαίνεσθε, but belong to φωστῆρες; nor is φαίνονται to be supplied, but φωστῆρες ἐν κόσμῳ are to be construed together; as luminaries in the world, as stars on the earth do they stand, in the midst of a perverse generation. Comp. Matth. v. 14. The light, however, which they shed has not its source in them, but only proceeds from them in that they hold forth the word of life.

Ver. 16.—*Holding forth the word of life.* On the connexion between light and life, comp. John i. 5; *the life was the light of men.* Ἐπέχειν cannot signify *to attend to,* for in this sense it is joined with a dative. Comp. 1 Tim. iv. 16; Acts iii. 5. Others render it, *to hold fast* (Hesychius, κρατοῦντες), without any certain grammatical analogy; others, *to possess.* It appears to me most suitable to keep by the common signification of the word, viz., *to hold forth,* to *offer*—as also many commentators do. The sense of the words connected with φαίνεσθε will then be, "You appear as luminaries in the world, inasmuch as you (by being Christians) hold up before the world the word of life." The fulfilment of this, their high calling, is to be to the apostle *for a rejoicing in the day of Christ.* Comp. our remarks on ch. i. 10. The cause of his rejoicing is set forth in the words ὅτι, etc. Εἰς κενόν means *without fruit, without success,* 2 Cor. vi. 1; Gal. ii. 2; 1 Thess. iii. 5. Ἔδραμον, a figurative representation of his apostolic work; ἐκοπίασα, the literal representation of the same, with especial reference to the labour which it implied.

Vers. 17 and 18 are not to be separated from the foregoing, and joined to the following section, vers. 19–30, as De Wette has done. According to De Wette, who in this follows Storr and Flatt, ver. 17 is to be connected with i. 26, and ἀλλά forms an antithesis to i. 25; i. 27—ii. 16 contains only a subordinate train of thought, and the subject of the communications respecting the apostle's condition, as a prisoner, is again resumed at ii. 17. To this it is to be objected, that such a direct reference of ἀλλά back to i. 25 would be harsh in the extreme, chiefly, however, that it is altogether wrong to say that the apostle resumes at ii. 17 his communications about his own cir-

cumstances. Even in vers. 19–30, as we shall afterwards see, there are no such communications. The true way is to regard vers. 17 and 18 as still belonging to this section, and ver. 19 as beginning a new one. The whole exhortation from i. 27 onwards, presupposes the hope expressed at vers. 25 and 26, that the apostle will abide in the flesh and again visit the church; chiefly, however, as Meyer has justly observed, does the hope that the apostle shall continue in life, and see the fruit of his labour among the Philippians, lie beneath the words of ver. 16; for indeed ver. 15 is presupposed in ver. 16. In the ἀλλ' εἰ καί the apostle lays aside, for a moment, this representation of what is to befall him, in order to say that in the other case too, that, namely, of death, he joys and rejoices with them, and they are to do the same. The joy which accrues to him as also to them, from the fulfilment of his exhortation, is not conditionally dependent on the continuance of his life. As the entire hortatory passage from i. 27 onwards, originated in this, viz., how the true *joy of faith* mentioned at ver. 25 was to be arrived at, so now too the apostle, after having exhorted his readers, and as he hopes not in vain, closes with *I rejoice*, and with the call addressed to the Philippians, *rejoice ye*, even in the case of his hope of continuing in life not being fulfilled. The connexion of the thought in ver. 17 cannot, as I think, be apprehended from the antithetical reference to ver. 16 alone; we are not, however, therefore at liberty, with De Wette, to place the ἀλλά in opposition to ver. 25. De Wette and Meyer have already shewn that ver. 17 is not to be viewed as the contrary supposition to the hope said to be expressed in ver. 16, that he will live to see the coming of Christ.

Σπένδομαι as at 2 Tim. iv. 6, "I am poured out as a drink-offering," comp. Numb. xxviii. 7, xv. 4, seq., and also Winer, R.W.B., on Trankopfer. Ἐπί is differently rendered, according as θυσία is taken to mean the sacrifice itself, or the act of sacrificing. The former may, according to the general usage, be the more probable, notwithstanding the following λειτουργίᾳ which Paul adds, in order to describe this sacrifice as one offered by him. Thus ἐπί will signify "to," not "upon;" because the drink-offering was not poured upon the sacrifice. Meyer makes it "in," as he understands θυσία to describe the action. Τῆς πίστεως ὑμῶν depends on θυσίᾳ, as on λειτουργίᾳ. The figure is the following: The faith of the Philippians is the sacrifice; the apostle the priest who offers this sacrifice; he himself is the drink-offering, inasmuch as his blood is poured out to this sacrifice.—Λειτουργία, "priestly service," Luke i. 23; Heb. viii. 6, etc. In this case, also, says the apostle, *I joy and rejoice with you all.* Some suggest as the reason of this joy, that his death will conduce to the advancement of the gospel; others say, that his being made an offering is to him a joyful thought. But both of

these views seem to me to withhold its proper force from ἀλλ' εἰ καί, according to which, the sense can only be, that also in this case (viz., of his being offered up) something of the effect supposed to follow in the other case will be brought about. It is the *joy of faith* spoken of in i. 19, i. 25, and the condition of which (μόνον, ver. 27) is obedience to the foregoing exhortation. The apostle's meaning then is, that should the opposite event fall out, and he have to yield up his life as a sacrifice for them, he yet rejoices. His death makes no change in his joy. *And I rejoice with you all;* for then they too shall have attained to the true joy of faith. Meyer and others maintain that συγχαίρω means "gratulor," a sense which it certainly has in profane writers, but never in the New Testament, and especially in the writings of the apostle.

Ver. 18.—The word συγχαίρω certainly implies that the apostle's readers will rejoice also in the event of his being offered as a sacrifice. And by how much the less suitable it might appear for them to rejoice in this case, by so much the more reason has the apostle emphatically to exhort them to do this. Similarly Van Hengel, p. 187. Τὸ αὐτό I render with De Wette and others "in like manner." The idea which Meyer expresses, that the Philippians are here called upon to rejoice at the apostle's being offered for them, finds nothing to recommend it, at least in i. 22, 24, 25.

§ 4. ANNOUNCEMENT OF HIS INTENTION TO SEND TIMOTHY, AND OF HIS HAVING SENT BACK EPAPHRODITUS.

(ii. 19–30.)

This section is not to be viewed as a return to the communications broken off at i. 26, but is rather to be connected with that which immediately precedes. The apostle having exhorted the Philippians to a right conduct in the meantime, his return to them being presupposed, now expresses what he further intends to do, in his affectionate care of the church. He purposes to send Timothy to them (why him, particularly, we are told at vers. 20–22), who is to convey to them more special information concerning him; still the hope of returning again to them himself, expressed at i. 25, 26, is not, therefore, given up, ver. 24. Further, he sends back to them with this epistle, Epaphroditus their messenger (who had become dear to him), in accordance with his own desire after his recovery from sickness, whom the apostle recommends to their cordial reception and esteem (as he does all of his class), on account of the service of love which he rendered to him, vers. 25–30.

Ver. 19.—*But I trust in the Lord Jesus.* Ἐλπίζω, as at ver. 23,

since the execution of his purpose connects itself with a favourable change in his own situation. This hope rests in the Lord Jesus, and will, therefore, be fulfilled. On the relation of Timothy to the church, see on i. 1, and afterwards on ver. 22. The *ταχέως* is explained by ver. 23. *Ὑμῖν*, not the dat. comm., but as Meyer explains, "relation in general," comp. iv. 16. The object of the apostle is, to get more particular information, through Timothy, concerning the state of the church, so that his mind may thereby be set at rest. *Εὐψυχῶ*, "I am of good comfort;" *κἀγώ* implies, "as you may be of good comfort, in consequence of the information about me in this epistle." Such passages as i. 27, iii. 1, seq., iv. 2, seq., inform us what it was that caused the apostle uneasiness in thinking of them.

Vers. 20–22 mention the reason why he sends Timothy (and even his going depends on contingencies), and no other. He has besides him, no one like-minded (viz., with the apostle), who will sincerely care for their state. *Ὅστις*, "of such a character as will," etc. *Γνησίως* properly "genuinely," "sincerely," *i. e.*, with complete devotedness, in contrast with that which is merely seeming, and behind which is a regard to selfish interest. Comp. ver. 21. *Μεριμνήσει*, properly in the future, with reference to the event of his being sent.

Ver. 21.—The *οἱ πάντες γάρ, κ. τ. λ.*, corresponds to the *οὐδένα ἔχω* as its positive side, and from its reference to *οὐδένα*, can only be rendered "they all," they all seek their own, not the things of Jesus Christ. To insert a *more*, would be as improper as to take *οἱ πάντες* for *οἱ πολλοί* and the like. But there is certainly a restriction of this expression in the context itself, as in the *οὐδένα* and *οἱ πάντες* only those can be included who might in general be eligible for this mission. It is also not to be overlooked, how high the qualification which the apostle looks for in those whom he would send, as indicated in the word *like-minded*, with reference to his own affectionate care for the church. This consideration ought to modify the idea we might otherwise associate with what is said at ver. 21. So much, however, must still be allowed, viz., that those here referred to, did not place the things of Christ above every personal interest, as the apostle did, comp. i. 16, seq. It is not to be supposed that they were the same persons as are mentioned in i. 15, 17, for how could these have come to be considered only in connexion with this mission? On the contrary i. 14 contains a reference to such *ἀδελφοί* as were wanting in boldness for the preaching of the gospel. All that can be gathered from history on this point is, that of those named in the Epistle to the Colossians, and in that to Philemon, only Aristarchus and Jesus Justus (*οἱ ἐκ περιτομῆς*, Col. iv. 11) with Demas and Luke, could still have been with the apostle, it being supposed that this epistle was written subsequently to these. When

with reference to Demas we compare 2 Tim. iv. 10, and further, consider that those first-named as *being of the circumcision*, would not be thought so suitable for being sent to a church composed almost entirely of Gentiles, only Luke will then remain. But with respect to him, as he certainly had been with the apostle at Philippi (comp. Acts xvi. 10, seq.) and yet no notice is taken of him throughout the whole epistle, not even at iv. 21, the conjecture is well founded that he was not present with the apostle when the epistle was written, as also De Wette and Meyer suppose. This historical reference has not indeed led us to any positive result, but it has at least proved that the apostle's words, vers. 20, 21, do not apply to any of those of his fellow-labourers in reference to whom they would have excited our surprise.

Ver. 22.—If in the others there is no complete devotedness to be looked for, on the other hand, the proof of Timothy is known to the Philippians, from their own experience. Acts xvi. 1, seq. Γινώσκετε, regarded as the imperative, does not agree with what follows. On δοκιμή, indoles spectata, comp. Rom. v. 4; 2 Cor. ii. 9, ix. 13. In what this proof consisted, we are told in the words that follow, ὅτι, κ. τ. λ., etc. The expression, *as a son with the father*, indicates that quality of character by which Timothy had approved himself; it implies, disinterested devotedness. Εἰς τὸ εὐαγγέλιον is, "for the cause of the gospel." On the oratio variata in πατρί and σὺν ἐμοί, comp. Winer's Gr., § 63, ii. 1, p. 509.

Ver. 23.—This verse concludes what is said regarding Timothy, and points back to ver. 19. The ταχέως of ver. 19 is here explained, *as soon as I shall see how it will go with me.* The apostle will only wait to see how his future lot shall be determined. On the form ἀφίδω, see Winer's Gr., § 5, 1, d). 1)., p. 48. The word occurs also in the Sept. at Jon. iv. 5, and signifies to "see from afar, wait for," prospicere.

Ver. 24.—The apostle does not, however, give up the prospect of his own arrival amongst them. The δέ corresponds to the μέν, ver. 23. On ἐν κυρίῳ, comp. ii. 19. On the hope here expressed, i. 25, 26; Phil. 22.

Vers. 25–30.—The sending back of Epaphroditus has nothing in common with the object of Timothy's mission. So that, De Wette does not give the true scope of the passage when he understands the apostle to mean, "As it is not certain either that I shall see you myself, or that I shall send Timothy, I have deemed it necessary, etc." The reason of Epaphroditus being sent is represented in vers. 26 and 28 as arising out of merely personal circumstances. Nothing further is known of Epaphroditus, beyond the notice that is here taken of him. It cannot be proved with any certainty, that he is the same person as the Epaphras named in Col i. 7, iv. 12; Phil.

23. Comp. Winer R. W. B. on Epaphras. There is nothing decidedly against this conjecture in our epistle, as he might be the bearer of the contribution to the support of the apostle from the Philippians, without belonging to their church. In the following predicates the apostle describes him, as well in his relation to him as to them (*μου—ὑμῶν δέ*). These are his recommendation. The first three form a climax—brother (in the Lord)—my companion in labour—in struggles and dangers. Phil. 2; 2 Tim. ii. 3, seq.—*Ὑμῶν δὲ ἀπόστολον.* The expression in its general signification, viz. "deputy," occurs at 2 Cor. viii. 23. How could he be called the apostle of the Philippians? Comp. 1 Cor. ix. 1–3. The word *ὑμῶν* standing foremost, as the antithesis to the preceding part of the verse, extends to the *λειτουργὸν τῆς χρείας μου*, as ver. 30 also proves. *Λειτουργός* as *λειτουργέω*, Rom. xv. 27, and *λειτουργία*, 2 Cor. ix. 12, and in a subsequent passage in this epistle, ii. 30, is to be taken in its wider signification, viz., "servant." *Χρεία* means "want," not, the thing wanted. The *λειτουργόν, κ. τ. λ.*, explains *ἀπόστολον.*

Ver. 26.—This verse tells us why the apostle thought it necessary to send back Epaphroditus, namely, because he (Epaphroditus) *longed after the Philippians, and was in heaviness because they had heard that he was sick.* On *ἦν* with the participle, see Winer's Gr., § 45, 5, p. 311.—*Ἀδημονῶν*, comp. Matth. xxvi. 37; Mark xiv. 33 (from *ἀδέω* to be satiated, to be disgusted with a thing).

Ver. 27.—The apostle confirms the intelligence they had received; for indeed he was sick, nigh unto death, but God had mercy on him, and not on him only, but on me also, that I might not have sorrow upon sorrow. By the *sorrow*, to which a fresh sorrow would have been added but for the recovery of Epaphroditus, the most of expositors rightly understand his condition as a prisoner; comp. ver. 28, from which we see that the apostle has still sorrow although it is not increased on account of Epaphroditus.—*Παραπλήσιον* may be understood either, with Meyer, as an adverb of comparison, or (which is more agreeable to ver. 30) as a prepositional adverb, signifying "near to." Comp. Winer's Gr., § 54, 6, p. 418. That *λύπην ἐπὶ λύπην*, and not *λύπῃ*, is the true reading, is fully proved.

Ver. 28.—In such circumstances he hastened the execution of his purpose to send him back, in order that they seeing him again, or rather, seeing him might again have joy, and he have less sorrow. On *ἰδόντες*, which does not depend on *χαρῆτε*, comp. Winer's Gr., § 45, 1 ** p. 396. On *πάλιν* connected with *χαρῆτε*, see Meyer on this passage. *Ἀλυπότερος*, in so far as the anxiety of the Philippians regarding Epaphroditus is *sorrow* to the apostle, it ceases so soon as they again rejoice.

Vers. 29, 30.—The recommendation of Epaphroditus to their

Christian reception. Receive him then—according to my intention —ἐν κυρίῳ, as it becomes Christians, with every mark of joy, and hold such men in honour. This general form which the apostle gives to his injunction, may perhaps be regarded as bearing out what we have remarked on the words ἐπισκόποις and διακόνοις, ch. i. 1. Comp. also ii. 3. The tendency to overvalue self, has for its reverse side the tendency to undervalue others. Ver. 30 represents as the ground of such a recommendation, the service rendered by Epaphroditus to the cause of Christ, for which the church owes him special thanks. It has been much disputed whether παραβουλευσάμενος or παραβολευσάμενος is the true reading. Tischendorf has in his latest edition again received into the text the former, according to Codd. C.I.G., and the Fathers; whilst Griesbach, Lachmann, Scholz, Göschen, Matthies, Winer, De Wette, and Meyer, decide in favour of παραβολευσάμενος, which has the preponderating authority of A.B.D.E.F.G., etc. Neither the one nor the other is found in profane writers; παραβολευσάμενος, however, occurs in the Fathers, which may explain how this reading has arisen out of the other, while the other can only be regarded as an error of transcription (Van Hengel). The formation of the word (παράβολον εἶναι) as Winer, Gr., § 16, 1, p. 85, has shewn by other examples, argues nothing against it. In profane writers παραβάλλεσθαι occurs in this sense, both with the accusative, for example, ἐμὴν ψυχήν "to stake my life upon it," and also, though more rarely, with the dative (as in this passage), which then denotes "with regard to." Winer's Gr., § 31, 5, p. 190.—For fixing the sense of this verse, it is chiefly necessary to keep in view that clause which informs us that the danger to which Epaphroditus exposed himself, was occasioned by the fulfilment of the commission which he had received from the Philippians. In that clause, ἵνα, etc. (which must be connected with παραβολευσάμενος) τὸ ὑμῶν ὑστέρημα is to be rendered, "What was wanting on your part"—ὑμῶν being taken subjectively as at 2 Cor. viii. 14, ix. 12, xi. 9. Meyer understands it as denoting that which was wanting, as in 1 Cor. xvi. 17, ὑμέτερον, which appears to me not to suit the following genitive. He renders thus, "you have failed in rendering pecuniary assistance." What was lacking on their part, may be seen by reference to such passages as 1 Cor. xvi. 18; Phil. 13, namely, the *personal service*, as Luther renders it, "that he might serve me in your stead." It will not do to understand by ὑστέρημα, the *conveyance of the gift*, as that which was lacking on the part of the Philippians, for this in itself cannot be considered as exposing the life to danger. See Van Hengel in loc. The expression is more probably to be understood as implying, on the part of Epaphroditus, a self-forgetting, self-sacrificing zeal in the service of the apostle, which occasioned the illness that brought him nigh unto death. Still

nothing can be said with certainty on the point. On the other hand, there can be no doubt as to the sense of the words, *for the work of Christ;* in their connexion with ἵνα they can, primarily at least, only be understood to signify that the service which he rendered to the apostle, was undertaken *for the work of Christ.* That Epaphroditus was also active in teaching, may be inferred from ii. 25.

§ 5. WARNING AGAINST THE POSSIBILITY OF BEING LED AWAY.

(iii. 1—iv. 1.)

The apostle has already said what lay nearest to his heart. He now addresses himself to the conclusion, in which he once more calls upon them to *rejoice,* and specially to *rejoice in the Lord;* for he has still to warn them against those who would deprive them of this joy, and who would do so in a twofold way. On the one hand, danger threatens them from the Judaizing false teachers, on the other, from the contaminating example of those whose conduct is immoral. The apostle warns them against the former in vers. 1–16, against the latter in vers. 17–21, and then closes this section, ch. iv. 1, with the comprehensive exhortation to stand fast in the Lord, in the way in which he has directed them. We proceed to the more particular examination of these topics as they are successively brought before us in this chapter.

Ver. 1.—Τὸ λοιπόν, the well known form of expression denoting the transition to the conclusion; "what yet remains," what the readers have still to attend to, in addition to that which has been already said. Comp. 2 Cor. xiii. 11; Eph. vi. 10; 1 Thess. iv. 1; 2 Thess. iii. 1, and in this epistle ch. iv. 8. What yet remains, is, however, nothing different from what he has already said to them, viz., χαίρετε. It is the key-note of the epistle which he once more strikes, it is the *one,* in which *all* that he has still to say is comprehended. It appears to me that the apostle designedly places before the following warning, this χαίρετε, and especially χαίρετε ἐν κυρίῳ, rejoice in the Lord, with that joy which has its source and its element in him, which is had only in fellowship with him, Rom. xiv. 17; 1 Thess. i. 6. For, the χαίρετε ἐν κυρίῳ comprehends that which is represented in the words στήκετε ἐν κυρίῳ, iv. 1, as lying at the foundation of the following exhortation. I see no reason, therefore, to suppose that the apostle immediately loses sight of the conclusion introduced at ver. 1. Why may not the warning which follows be considered as a part of that which still remains to be said? That much still remained to be said, or rather that what remained has been said

at such length, does not argue against this. May it not be the same here as at 1 Thess. iv. 1?—The view which regards τὸ λοιπόν, κ. τ. λ., as the conclusion to what goes before is forbidden by the true signification of τὸ λοιπόν. Many hold it to be inadmissible that the apostle in τὸ λοιπόν passes to the conclusion, because he has not yet thanked the Philippians for the gift which they had transmitted to him. As if the τὸ λοιπόν necessarily excludes the insertion of the thanksgiving! On the evidence which some have thought to find in this passage in favour of the supposition that two epistles are joined together, comp. Introd. § 4, B. It is not necessary, on the one hand, to suppose that the apostle added what follows after an interruption, or that he introduces a pause after χαίρετε ἐν κυρίῳ. And just as little reason is there, with De Wette, to consider the χαίρετε (as at iv. 4, 1 Thess. v. 16), as an exhortation standing by itself. For the cases compared are not analogous. This exhortation, unless connected with what precedes and what follows, would obscure the train of thought otherwise so clear, throughout the entire epistle. If the view which we have stated above, that the χαίρετε ἐν κυρίῳ is purposely placed before the warning that follows, is rejected as improbable, then we can only say with Meyer, that the conclusion to which the apostle addressed himself at ver. 1 was immediately waived, because another topic had come into his mind, which must be disposed of ere he should conclude.

If we have rightly apprehended the sense of the τὸ λοιπὸν χαίρετε ἐν κυρίῳ with which the apostle here begins anew, then the difficulty will be removed from the words that immediately follow: *to write the same things, to me indeed is not grievous, but for you it is safe.* It is well-known that expositors are divided as to whether these words refer to what goes before or to what follows. In the latter case, either passages have been sought in the preceding portion of the epistle, which are supposed to contain warnings similar to those here given, as i. 15, 16, 27, seq. (so Lünemann recently), or it has been suggested that the apostle alludes to oral statements which he had made, and which he now repeats in writing, so that emphasis is to be placed on the word *write* (which, however, the context in no way indicates, comp. Van Hengel, Lünemann, and Meyer on this passage), or, finally, epistles of the apostle that have been lost, are here called into service, which are supposed to have contained such warnings against false teachers. The last of these hypotheses might be reckoned the most probable if, in general, there were any occasion for such a hypothesis; and in confirmation of it, the testimony of Polycarp might be appealed to, ad Phil. 3: ὃς καὶ ἀπὼν ὑμῖν ἔγραψεν ἐπιστολάς, as Meyer has done, although it is doubtful whether this testimony may not be greatly weakened by the words occurring at cap. 11: qui estis in principio epistolæ ejus.

But it must at least be acknowledged that it is not the apostle's custom to refer in this manner to epistles formerly written by him. (Van Hengel, p. 210.) We have already stated the objection to the second hypothesis, and, with regard to the first, it cannot but be acknowledged that those passages which can by any chance be appealed to, bear only a very general resemblance, and that it could scarcely be deemed appropriate for the apostle to justify their repetition by the words, *to me indeed it is not grievous but for you it is safe* (Van Hengel, p. 211). And this will appear still more true if, as has been seen above, i. 15, 16 is to be understood not of Judaizing, but of purely personal opponents of the apostle. If we now turn to the other supposition, which refers τὰ αὐτά to the words immediately preceding, and in favour of which, not a few commentators, as Bengel, Storr, Matthies, Van Hengel, Rilliet, have decided, it will be seen, at the first glance, that the fact of the χαίρειν having been already repeatedly spoken of, confirms this view. The apostle has at i. 18 denoted his own predominant feeling by the word *joy;* by the expression *joy of faith*, he denotes the object at which the Philippians are to aim. The entire section i. 27—ii. 18, takes (through the *only*, i. 27) the form of an answer to the question, how this joy of faith is to be arrived at. The conclusion ii. 17, 18, evidently turns back to this point of departure (on which comp. the exposition), and he closes expressly with the words *joy and rejoice with me.* And now when the apostle, having with these words closed his exhortation, sets out anew, iii. 1, with the word *rejoice*, and adds, *to write the same things*, etc., is it not most natural to refer the *same things* here spoken of, to these words?

What has hitherto been objected to this interpretation does not, as I apprehend, affect the explanation we have given. For the objection, that αὐτά cannot apply to χαίρετε ἐν κυρίῳ, and the references to what goes before connected with this expression (comp. Van Hengel, p. 211, seq.), and that, if such were the case, τὸ αὐτό would be used, has been satisfactorily replied to by Meyer (p. 83) although he is in other respects opposed to our view. The objection that ii. 18 treats of quite a different χαίρειν, and that "up to this point no call to Christian joyfulness in general has been addressed to the Philippians," loses its force when viewed in connexion with the explanation we have given of what goes before, whilst it might with reason be urged against the most of interpretations. The only remaining source of objection is the expression ἀσφαλές, which is said not to be suitable to the exhortation χαίρετε, but only to a warning against danger. But does this objection affect our interpretation, when this very χαίρετε ἐν κυρίῳ (on the significance of κυρίῳ here added we have already remarked above) forms the introduction to the warning against falling away from the Lord? Could the apostle, in order

to explain what might seem strange in his beginning with τὸ λοιπόν, and yet calling upon them again to *rejoice*, not appropriately say, "do not wonder that I write this to you once more, it does not awaken doubt in me (commonly, me non piget; Meyer, better, "doubtful'), but it conduces to your safety?" He thus signifies by the word ἀσφαλές his object in again addressing to them the injunction χαίρετε ἐν κυρίῳ. I can see no serious difficulty in this.

Ver. 2.—Here follows the motive that has induced the apostle again to call upon his readers to *rejoice in the Lord*; namely, the danger that threatens them from those who do not *rejoice in Christ*, but have their confidence in the *flesh*. In opposition to them, he exhorts the Philippians to *rejoice in the Lord*. That the perversion is not to be conceived of as having already gained ground, but only as having been possible, see on this our remarks in the Introduction, and chiefly the work by Schinz there cited.—This circumstance will with difficulty be reconciled to the view that the apostle had previously addressed an epistle to the church, "which was professedly, and with all the energy of the apostle, as yet unrestrained in his labours, occupied with the Judaizing teachers, in something of the same style as the Epistle to the Galatians," Meyer. In such a case it must be supposed that, as in the church at Galatia, the perverting influence of the false teachers was already manifest; a supposition which is not borne out by this epistle, in so far as it makes us acquainted with the state of the church. It has moreover been thought that the tone of severity which characterizes the following passage, is so much at variance with the gentle and cordial spirit that pervades the rest of the epistle, and especially, that it differs so much from the manner in which at i. 15, seq. he speaks of the Judaizing teachers, as to warrant our identifying it with the tone of that supposed epistle, from which the following passage has been partly taken. But the transcription of passages or expressions from another epistle, the tone of which did not agree with this, is also scarcely supposable. And then, that the sharp and severe style in which he writes against the Judaists, may yet be accompanied with an affectionate and familiar manner towards the church, we shall afterwards see when at ver. 13, seq., he directs his address to the church. When this passage, however, is compared with i. 15, seq., the difference in style which is so manifest, ought to lead to the conclusion that in that place, not Judaizing opponents are meant, but opponents of a different kind; otherwise the joy which the apostle there expresses in their preaching of Christ, could not be reconciled with the manner in which he expresses himself in this passage. Comp. supra, Βλέπετε τοὺς κύνας. The apostle here warns his readers of a danger already known to them, whether we suppose it to have been in the church itself or in its neighbourhood, that

such Judaists sought to gain access. They are to keep these false teachers in view, in order rightly to learn their character. By thus looking at them, they will learn what they ought to think of them, and that they ought to beware of them. Βλέπετε itself does not, however, mean "beware," on which see Winer's Gr., § 32, 1, p. 200, but "look at" in order to learn. So 1 Cor. x. 18. Similarly σκοπεῖν, Rom. xvi. 17. The expression τοὺς κύνας is not so much to be understood in the sense in which it is generally used by profane writers, as denoting "bold and impudent men," as in its scriptural sense of "impure men," who have no part in what is holy; therefore a term of reproach commonly applied by the Jews to the Gentiles. So also the most recent commentators.

Βλέπετε τοὺς κακοὺς ἐργάτας. On the emphasis implied in the repetition, see Winer's Gr., § 67, 2, C. p. 692. On τοὺς κακοὺς ἐργάτας, compare the corresponding δόλιοι ἐργάται, 2 Cor. xi. 13. Finally, the expression τὴν κατατομήν describes the opponents specifically as Judaizing teachers of the law, who insisted on the circumcision of the Gentiles, and with this on the acknowledgment of the whole law. The apostle calls them κατατομήν "the concision," not περιτομήν (the abstract for the concrete), to signify that their περιτομή, to which they attach so much value, has no higher meaning, that it is nothing but a mangling of the flesh, and therefore rather a defect than an advantage. On this play upon words, see Winer's Gr., § 68, 2, p. 561. Similarly, Gal. v. 11, 12. The antithesis at ver. 3, in the words, *having no confidence in the flesh*, shews wherefore the apostle designates the περιτομή of these opponents as a mere *cutting* without any higher signification. He would not have thus characterized the circumcision of the Old Testament in itself (comp. Rom. ix. 4, seq.); any more than he ever expected of Jews who became Christians, that they would give up the observance of the law. What was his opinion, as also that of the rest of the apostles, on this subject, we learn from Acts xv. 6, seq., compared with Gal. ii.* If the observance of the Old Testament law were kept in subordination to the truth declared in Acts xv. 11, *we believe that through the grace of our Lord Jesus Christ we shall be saved even as they*, then might the Jew who had become a Christian, always remain faithful to the law of his fathers. Nay the apostle himself acted on this principle in his own conduct, as is proved by the account of his vow, Acts xviii. 18, of his purification, Acts xxi. 26, and also of the circumcision of Timothy, Acts xvi. 3; notwithstanding all the earnestness with which he contends against the imposition of the law as a condition of salvation. Baur is therefore wrong when he maintains that in this passage the Christians are described as the true περιτομή, the Jews as the false κατατομή. The circumcision of

* Compare my dissertation de consensu locorum, Acts xv. et Gal. 2 Erl. 1847.

the Jews becomes a κατατομή only because, instead of rejoicing in Christ, they put confidence in the flesh, as is shewn at ver. 3. And equally mistaken is Baur also in supposing that the difference *in quality* between true and false circumcision, is here expressed by the difference in *quantity* implied in the terms περιτομή and κατατομή. How can any one impute to the writer of this epistle such an absurdity as would be implied in his characterizing the circumcision of the Jews as κατατομή with reference to its quantity, in opposition to the *circumcision of the heart*, which is *made without hands*. The apostle rather gives his opponents the appellation κατατομή (which by no means has a greater quantitative force than περιτομή, as it signifies only cutting, "incision"), because he aims at representing that circumcision of the flesh, in which they put so much confidence, as entirely worthless, as what it is viewed outwardly, *a mangling, a mutilation*, in which one has no cause to rejoice. Others take κατατομή in an active sense, as already Theodoret has done, denoting that the opponents were aiming at cutting in pieces and destroying the church, which is plainly forbidden by the antithetical περιτομή, in the passive sense at ver. 3, as has already been observed by others.

Ver. 3.—The apostle now explains why he designates his Jewish Christian opponents by κατατομή and not by περιτομή; *for we are the circumcision* (ἡ περιτομή), not the concision, *who worship God in the spirit* (the reading θεοῦ is satisfactorily established), *and rejoice in Christ Jesus, and have no confidence in the flesh.* In these few words is contained the sum of what the apostle says in the Epistle to the Galatians in refutation of these opponents. This antithesis is, however, according to Baur, expressed by the apostle, not with the view of saying anything relating to the subject, but of affording him an opportunity of speaking about himself, as is the practice with the authors of pseudo-apostolical writings. But, in the first place, the apostle as yet says nothing of himself; but designates himself together with the entire church at Philippi, and without respect to any difference between Jews and Gentiles belonging to it, as the true περιτομή, in which the opposition between Jew and Gentile is done away, so as distinctly to shew that by κατατομή he does not mean the circumcision of the Jews. Compare similar passages at Rom. ii. 25–29, *circumcision of the heart*, Col. ii. 11, *in whom ye also are circumcised with the circumcision made without hands*, etc., and the Introduction, § 4. In addition to these 1 Cor. vii. 19; Gal. iii. 28, v. 6, vi. 15, with respect to the difference between Jew and Gentile being done away *in Christ*; which, however, does not imply that its continuance in time is abolished, any more than the continuance of such differences as are expressed in the words, *bond* and *free*, *male* and *female*.—The individual words of

ver. 3 contain nothing difficult. According to the true reading *πνεύματι θεοῦ*, *λατρεύω* stands *absolutely*, as at Heb. ix. 9, x. 2; Acts xxvi. 7; Luke ii. 37. The dative is to be understood as the casus instrumentalis. Comp. Winer's Gr., § 31, 7. *Πνεῦμα θεοῦ*, the new principle of life in opposition to all that which belongs to the natural man—the *σάρξ*, which appears as the ungodly principle, in consequence of its opposition to the former. Comp. the similar passage at John iv. 23, *they shall worship the Father in spirit and in truth*, and such passages as Heb. ix. 10, 14; Gal. iii. 3, etc. The expression *καυχώμενοι*, as at 1 Cor. i. 31, iii. 21–23; 2 Cor. x. 17, is explained by its being in opposition to those who rejoice in the flesh. What we are to understand by the words *rejoicing in Christ*, appears from the antithetical expression, *having no confidence in the flesh;* see also ver. 9, By the *σάρξ* in which these opponents place their confidence, is meant not merely circumcision, but all that the apostle mentions in vers. 5, 6.

Ver. 4.—After the apostle has, in ver. 3, placed the circumcision of his opponents as a mere cutting of the body, in opposition to the true circumcision, he proceeds in this and the following verses to combat them with their own weapons. He himself possesses all that to which they attach so much value; nevertheless, he has renounced it all for the sake of Christ.—The *καίπερ ἐγὼ ἔχων* is drawn forth primarily by the *οὐκ ἐν σαρκὶ πεποιθότες*, and qualifies it especially with respect to the apostle himself, who is included in the *ἡμεῖς* of ver. 3. It is not because he is without such advantages that he puts no trust in them, but notwithstanding his possessing them, in as great a measure as any one can do. The participle *ἔχων* is to be construed with the *ἐσμέν* of ver. 3.—*Ἔχων πεποίθησιν καὶ ἐν σαρκί*; that the apostle does not really cherish any such confident trust, is evident both from the foregoing *οὐ πεποιθότες*, and the following *δοκεῖ πεποιθέναι*. (Compare on *πεποίθησις*, Harless on Eph. iii. 12.) It has therefore been supposed, with Beza, that *πεποίθησιν* is to be understood as expressing by metonyme the *ground of confidence*, or, that *ἔχων* is to be taken as equivalent to *ἔχειν δυνάμενος*, or (Van Hengel) that it is intended to refer to what is past. The true view is given by Meyer, who on *ἔχων* observes, "confidence in carnal advantages is here regarded as a possession, which Paul, although he makes no use of it, still has, and which he can urge, if any value is attached to it." On the other hand, I am inclined to understand the *δοκεῖ* in the words that follow, as expressive of what one thinks of one's self, as at 1 Cor. iii. 18, viii. 2, xiv. 37; Gal. vi. 3, rather than of what others think of him (= "appear," "are found," comp. Gal. ii. 6, 9), not, however, as implying the *πεποιθέναι*, but only the possession of outward advantages. At *ἐγὼ μᾶλλον*, *δοκῶ* is to be supplied; comp. *ὑπὲρ ἐγώ*, 2 Cor. xi. 23. Thus does the apostle match

himself with those false teachers, becoming a fool with them (as he expresses it, 2 Cor. xi. 17).

Vers. 5, 6.—In proof of the assertion in *ἐγὼ μᾶλλον*, the apostle here enumerates the particular grounds of confidence in which the Jews trusted. We are not, however, to look for a *μᾶλλον ἐγώ* in every single particular, as this is not necessary to the proof of the assertion. The first advantage of this kind is *περιτομῇ ὀκταήμερος*—this is the true reading; not *περιτομή*, for grammatical reasons, comp. Winer's Gr., § 31, 6, where also see on the dative, denoting "with reference to." The *eighth day* (comp. Lev. xii. 3), the mark of the native Jew, as distinguished from the proselyte. According to the remark made above on *ἐγὼ μᾶλλον*, it is not to be inferred with certainty, that those Jewish-Christian opponents were partly proselytes. The apostle enumerates all such advantages as belong to himself, and the *ἐγὼ μᾶλλον* is to be inferred from the whole taken together, not from each particular. In censum nunc venit splendor natalium, as Van Hengel expresses it. To this belong three particulars. Of *the stock of Israel, of the tribe of Benjamin,* an *Hebrew of the Hebrews,* the first of which denotes the *gens,* the second, the *tribe,* the third the *parents* from which he is descended. Comp. the similar passages at 2 Cor. xi. 22; Rom. xi. 1. On *Israel,* as the designation of the people in their theocratic relation, see Harless on Eph. ii. 12. Others render, "of the race of Israel, *i. e.,* Jacob." We learn from history that the *tribe of Benjamin* was held in honour. Ἑβραῖος, not with reference to the *language,* as at Acts vi. 1, but, as De Wette explains, "denoting extraction from purely Jewish parents," as Ἑβραῖος is expressive of the *natural,* not of the *theocratic* distinction of the Jews from other nations. Then follow three other mutually related particulars; for they represent in different aspects a life blameless in the eyes of those teachers of the law. Meyer styles this the apostle's theocratic individuality. Κατά expresses in each case the particular reference, thus, *as touching the law, a Pharisee,* Acts xxii. 3, xxvi. 5, not "according to, or conformably to the law." To take *νόμος* as equivalent to *αἵρεσις,* would be contrary alike to the *usus linguæ* of the apostle, and to the connexion, as it is the apostle's position with reference to the law that is here spoken of. He belongs to the sect whose acknowledged distinction is, the observance of the law. *As to zeal, a persecutor of the church.* Κατά is not to be understood otherwise here than in the preceding clause. Διώκων, used substantively. That which the apostle elsewhere characterizes as his greatest sin, 1 Cor. xv. 8, 9; 1 Tim. i. 13, seq., must have been reckoned by those opponents a ground of boasting; and he mentions it as an honour, although ironically, and looking at it for the moment in the light in which they regard it. The last particular, *κατὰ δικαιοσύνην τὴν ἐν*

νόμῳ, with respect to the (entire) righteousness which is founded in the law, irreprehensible; namely, according to the judgment of men. It has been already observed how differently the apostle himself judges. Δικαιοσύνη ἐν νόμῳ, must not be understood (with De Wette) as denoting righteousness under the law. The passages to which De Wette refers are different from the present, inasmuch as in them persons are spoken of who are ἐν νόμῳ. This idea of a righteousness founded on the law, is said by Baur to be not Pauline!

Ver. 7.—The apostle having shewn how he is superior to all his opponents, even when measured by their own standard, proceeds to say, *but what things soever were gain to me, those I have counted loss for Christ.* Thus does he in his own person represent the position of his opponents to be such, as that what passes with them for gain is to be really counted as loss. The ἅτινα "whatsoever," includes both the foregoing and all such like advantages, and is emphatic, as the following ταῦτα shews. Μοί, is not merely to be taken as the dative denoting the *opinion* which the apostle then entertained; but, as Meyer explains, "in his former state, κατὰ σάρκα, they were really gain to him." Κέρδη plur. ob rerum varietatem (Van Hengel). Ἥγημαι as actio plane præterita quæ per effectus suos durat; the antithesis to it is at ver. 8, ἡγοῦμαι. The expression *for Christ* is explained by the apostle himself at vers. 8, 9, in the words, *that I may win Christ*, etc. The ground of his counting all things but loss, and not gain, lies *in Christ*, for in this his loss consists, that they kept him away from Christ. We may see from Rom. vii. 7, etc., how erroneous it is to impute the workings of the law in consequence of human corruption to the law itself, and to include in the ἅτινα the *law itself*, instead of the apostle's position with regard to the law.

Ver. 8.—The apostle places ἡγοῦμαι in contrast with ἥγημαι; as then, so now also, whatever his opponents may say. Ἀλλὰ μὲν οὖν (not μενοῦνγε) equivalent to imo vero, Winer's Gr., § 53, 7, p. 392.* Πάντα is that which was denoted at ver. 7 by ἅτινα, so that the antithesis lies not in the πάντα (Rilliet), but in the ἡγοῦμαι, before which also καί stands. The present tense expresses more pointedly, the opposition to that false doctrine, which would require the converted Gentiles to supplement their Christianity with Judaism. Further, the apostle counts all but loss *for the excellency*, etc. Διὰ τὸ ὑπερέχον as a substantive (not for τὴν ὑπερέχουσαν) in order to give greater prominence to the idea implied in it. The excellency on account of which all appears as loss, lies in the object of knowledge, Christ Jesus. The nature of this knowledge, we learn from vers. 9, 10; it is a knowledge which presupposes *believing fellowship with*

* Winer, 6 ed., renders "at sane quidem."—[K.

him and *suffering the loss of all things*. Only in this sense does it correspond with the antithesis in ἡγημαι and ἡγοῦμαι. The apostle adds *my Lord*, under the constraining influence of grateful love. The expression διὰ τὸν Χριστόν and διὰ τὸ ὑπερέχον are further explained in what follows—first, διὰ τὸν Χριστόν; this, however, has significance only when considered as that which the other presupposes. In order to explain how this knowledge of Christ makes him determine always to count all things but loss, he shews at vers. 8, 10, that it rests on fellowship with Christ; the essential prerequisite to which is, not the righteousness of the law but the righteousness which is through faith in him. To arrive at this knowledge, then, all self-glorying must be renounced. Accordingly the τοῦ γνῶναι of ver. 10 is no other than that mentioned at ver. 8, and the second half of ver. 8, and ver. 9 indicates that, without which such a γνῶναι is not possible. Thus we understand why the apostle, in the words, *for whom I am deprived of all things*, returns to the idea at ver. 7, and, corresponding to the expression of that idea in ver. 8 now adds, *and count them but dung*. Τὰ πάντα points back to πάντα. Ἐζημιώθην must, on account of the connexion with ver. 7, not be understood as middle (I have deprived myself), but may well enough be taken in a passive sense, as indeed it usually is (I have been deprived). It is the consequence of the ἡγημαι ζημίαν, and the expression is therefore still stronger. The words *and do count*, are not to be separated from *for whom*, and *for whom I have suffered the loss of all things* to be taken as a parenthetic clause, as appears from the connexion already stated. This relative clause would, in that case, be useless, and what follows would not appear as an explanation of the διὰ τὸ ὑπερέχον, but would introduce a *further reason* for the ἡγοῦμαι, whilst, as ver. 10 shews, no further reason is given, but only the explanation of the διὰ τὸ ὑπερέχον.—Σκύβαλα, a strong expression for ζημία, equivalent to "refuse" (common derivation from κυσὶ βαλεῖν, see Passow). The end for which the apostle *suffers the loss* of all things, and *counts them but dung*, is then stated in the words, *that I may win Christ*, in which accordingly we have the explanation of the *for whom*, as also of the *for Christ*, at ver. 7. For his sake, *i. e.*, to gain him, I have been deprived of all things, and count them always as dross. The expression κερδήσω is explained by the antithesis with ζημιωθῆναι; Christ comes as gain, in the place of the loss he has suffered.

Ver. 9.—The words ἵνα Χριστὸν κερδήσω evidently correspond more to ἐζημιώθην than to ἡγοῦμαι, unless, with Van Hengel and others, we understand κερδαίνειν as expressive of a growing possession, which would involve an idea that hardly belongs to the apostle; for this κερδαίνειν is *fully realized* by attaining to the righteousness of faith, and entering into fellowship with Christ, ver. 9 (μορφοῦσθαι

at Gal. iv. 19, is a different idea). If the first expression corresponds more to *ἐζημιώθην*, the *καὶ εὑρεθῶ ἐν αὐτῷ*, on the other hand, corresponds more to *ἡγοῦμαι*. It is quite evident that this *εὑρεθῆναι* is not equivalent to *εἶναι*. On the other side, as De Wette remarks, it represents *the being actually found*, and it is therefore not necessary to suppose in *εὑρεθῶ* any allusion to the great day of judgment. De Wette and Meyer have justly stated as reasons why *μὴ ἔχων* should not be immediately connected with *εὑρεθῶ* ut deprehendar . . . . non habere (Van Hengel), "that *ἐν αὐτῷ* and *διὰ πίστεως Χριστοῦ* do not go together, and thus the significance of the *εὑρεθῶ ἐν αὐτῷ*, taken by itself, would be lost." *Μὴ ἔχων* is rather to be understood, with Meyer, as introducing a more specific statement of what is implied in the *εὑρεθῶ ἐν αὐτῷ*. On *μή*, Winer's Gr., § 55, 5. In order rightly to understand the following words, ver. 9, it is of chief importance to keep in view, as De Wette has shewn, the twofold signification of *δικαιοσύνην* as connected with *ἐμήν* and *τὴν ἐκ νόμου*. By *ἐμήν*, the apostle denotes one's own righteousness wrought out by himself, as Rom. x. 3, *τὴν ἰδίαν δικαιοσύνην*. The opposite of this, as the passage just cited shews, is *ἡ τοῦ θεοῦ δικαιοσύνη*, or, as it is here expressed, *τὴν ἐκ θεοῦ δικαιοσύνην*, whilst to the *τὴν ἐκ νόμου* is opposed the *τὴν διὰ πίστεως Χριστοῦ*. I connect, however, the *ἐπὶ τῇ πίστει* at the close with the last *δικαιοσύνη*, as denoting the foundation on which this *δικαιοσύνη θεοῦ* in the individual rests, whilst in *διὰ πίστεως*, faith is represented in its *objective* aspect, as the means by which that righteousness is appropriated, corresponding to the *ἐκ νόμου*. The *τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει*, taken as one idea, forms then the antithesis to *ἐμὴν δικαιοσύνην*; it is not a righteousness proceeding from the individual who possesses it, but from God, and belonging to the individual only in so far as it rests on the foundation of faith, as its subjective condition. It will be seen that this interpretation fully brings out the antithetical relation of the several clauses to one another. *Ἐπὶ τῇ πίστει* is most simply rendered, with Meyer, by "on the ground of faith." He, however, refers the clause to *ἔχων*, which he supplies after *ἀλλά*. But in this case would not *ἔχων* be repeated? And is not the omission of the article justified by the fact that *ἐπὶ πίστει* completes the idea which stands opposed to the *ἐμὴ δικαιοσύνη*? The examples adduced by Winer, Gr., § 20, 2, p. 123, amply justify this. Compare, also, Harless on Eph. i. 15. Against the interpretations "on account of faith," or "on the condition of faith," nothing can be objected grammatically, but it seems the most natural way to understand *ἐπὶ πίστει* in immediate connexion with *δικαιοσύνην*, as we have done. So, also, Olshausen. As parallel passages on this subject, comp. Rom. iii. 21, 22, ix. 32, x. 3, 5, 6, etc., especially

on the idea of righteousness proceeding from God, such passages as iii. 26. God is the *δικαιῶν τὸν ἐκ πίστεως*, iv. 5, etc.

Ver. 10.—*Τοῦ γνῶναι αὐτόν.* Not to speak of the ungrammatical connexion of this clause with *ἐπὶ τῇ πίστει* (against which comp. Meyer and Van Hengel), it is understood either as parallel to the *ἵνα*, ver. 8, or as dependent on *εὑρεθῶ*, or finally, as further explicative of the relation expressed in *μὴ ἔχων*, ver. 9. If we have rightly apprehended the train of thought from ver. 8 to ver. 10, then the first of these interpretations falls of itself to the ground, as it implies that there is no train of thought, and for this reason it presents no adequate parallel, as Meyer has also observed. There is room for doubt as to whether the clause should be connected with *εὑρεθῶ* or with *μὴ ἔχω* (so Meyer), and it is all one which we adopt so far as regards the idea, as in connexion with *εὑρεθῶ* it must still be understood as expressing the relation which is more exactly determined by the *μὴ ἔχων*, as the fellowship of faith. If *τοῦ* depends on *εὑρεθῶ*, which appears to me more natural than to regard it as a by-clause having an explicative force, then the construction will be entirely similar to that at Rom. vi. 6, where also, on a clause beginning with *ἵνα*, denoting "end or aim," a new one is made to depend with *τοῦ* and the infinitive. The idea is the following: "the apostle gives up all, in order that, through the righteousness of faith (which requires as its condition this renunciation of what belongs to self), he may be found in Christ, so as in consequence of this fellowship to know what is stated in ver. 10." So at Eph. iii. 17, the *being rooted in love* is represented as that which knowledge presupposes. Thus, as Meyer has also observed, the *τοῦ γνῶναι* explains the origin of the knowledge mentioned at ver. 8, and from this its origin, it appears why the apostle esteems all but loss for its sake; but this knowledge is still more exactly defined in respect of its object, so as to manifest its excellency, in comparison with which everything else disappears. That I may know him, says the apostle, and the power of his resurrection, and the fellowship of his sufferings, in that I am made conformable to his death. This is a knowledge which is not possible without being *in him;* no mere speculative knowledge, but the experimental knowledge and appropriation of Christ, a knowledge which makes us like to him who is known, and which reaches its perfection only when we shall see him as he is, 1 John iii. 2. To know him (*αὐτόν*) is the apostle's aim in renouncing all that belongs to himself, in virtue of the believing fellowship with him of which this self-renunciation is the condition. This *αὐτόν*, however, he now further explains from these two points of view, viz., his exaltation and his humiliation. In this twofold aspect the apostle aims at appropriating Christ to himself, and, renouncing all that belongs to himself, at being entirely transformed into his image.

The end, however, which he has in view in this transformation, is stated at ver. 11; it is the *resurrection of the dead* to which he would attain. For this very reason, the experience of *the power of Christ's resurrection* spoken of at ver. 10 cannot mean the same thing as the ἐξανάστασις mentioned at ver. 11; as εἴπως (si forte, if by any means) always denotes something that is not included in what precedes, but is indicated as the object to be attained. With this experience of the power of the resurrection, the other clauses, *and the fellowship*, etc., would also not correspond. The apostle rather denotes an experience belonging to the present life. What is that knowledge of Christ, however, which he means, must be ascertained, on the one hand, from the connexion with *I count all things but loss*, ver. 8, and, on the other, from the following criteria, first, that this knowledge presupposes a believing fellowship with Christ, secondly, that the intended fruit of this knowledge is the actual resurrection, and finally, that it is the object at which the apostle and his readers are constantly to aim, ver. 12. The apostle, therefore, cannot be understood as seeking to know *the power* (*which the resurrection of Christ has*, not, *by which he was raised up*) the experience of which is already implied in regeneration, or that *fellowship of sufferings* which is connected with it, and of which Col. ii. 12 treats. For they are presupposed in the γνῶναι. As little can he mean the experience of this power in his own resurrection, as the end to be attained through this experience. What kind of experience then of the power of the resurrection, and the fellowship of his sufferings, lies between these two extremes? The life of the apostle himself must furnish the answer. And does not this present *both* to our view, as well the power of the resurrection of Christ, as the form of his sufferings? *It is no longer I that live*, he says of himself at Gal. ii. 20, *but Christ liveth in me.* Comp. also Phil. iv. 13. *I die daily*, he says again at 1 Cor. xv. 31, again 2 Cor. ii. 14, *thanks be unto God which always causeth us to triumph in Christ. Always bearing about in the body the death of Jesus that the life also of Christ may be manifested in our body*, 2 Cor. iv. 10, seq. To these also belong those passages in which he founds exhortations on the resurrection of Christ, with whom we are risen; *even so we also should walk in newness of life*, Rom. vi. 4, or *if ye then be risen with Christ, seek those things which are above.* Col. iii. 1. If the apostle, by *the power of the resurrection*, means that power which he aims at experiencing in himself, by the renunciation of all that belongs to the old man and the flesh, so as to attain to the object indicated at ver. 11, then by the *fellowship*, etc., he means a second experience, at which he aims as the indispensable condition of the first, and this experience, viz., the fellowship of his sufferings is further explained in the words, *being made conformable*

to his death (referring to γνῶναι, Col. i. 10; Eph. iii. 18, iv. 2), as a being actually made like to him. That this expression *fellowship of his sufferings* is not to be confounded with such expressions as *we are buried with him*, Rom. vi. 4, appears from what goes before. Rather, as the life of the Christian is to be a progressive manifestation of the resurrection of Christ, so in it also is the other side, viz., the form of Christ's sufferings, to be manifested. De Wette well observes that, "as there is no resurrection without death, so neither also without suffering." Comp. Rom. viii. 17; 2 Tim. ii. 11. The passages above cited will shew how this aspect of Christ was manifested in the life of the apostle. There is no necessity for supposing in the words *being made conformable*, etc., any special prospective allusion to the martyrdom of the apostle. The expression is quite intelligible without this; comp. 2 Cor. iv. 10. (Whether συμμορφούμενος or συμμορφιζόμενος, which is supported by A.B.D.* versions and church Fathers, be the true reading, is of little consequence, as the sense is not affected.) It needs scarcely be shewn that the explanation we have given fully meets the conditions of the context as stated above. De Wette has justly rejected those interpretations that would explain the power of the resurrection by "the apostle's peace of mind," or "the hope of his own resurrection." But Meyer's interpretation also, according to which the apostle means by this power *the pledge of justification*, appears to me (if τοῦ γνῶναι, etc., is taken as explicative of the *knowledge* mentioned at ver. 8) to be too narrow, and not to correspond with the believing fellowship already presupposed at ver. 9. Is any such pledge of justification needed at this stage, and not rather implied in the believing fellowship already existing? Moreover, this view does not place the *power of the resurrection* in any true relation to the *fellowship of suffering*. How can the certainty of justification and the fellowship of his sufferings be connected together and both be regarded as exegetical of αὐτόν? Is it not natural and necessary, that if, by the *fellowship of sufferings* we understand that aspect of Paul's life which corresponds to the sufferings of his Lord, then by the experience of the *power of the resurrection* we should also understand the corresponding representation and appropriation of this in his life? We do not therefore take this to mean the moral awakening spoken of at Col. ii. 12, but that manifestation of the *life* as also of the *death of Jesus*, of which the apostle speaks 2 Cor. iv. 10, and which he denotes as something abiding (πάντοτε . . . περιφέροντες). This life, or rather the striving after it, in which Christ represents himself, and the perfection of which is denoted at Rom. viii. 29, by συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, is the condition of attaining to the end indicated at ver. 11

Ver. 11.—On εἴπως si forte, see on ver. 10. Here, it denotes a humble striving after, as opposed to a false security. Καταντήσω

here, as at 2 Macc. vi. 14; Acts xxvi. 7; Eph. iv. 13, figuratively denotes "the attaining of something," literally "to go down to." Van Hengel improperly limits its signification to time or place: si forte perveniam ad tempus hujus eventi. The ἐξανάστασις τῶν νεκρῶν is (in this passage only) substantially equivalent to ἀνάστασις; ἐξ serves more vividly to represent the idea, as it denotes the terminus a quo. What the apostle means by this expression, may be ascertained from such passages as Luke xx. 34, 35, compared with 1 Thess. iv. 16; Luke xiv. 14, 15.

Vers. 12–14.—The apostle here guards against a misapprehension that might be occasioned by what he has just said at vers. 7–11. He does this, not from polemical considerations with reference to the false teachers, but for the sake of the Philippians, that they might learn of him to think humbly of themselves, and lay aside that conceit of Christian perfection spoken of at vers. 2, 3. Comp. especially vers. 13, 15. *Not that I have already attained, or am already perfect*, etc. In order to determine *what* the apostle has not yet attained, we must, first of all, inquire what is said in the preceding verses, with regard to which this misunderstanding was possible. Now this cannot be the *resurrection of the dead* mentioned at ver. 11; for the apostle himself has represented this as an object to which he looks forward as future, and after which he strives. So that there could be no necessity for his guarding them against the misconception that he had already attained it. That to which the οὐκ ἔλαβον refers, can only be the τὸ ὑπερέχον τῆς γνώσεως, ver. 8, or as it is expressed at ver. 10, γνῶναι αὐτόν. The idea that the apostle has renounced all, in order to attain a superabundant good, might certainly be so misunderstood as to imply that he had already attained it, and it is this misunderstanding (as if the perfection mentioned at ver. 10 were already realized in him) which he here wards off. In the expression ἔλαβον, the figure of a contest in a race already passes through the apostle's mind, but it is distinctly brought forward in what follows. The *object* of this ἔλαβον is not the βραβεῖον supplied from ver. 14; it is rather to be supplied from what goes before, viz., that moral perfection which is indicated in the γνῶναι, ver. 10. This is confirmed by the explanatory words that follow, viz., *or am already perfect*, which denote the result of the having attained (comp. Winer's Gr., § 40, 5, p. 247), and do not mean, "to be at the mark," but "to be morally perfect," which alone agrees with the common usage of the word. (Comp. Van Hengel, p. 240.) Therefore also the gloss ἢ ἤδη δεδικαίωμαι for ἢ ἤδη τετελείωμαι is, in respect of the sense, perfectly correct. Διώκω δέ, the apostle here carries out the metaphor taken from a race, εἰ καὶ καταλάβω ἐφ' ᾧ, etc. The *object* of the καταλαβεῖν is the same as that of the ἔλαβον. The καταλάβω is stronger than the simple ἔλαβον. Καὶ

is, with De Wette, to be referred to the καί of the following clause. It is difficult to determine the sense of the ambiguous ἐφ' ᾧ. Grammatically, it may mean, "under which condition," "wherefore," "because," "to which." The most natural way is, with De Wette and others (the same as at Luke v. 25), to take ἐφ' ᾧ as equivalent to τοῦτο ἐφ' ᾧ, and so to construe it as that τοῦτο shall be the *object* of καταλάβω: "if also I may lay hold of that for which I also was laid hold of by Christ." Comp. moreover, Winer's Gr., § 48 c. p. 351, seq., who prefers the signification "for which;" Meyer, "because." Ἐπί in a similar connexion as denoting that to which a person or thing is destined or appointed, 1 Thess. iv. 7; Eph. ii. 10, etc.; Winer's Gr. a. a. Q. p. 351. The figure involved in κατελήφθην is the same as in καταλάβω. So in Plato Tim. p. 38, D.: καταλαμβάνουσι καὶ καταλαμβάνονται ὑπ' ἀλλήλων. The apostle has been overtaken and laid hold of in his course by Christ, namely, at his conversion. De Wette rightly observes, that the expression is selected in accordance with the idea of a reciprocal action; comp. Gal. iv. 9; 1 Cor. xiii. 12. The sentiment expressed in the verse as a whole, namely, that there is no *attaining* but merely a *following after in order to attain*, is of special importance for the Christian life. That perfection, in virtue of which our whole life is to become conformable to Christ, is a mark of which every one falls short. The fellowship with Christ in the righteousness of faith ver. 9, or the being apprehended of Christ, ver. 12, is, so far from being the goal at which we may repose, only the foundation on which our striving after that perfection is to rest; the entire leavening of the man by the power of fellowship with the dead and risen Lord, *that* is the goal.

Ver. 13 shews that the apostle, in what he has just said, has in view his readers and their conduct (ii. 2–4); hence, not merely the emphatic repetition of the thought, but also the special address to them ἀδελφοί, and the ἐγώ, the opposite of which is not, *others* who may have this idea of the apostle, but *others* who seem to have this idea of themselves. As ver. 13 corresponds to the first half of ver. 12, so at ver. 14, the other half, viz., the διώκω δέ, is further expanded. The sentiment already expressed is not simply repeated, but is more strictly defined, so that, as Meyer justly observes, ver. 13 brings into prominence the element of *self-esteem*, whilst ver. 14 more strictly explains the διώκω, both with respect to what lies behind, and to the mark that is set before.—Ἓν δέ supply ποιῶ (Winer's Gr., § 66, III. b. p. 676). Meyer supplies ποιῶν, so that the participles following are exegetical of it; but in the ἕν the apostle had doubtless in his mind the principal idea διώκω, and not its subordinate explanations. On the inadmissibility of other supplementary expressions, or the connexion with διώκω itself, see Meyer. The right way of following after the mark is stated in the words τὰ μὲν

ὀπίσω—ἐπεκτεινόμενος. It consists in forgetting that which is behind, and stretching forward to that which is before. The ἐπεκτείνεσθαι represents the racer stretching forward in his anxiety to reach the goal. The τὰ ὀπίσω and the τὰ ἔμπροσθεν denote, the former those stages of the course that have already been passed over, and the latter, those that have yet to be passed over; the τὰ ἔμπροσθεν does not therefore mean the goal itself. As it is the striving after Christian perfection that is spoken of at ver. 12, the right explanation of τὰ ὀπίσω and τὰ ἔμπροσθεν must be, "the progress in this that has already been made, and that which yet remains to be made." The former is not to be the object of our contemplation and self-complacent regard, but the mind is entirely to be directed towards that which is yet to be attained, as a racer thinks not of the way that is behind, but of that which lies yet before him. It is inconsistent with the context to refer the τὰ ὀπίσω to those things indicated at ver. 7, seq., as having been renounced by the apostle. What belongs to the *flesh*, as De Wette rightly observes, lies *without* the limits of the course here represented, and cannot be considered as a part of it. That must already have been renounced, ere the race begins, to which the apostle here alludes. This view alone agrees with the context; the apostle places this forgetting the things that are behind, in opposition to the vain fancy of Christian perfection. Thus, he says, he presses toward the mark for the prize of the high calling of God in Christ Jesus (κατὰ σκοπόν, Winer's Gr., § 49, d. p. 357, versus). That the prize (βραβεῖον as 1 Cor. ix. 24) is here placed as the *object* of the διώκειν, is no reason why βραβεῖον should be supplied also at ver. 12. *There* it is the goal itself that is meant, *here* it is the prize of victory that beckons to the goal, *the incorruptible crown*, 1 Cor. ix. 25, or *the crown of righteousness*, 2 Tim. iv. 8, or *the crown of life*, Jam. i. 12; Rev. ii. 10, *of glory*, 1 Pet. v. 4.—The apostle himself further explains this βραβεῖον in the words, *high calling of God in Christ Jesus*. The ἡ ἄνω κλῆσις here is the same as the κλῆσις ἐπουράνιος at Heb. iii. 1. So also Col. iii. 2, τὰ ἄνω opposed to τὰ ἐπὶ τῆς γῆς. Comp. also Gal. iv. 26 with Heb. xii. 22. This κλῆσις is thus represented not merely as coming from above, still less am I inclined, with Meyer, to admit that there is in the ἄνω a reference to the special calling of the apostle (against which comp. Heb. iii. 1); but the nature of this calling is described in general as an *heavenly*, quæ ad cœlum pertinet, and, as is well observed by Van Hengel, the apostle, "following out the metaphor, distinguishes his calling from that by which the runners in the race were wont to be called by the arbiters of the contest." Similarly 1 Cor. ix. 24. If, then, the *calling* in general is characterized as an heavenly one, it is no tautology, but rather a more particular description of it, when it is further represented as proceeding from God (1

Thess. ii. 12), and as confirmed in Christ Jesus. For I unhesitatingly connect ἐν Χ. Ἰ. with κλήσεως (comp. Winer's Gr., § 20, 2, p. 123), not with διώκω (comp. 1 Cor. vii. 22; 1 Pet. v. 10, etc.) By the κλῆσις, however, I understand (what it usually denotes) the act of calling, not that to which one is called, of which latter signification 2 Thess. i. 11, to which De Wette refers, is no proof.

Vers. 15, 16.—The apostle now addresses to his readers the exhortation τοῦτο φρονῶμεν, *to be thus minded*, as the inference from the foregoing (οὖν), whilst at the same time he supposes the case of the ἑτέρως φρονεῖν, and expresses his hope with regard to this case, with the limitation, however, contained in ver. 16. The interpretation of this passage varies both with respect to the more definite meaning of τοῦτο φρονῶμεν, and consequently with respect to the εἴ τι ἑτέρως φρονεῖτε, in that some, as Schinz, Meyer, and others, understand by this, the disposition to think humbly of ourselves and constantly to press forward, expressed in vers. 12–14, whilst others understand by it all that is said from ver. 4 onwards (so Hölemann, Matthies, and others), or at least from ver. 8 onwards (so De Wette) as descriptive of that disposition of mind which ought to be cultivated; others again refer τοῦτο specially to βραβεῖον, ver. 14. And there is no less difference of opinion in regard to the interpretation of ver. 16, where some explain the εἰς ὃ ἐφθάσαμεν by *moral attainments*, others by *attainments in Christian knowledge*. To the former belong Schinz, Van Hengel, and Meyer; to the latter the majority, Rheinwald, Matthies, Hölemann, De Wette.

The apostle introduces his exhortation by the words ὅσοι οὖν τέλειοι. We may therefore look for a closing exhortation flowing from what goes before; but the οὖν may just as appropriately introduce an exhortation inferred from the *whole* of the preceding context as one specially referring to that disposition of mind delineated in vers. 12–14, as consisting in a humble opinion of self, and a restless pressing forward. The objection which Meyer urges against the former view, viz., that only at ver. 12 does the apostle first aim his address at the peculiar circumstances of the church itself, is not conclusive; for at whom else but the church is that aimed which, at vers. 4–11, is said against the false teachers? The right interpretation of the ὅσοι τέλειοι will help to the settlement of this point. The apostle, in the word ὅσοι, leaves it to the judgment of the readers to decide, whether or not they belong to the class of the τέλειοι; or rather it is a call addressed to them all to shew that they are τέλειοι. But what are we to understand by τέλειοι? There can be no doubt that it is not equivalent to τετελείωμαι, for, the apostle has just said of himself, that he is not what that word implies. It is generally explained as being the opposite of νήπιοι, 1 Cor. ii. 6, iii. 1, xiv. 20; Heb. v. 13, 14; but whilst in all these pas-

sages the antithesis has respect to *knowledge*, it is allowed that it here refers *to moral perfection*, to the ethical life, which of itself presupposes a corresponding proportion of practical intelligence. And it must certainly be acknowledged that the context forbids our referring the τέλειοι to *knowledge*. But how? Would the apostle, who has just been guarding the Philippians against self-esteem, and exhorting them to forget what is behind, *i. e.*, the progress already made, and, ii. 3, to esteem others better than themselves, now call upon those whose great failing was a conceit of their moral attainments, to consider themselves as τέλειοι in a moral point of view? This he could do only ironically, as if he said, "You who think yourselves to be *perfect* shew that you are so, and shew it by your humility;" but the form of expression employed by the apostle, in which he addresses the call to himself in common with them, is conclusive against this. If, on the other hand, the moral perfection denoted by τέλειοι, is understood as consisting specially in a humble estimation of self, and a restless pressing forward, then the τοῦτο φρονῶμεν is purely tautological. Comp. Meyer on τοῦτο φρονῶμεν. Τέλειοι is therefore not to be explained as the opposite of νήπιοι in the sense of "those less advanced in moral attainments," for in this sense, the apostle would characterize neither himself nor others as τέλειοι; nor would he call upon any to cherish the opinion of themselves that they are τέλειοι, in comparison with others. Rather, at 1 Cor. ii. 6, τέλειοι does not denote those more proficient in respect of knowledge, as compared with the less proficient; but those are said to be τέλειοι to whom the preaching of the gospel is *wisdom*, which is also the case with the νήπιοι, whilst to the opposite class this preaching is *foolishness*, which does not apply to the νήπιοι ἐν Χριστῷ, so that τέλειος is there used as equivalent to πνευματικός, iii. 15.* As τέλειοι then does not there mean the opposite of "less proficient," so neither does it here. A Christian can be designated τέλειος in a moral point of view, and called to consider himself as such, *not* on account of his own moral attainments, in which he excels others; for this is not to be the object of his regard (forgetting, etc., ver. 14), but solely on account of that moral nature which he receives through fellowship with Christ; this, he is to possess as a Christian, and on the ground of this may he be called upon (as the apostle here calls upon the Philippians) to press forward in pursuit of higher moral attainments. The expression, however, is selected with a view to its connexion with the τετελειῶσθαι, which the apostle has used without any figure at ver. 12. Just as the ἅγιον εἶναι is itself the strongest obligation to the ἁγιασμός, so the

* This passage is indeed generally explained in a different way, but, as I think, improperly, expositors having allowed themselves without reason to be led away from the interpretation given above, by the ὡς νηπίοις, iii. 1

τέλειον εἶναι of the Christian (comp. Passow, on the proper signification of the term, viz., "one who has reached his goal"), is the strongest call to strive after the τελειοῦσθαι; and thus does the apostle call upon his readers, provided they are τέλειοι, to strive after the τελειοῦσθαι in the way pointed out by him. What is here denoted by τέλειος may be ascertained from ver. 9, in which is stated the pre-requisite to the appropriation of Christ mentioned in ver. 10; this appropriation of Christ is, as we have seen, the goal spoken of at ver. 12, the attainment of which brings along with it the gaining of the prize. The τοῦτο φρονῶμεν, then, is certainly to be referred to what immediately goes before, which the apostle has marked as the *one thing* after which he strives; but in this is included the principal idea in vers. 8–11, as appears from this, that vers. 12–14 only aim at preventing a misapprehension of that idea, and setting forth the proper way in which the *striving* mentioned at ver. 10 is to be conducted. When the apostle then says at ver. 15, *let us be thus minded*, we are certainly to understand what is stated at vers. 13 and 14, as to the right way in which this striving is to be conducted, but not, however, to the exclusion of all reference to vers. 8–11, as if the Philippians did not need to be *exhorted to strive*, as well as to be told in *what manner* they ought to strive. Such a restriction, not to speak of the right interpretation of the τέλειοι, would also not agree with what immediately follows.—Καὶ εἴ τι ἑτέρως φρονεῖτε, etc. With reference to the φρονεῖν just mentioned, the apostle supposes the possible case of his readers being in any one respect otherwise minded. He does not say ἕτερον, for he cannot suppose any radical difference of mind amongst them, but only that along with a fundamental sameness of mind there may yet exist in the one or the other respect, a difference with regard to the *manner* of this φρονεῖν, by which is meant the striving after the goal. The context does not furnish more particular information as to what differences the apostle had in view. But in striking harmony with this passage is the apostle's prayer, i. 9, that the love of the Philippian church may increase in all knowledge and judgment. With regard to such differences the apostle expresses the hope, *God will reveal even this unto you.* The καὶ τοῦτο cannot of course refer to the τοῦτο φρονῶμεν, but only to the εἴ τι; in this case also will a true revelation be given to them, as in the other, with respect to which they already have (καί) this revelation. The apostle then does not himself instruct them on these points of difference, but confides in the power of the Spirit, who teaches all things and leads into all truth, that he will supply their deficiency in right knowledge, which lies at the foundation of the ἑτέρως φρονεῖν, and will reveal the corresponding knowledge. For ἀποκαλύψει is to be understood of a knowledge to be imparted, comp. Eph. i. 17. There can therefore

have been no essential differences, but only such as vanish on a more profound acquaintance with the revealed word of truth.—We have already observed, that to restrict the τοῦτο φρονῶμεν to the right method of pressing forward, would not agree with what follows. For in this case the εἴ τι ἑτέρως φρονεῖτε could only be explained of a way of pressing forward, different from that described, a way therefore not characterized by a humble esteem of self, and a restless pressing forward. So Meyer, p. 105; "if in any respect ye are otherwise minded, viz., deviate from the way indicated in the τοῦτο φρονῶμεν." And Schinz explains, "if you take yourselves to be perfect," with which indeed Meyer's explanation substantially accords, with the difference, that Meyer rightly regards the τι by which the idea is limited to one or the other respect. And are we to suppose that the apostle here alludes to those who would not strive humbly and ceaselessly, and yet does not in this case exhort them to humility, and zeal in the pursuit of moral perfection, but refers them to a revelation from God as if this were the thing which they principally needed? How does this correspond with what he says at ii. 1, seq., where he so earnestly guards them against their conceit of moral perfection as the fountain of all discord?

Ver. 16.—The apostle hopes that in the case of their being *otherwise minded*, God will lead them to right knowledge also in this. *But*, he proceeds, *whereto we have attained, let us walk by the same*, etc. The πλήν *yet, however* (comp. Passow), contains a limitation of the hope just expressed; it states the condition upon which alone he can cherish this hope in regard to them, and this condition is, faithful adherence to that whereto they have already attained, and such an adherence as displays itself in the conduct. Commentators are here, as has been already observed, divided in opinion; some explaining the ἐφθάσαμεν of a progress in morality, others of attainments in knowledge. The former view seems to be supported by what Meyer has shewn, viz., that ἐφθάσαμεν is correlative with στοιχεῖν, and forms with it a connected figure, the one denoting that point in the course which has been reached, the other, τῷ δ. στοι., holding on in the direction by pursuing which, that point was reached; so that if we explain στοιχεῖν of moral conduct, εἰς ὃ ἐφθ. must mean the same. But στοιχεῖν in itself denotes merely *conduct*, not *moral conduct*, and the τῷ αὐτῷ must determine what kind of conduct is here meant. So at Rom. iv. 12, στοιχεῖν is used of walking in the footsteps of faith, and at Gal. vi. 16 of walking according to a rule. If τῷ αὐτῷ is, from what goes before, to be understood of *knowledge*, then it will mean, to walk conformably to this knowledge (to conduct one's-self conformably thereto in all things, in thought, word, and deed). The knowledge attained, is represented as the point which all have reached; according to this then, all who

have attained to it are further to walk. The apostle says *στοιχεῖν*, not merely "hold fast," because in opposition to the *ἑτέρως φρονεῖν*, all depends on their seeing that the knowledge they have already gained grows in power and vitality, for only thus can they come to the hoped for revelation.—Again, in opposition to the view which explains *ἐφθάσαμεν* of moral attainments, as De Wette has already remarked, it may be urged that *πλὴν εἰς ὃ ἐφθάσαμεν* must, on account of the antithesis, belong to the same class of ideas as *ἀποκάλυψις*, and can therefore only denote a certain degree of knowledge, for it is not to be overlooked that the aorist *ἐφθάσαμεν* forms an antithesis with the future *ἀποκαλύψει*. And what adequate sense can, according to that view, be assigned to *εἰς ὃ ἐφθάσαμεν*? *Εἰς ὅ* cannot, as Meyer himself acknowledges, signify the point which is common to all, to which all have attained in the scale of moral perfection, but must be conceived of as a line with reference to which the individuals occupy a position more before or behind—a meaning quite opposed to the simple idea conveyed in *εἰς ὃ ἐφθάσαμεν*. And when can the *ἐφθάσαμεν* be said to have taken place? Side by side with the striving in the same way is the *ἑτέρως φρονεῖν*, which does not take the same direction. How are the Philippians to know what lies in the same direction, and belongs to the *ἐφθάσαμεν* in their course of conduct, and what does not? And with what propriety could it then be said that, leaving out of sight that in which they differed, they should pursue the direction that was common to them all, on which they had all entered? That would be, even in the case of there being no *ἑτέρως φρονεῖν*, a very unsafe rule; for the sin that cleaves to every one, and makes him indolent, prevents his moral strivings from taking a purely upward direction (*τὰ ἄνω ζητεῖτε*, Col. iii. 1). No individual Christian's course of life can be regarded as a line moving upwards without deviation, all depending on the direction once taken being undeviatingly pursued; there is rather required a fixed rule by which that direction may be regulated, and this rule is the knowledge that has been acquired (the word of the Scripture), indicated by *ὃ ἐφθάσαμεν* through which the Spirit leads ever further into the truth on the condition of its being faithfully held fast, and guides the individual in his progress through life in the right path. —Others render *πλήν* by "interim" (Winer's Gr., § 57, 4, Anm. p. 522), which makes no sensible difference in the connexion of the thought. *Φθάνειν εἰς*, as at Rom. ix. 31, to "attain to something," "to reach it." On the inf. *στοιχεῖν*, for the imperative of the second person, see Winer's Gr., § 43, 5, p. 283. Against the connexion with *ἀποκαλύψει*, as also the connexion of the whole sentence with ver. 17, see Meyer's remarks. Finally, with respect to the reading, the words *κανόνι τὸ αὐτὸ φρονεῖν* are by the united voice of the most recent critics pronounced to be spurious. They are not found in

A.B. 17, 67**, in several translations, and the Fathers. The reason of their interpolation appears from Gal. vi. 16 ; Phil. ii. 2, and their spuriousness is confirmed by the uncertainty of their position. They are glosses intended for explanation, of which τὸ αὐτὸ φρονεῖν was first inserted, according to D.*F.G., κανόνι having been afterwards added.

Ver. 17—iv. 1.—To the foregoing exhortation to the Philippians to be of the same mind, and to strive in the same manner with the apostle, and if in anything there is any difference faithfully to carry out in their conduct the knowledge to which they have attained, the apostle now adds another injunction (having reference chiefly to the last point, viz., the στοιχεῖν), which, like the foregoing, is addressed to the readers from regard to the perverting example of others. And as in the foregoing exhortation he warns them against the influence of Judaistic false doctrine in moving them away from the right mark, and misleading them as to the right manner of striving after it, so here it is the worldly-mindedness, and the immoral courses of others, against the contaminating example of which he warns them, and in opposition to which he reminds them of their heavenly calling. This transition is very similar to that at Gal. v. 13, seq., where, also, with the warning against Judaistic teaching of the law, the apostle connects that against immoral conduct ; there, however, this latter warning is not given with reference to the Judaizing opponents, as if any such influence were to be feared from them, but rather with reference to the very opposite stand-point, that, viz., of the ἐλευθερία, which was abused so as to be an *occasion to the flesh*. And in the passage before us, too, it does not seem as if the bad example of sensuality in disposition and immorality in practice, were to be charged against those pharisaical Jewish-Christians mentioned before, which is the view that up till very recently has been held by almost all commentators, but has been rejected by De Wette, Meyer, and others. Not that the designation, *enemies of the cross*, which the apostle applies to them, is inconsistent with this view ; compare Gal. v. 11, vi. 12, seq., where this also is said of those Judaizing Christians, that they themselves do not observe the law. But the view, which makes the opponents here described the same as those mentioned before, renders the manner in which the apostle introduces them to notice, ver. 18, unintelligible, for this evidently suits far better the case of a *new class* of persons than of those already mentioned and to be further described. Why should the apostle not have referred to the persons already mentioned, and, besides, have given prominence to the fact that such a licentious conduct connects itself with their false doctrine, notwithstanding all their boasting about the law ? But we find nothing of this sort, not a

word of reference to false doctrine, but only the imputation of earthly-mindedness, and walking after the flesh. And the very way in which the apostle speaks of them, with the deepest pain, that wrings tears from him, induces us to think that he must allude, not principally to such as had gone astray in doctrine, but to such as had sunk back into earthliness and sin, in the way described at Gal. v. 13, seq. We find also in the Corinthian church those who abused the Christian freedom, the *πάντα μοι ἔξεστι*, by making it an excuse for the sins of the flesh, 1 Cor. vi. 12. We have only to add to this, the obdurate rejection of the apostle's warning and admonition to complete the picture of men such as are described in the passage before us. Persons of this description must have been, if not in Philippi itself, yet in its neighbourhood, as the apostle has repeatedly occasion to warn the Philippians against them. The view is altogether wrong, that the apostle here alludes to heathen.

Ver. 17.—*Συμμιμηταί μου γίνεσθε*, similarly 1 Cor. iv. 16, *μιμηταί μου γ*. Accordingly the sense here will be: "be ye imitators of me," not "imitators of Christ with me," which is not contained in the words. The *συν*, however, does not signify "you altogether," but according to the words that follow, "you along with others who are my imitators, who so (*οὕτως*) walk in this way of following my example;" for those others he forthwith denotes in the words, *Mark them who walk so*. They are to imitate him and those who walk in the same mind with him, or, more correctly, they are to imitate him along with others who do so, and to mark those others in respect of their imitation of him. Of the words that follow, *καθώς*, etc., "as you have a pattern in us," Meyer has given the true interpretation in opposition to that hitherto received, as he does not refer *καθώς* to *οὕτως* as a particle of comparison, but takes it as the common *argumentative* "as," "inasmuch as," so that the two foregoing injunctions are thereby confirmed. This view is also countenanced by the change of the number in *ἡμᾶς*, whilst in the other case the singular, corresponding to the *μου*, would be used, as also *ἔχετε* for *ἔχουσι*; against this the singular *τύπον* proves nothing, as Meyer remarks, the many being included in the one. (On *τύπον* comp. 1 Thess. i. 7; 2 Thess. iii. 9; 1 Tim. iv. 12; Tit. ii. 7; 1 Pet. v. 3.)

Ver. 17 is now confirmed by ver. 18. The reason of his referring them to his example, and the conduct of those like-minded with him is, that there are many whose example they are not at liberty to follow. *For many walk*, etc. *Περιπατοῦσι* here can only be taken in the same sense as in the preceding verse (therefore not as at 1 Pet. v. 8). Some supply *κακῶς*, *ἑτέρως*, or the like, without reason; but I am as little inclined to suppose, with Meyer, that the apostle has here expressed himself in the way he originally intended. He intended certainly more particularly to

describe the conduct of the persons here referred to, in opposition to the οὕτω περιπατοῦντες, and not originally to describe the *persons*, as the antithesis would require. This is plain from the word περιπατοῦσι, which would be deprived of its proper force if taken as equivalent to εἰσί; but by the *relative* clause which follows, and which refers to the *persons*, he is led to describe the persons, to which is subjoined also a description of their conduct. He therefore drops the περιπατοῦσι, in the description of the *persons*. So also De Wette and others. The words *I have told you often* allude to former oral communications. There is as little necessity, after what has been said, for connecting them with iii. 2 as with i. 15, ii. 21. As the examples mentioned ver. 17 were held up before the whole church, and consequently did not belong to it, so also these *many*. Comp. our remarks supra. But why does the apostle *now* say *even weeping?* To this Chrysostom has already well replied, ὅτι ἐπέτεινε τὸ κακόν. The words ἐχθροὶ τοῦ σταυροῦ are properly in apposition to πολλοί, which enters into the construction of the relative clause. Winer's Gr., § 59, 9. The article τούς points emphatically to the persons meant—*they*, the well-known enemies of the cross. The characteristic, *enemies of the cross*, gives no certain solution of the question whether Judaists, or immoral men generally, are meant. According to the marks elsewhere given, it is to be understood of those who, from their earthly and carnal mind, are naturally the enemies of the cross, which requires of them that they crucify the flesh with its affections and lusts. Comp. Gal. vi. 14. The more special characteristics are stated ver. 14. The most fearful of them stands first—whose end (τὸ τέλος, as 2 Cor. xi. 15) is destruction, whose god is the belly (comp. Rom. vi. 18; 1 Cor. xv. 32), and whose glory is in their shame, *i. e.*, consists in that of which they have to be ashamed, comp. 2 Cor. iv. 2; spoken generally, and therefore not to be understood exclusively of sensuality. Meyer rightly observes that ἡ δόξα is to be regarded as *subjective*, and αἰσχύνη as *objective*, viewed in the light of true moral relations. For it is not properly Antinomianism that we are here to understand as meant, which makes sin a virtue, and which would have been combated in quite a different way; still ἡ δόξα shews that they sought even their honour in that which the apostle stamps as αἰσχύνη, which, if it cannot be called Antinomianism properly, is only thus to be explained, viz., that they abused a Christian truth by making it an excuse for their moral laxity, similarly to what is said at Gal. v. 13, seq.; 1 Cor. vi. 12, seq. He concludes with the comprehensive characteristic, *who mind earthly things*, in which he denotes the root of this immorality of character, which leads to destruction. The nominative, as exclamation. Mark xii. 38–40, comp. Winer's Gr., § 29, 2, p. 165.; they who are earthly-minded!

Vers. 20, 21.—The apostle has, in vers. 18 and 19 stated the reasons why he exhorted his readers to become imitators of him, and attentively to observe those who follow his example. With what reason, however, he points to himself and to those like-minded with him, he further shews *really* in vers. 20 and 21. I say *really*, since *formally* ver. 20 certainly refers to verse 19, otherwise the apostle would have written not γάρ but simply δέ. The connexion is, as Winer, Gr., § 53, 3, p. 403, has given it; γάρ closely connects with οἱ τὰ ἐπίγεια φρονοῦντες. For our conversation is in heaven (therefore do I warn you against them—and, we add, you have in us a right example). Ἡμῶν accordingly refers to the foregoing ἡμᾶς, the examples mentioned at ver. 17. We now learn from what follows how far their example is a true one; for our πολίτευμα is in heaven, as opposed to the τὰ ἐπίγεια φρονεῖν. The antithesis to the disposition denoted by the last words is properly another disposition of an opposite nature, or a *subjective* characteristic generally; with this, however, the *objective* interpretation of πολίτευμα as "community" will not correspond. Therefore others, "conduct," in accordance with the πολιτεύεσθαι, i. 27; against which Van Hengel has remarked that we are not at liberty to take πολίτευμα as identical with ἀναστροφή, that ὑπάρχει does not agree well with this interpretation, and that according to it an ὡς or some such word must be supplied; which I would be inclined rather to express thus—that the representation of the ἐν οὐρανοῖς as present, does not correspond with the immediately following ἐξ οὗ in which it appears as something remote. Hence Van Hengel renders thus: nostra enim, quam hic sequamur, vivendi ratio in cœlis est; according to which, vivendi ratio no longer signifies the conduct itself, but the law, and the constitution agreeably to which one lives. Against this we cannot urge ὑπάρχει, as Meyer maintains, since the present retains its signification; but this view is not agreeable to our interpretation of ἡμῶν, which we understand as referring to the examples mentioned ver. 17; for they are not examples in so far as they have in heaven their vivendi ratio, which they ought to follow, but only in so far as they really follow it. The translation, according to this view, would be, "for our law and our constitution is in heaven," but this presents us again with a purely objective characteristic, which corresponds neither with the τύπος nor with the antithesis to φρονεῖν. It seems, therefore, most advisable to return to the explanation first adopted by Luther, namely, "citizenship." Πολίτευμα = πολιτεία, Acts xxii. 28, a signification which connects itself closely enough with πολιτεύεσθαι, i. 27, and satisfies all the demands of the context. To this effect is the similar passage in Philo (comp. Van Hengel, p. 260), where ἐν ᾧ πολιτεύονται is antithetically opposed to ἐν ᾧ παρῴκησαν, and is thus explained, πατρίδα μὲν τὸν οὐράνιον

χῶρον . . . . νομίζουσαι. The word πολίτευμα occurs only here, while πολιτεύεσθαι is found besides i. 27 at Acts xxiii. 1.—Ἐξ οὗ in what follows, is "unde," Winer's Gr., § 22, 3, p. 128. The καί denotes the expectation as a state of mind corresponding to the character just described; ἀπεκδέχομαι ad finem usque perseveranter exspecto, Rom. viii. 19; 1 Cor. i. 7, etc. Σωτῆρ designates the κύριος Ἰησοῦς as the future Saviour. The salvation here meant is that final *redemption* of which we read in Luke xxi. 28; Rom. viii. 23, and which in this very passage is more specially described in ver. 21 as that final act of the Lord in which he will exalt his own people from the life in the flesh to the fellowship of his glorified life also in a bodily respect. Κύριον, an apt appellation, both with reference to the foregoing πολίτευμα, and also to what follows regarded as the proof of his κυριότης. Render, "from whence we also expect as the Saviour, the Lord Jesus Christ." Ver. 21 contains the hope connected with the coming of the Lord peculiar to the Christian as a citizen of heaven, and which must act as a motive leading him to purify himself of all pollution of the flesh and of the spirit, comp. 2 Cor. vi. 17—vii. 1; it is the transformation of the body of his low estate, so as to be similar to Christ's glorified body, a hope which is founded on the power of the expected κύριος. On μετασχηματίσει, comp. σχῆμα ii. 8, and 2 Cor. xi. 13, 14; 1 Cor. iv. 6; the identity of the body is denoted by the expression itself. The πῶς, with respect to the dead is shewn, 1 Cor. xv. 35, seq., with respect to the living, xv. 51–53. With σῶμα τῆς ταπεινώσεως, comp. σῶμα τῆς ἁμαρτίας, Rom. vii. 24; it is the body belonging to our state of abasement, in which that state represents itself. Ἡμῶν is to be connected with ταπείνωσις, as afterwards αὐτοῦ with δόξα; both are *states* to which the body belongs, not merely circumlocutions for the adjective, comp. Winer's Gr., § 30, 2.

In the term ταπείνωσις, the idea of *becoming* lowly is not to be urged; comp. Luke i. 48; Jam. i. 10; nor is it to be associated, for the sake of the antithetical reference to ἐχθροὶ τοῦ σταυροῦ, with the παθήματα τοῦ Χριστοῦ, with oppression and persecution, as Meyer thinks; for it were an arbitrary limitation of ἐχθροί τοῦ σταυροῦ to confine it to those only who would expose themselves to no such troubles (see above), and again, because this interpretation does not correspond with the antithesis in ταπείνωσις ἡμῶν and δόξα αὐτοῦ. That which we suffer for his sake is participation in his suffering, not *our* ταπείνωσις in opposition to *his* δόξα, comp. above ver. 10; 2 Cor. iii. 10; Gal. ii. 20, vi. 17. The body of our ταπείνωσις, in opposition to the body of his δόξα, is rather the body in so far as it still belongs to the *flesh*, *the body of the flesh*, Col. i. 22; *the body of death*, Rom. vii. 24; or the *natural body* as opposed to the *spiritual body*, 1 Cor. xv. 44. The words εἰς τὸ γενέσθαι αὐτό are an interpo-

lation, the insertion of which is easily accounted for by the following *σύμμορφον*. On the pregnant expression, *μετασχηματίσει σύμμορφον*, "he will transform it so as to be like in form," etc., in which *σύμμορφον* indicates the result of the *μετασ.* see Winer's Gr., § 66, 3. p. 550. *Τῷ σώματι τῆς δόξης αὐτοῦ*, as opposed to the body, *τῆς ταπεινώσεως ἡμῶν*, needs no further explanation; it is the *σῶμα πνευματικόν*, the attainment of which is the last aim of the hope of faith. Comp. ver. 11 and 1 Cor. xv. 49. With this is attained, what at Rom. viii. 29 is described as that to which we are predestinated, *συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ*. We learn from 2 Cor. iii. 18, in what way the believer is already here below changed *into the same image from glory to glory;* this change is connected with the condition of *beholding the glory of the Lord*, with the operations of the Spirit through the word, and even in its highest degree, does not rise above the sphere of personal fellowship of faith; on the other hand, in the case before us, the body of the man will also experience the transforming operation of the Spirit, and so the whole man will be received into the fellowship of the spiritual life. This last hope rests, however, as the apostle adds, on the *power* of the expected *κύριος*. He will do it, through the efficacy of his power also to subdue all things unto himself. With the expression *κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτόν*, comp. Eph. iii. 7, *κ. τ. ἐ. τῆς δυνάμεως*, which means the same thing. Potentia arbor, efficacia fructus, says Calvin on this passage; for *ἐνέργεια* is efficacious power, actual efficacy. The following *καί*, as forming a climax with *μετασχηματίσει*, means "not that only, but also." With reference to the sentiment, comp. 1 Cor. xv. 25, 26; Ps. cx. 1, viii. 6. The expression points back to the prophecy contained in these passages of the Old Testament, the fulfilment of which we are to recognize in this exercise of power on the part of the Lord Jesus Christ. His *κυριότης* will then have reached its aim, but with this also its termination. God will then be *all in all*, 1 Cor. xv. 28.

Chap. iv. 1.—The apostle here concludes with a comprehensive exhortation introduced by *ὥστε*, as at ii. 12; 1 Cor. xv. 28. *Ὥστε* introduces an inference from the immediately foregoing expectation; I am however inclined to consider the exhortation here given not merely as connected with vers. 17–21, but with the whole preceding section from iii. 1, just as at ii. 12; 1 Cor. xv. 28. For the words, *so stand fast in the Lord*, may be regarded as applying, as well to what the apostle has said against *teaching*, as to what he has said against *walking* otherwise than he has inculcated, and in both cases the apostle has suggested the same hope as the motive to a right conduct, ver. 11, ver. 20, seq. As has been already remarked, this conclusion corresponds with the commencement, *rejoice in the Lord.* The love with which the apostle seeks to draw the church to a striv-

ing and a conduct like his own, appears also here in the manner in which he addresses it. With ἐπιπόθητοι, which occurs only here, comp. i. 8. *Joy and crown*, 1 Thess. ii. 19, where however the designation is given with reference to the coming of Christ, inasmuch as then its truth and reality will appear. Here it refers to the present, as at 1 Cor. ix. 2, 3. *So stand fast*, not "as you now do," for this would contradict what goes before, but "as I have exhorted." *In the Lord*, as i. 27 *in one spirit*, Christ as the element of their spiritual life.

§ 6. CONCLUDING EXHORTATIONS TO PARTICULAR INDIVIDUALS, AND TO THE CHURCH AT LARGE. EXPRESSION OF THANKS. SALUTATIONS.

(iv. 2–23.)

The series of exhortations that now follows (vers. 2–9), addressed partly to particular individuals (2, 3), partly to the church at large (4–9), is quite in the manner of the apostle (comp. 1 Cor. xvi. 13, seq.; 2 Cor. xiii. 11; Gal. v. 26, seq., etc.) Then follows (vers. 10–20) the expression of thanks for the contribution to his maintenance which they had transmitted, and which was the principal occasion of his writing this epistle. Salutations and a benediction form, as usual, the conclusion.

Vers. 2, 3.—The apostle here first of all addresses to certain individuals the same word of counsel as at ii. 2 he has so earnestly urged on all without exception, namely, that they be of the same mind. And he gives charge to a third individual to be helpful to them in this, while he acknowledges with praise the merit of these persons in their efforts for the advancement of the gospel. Euodias and Syntyche, to whom the exhortation to unity is addressed, are otherwise unknown to us. Baur's suggestion (see the critical part of the Introd.) that, on account of the exhortation to unity, two parties rather than two persons are to be understood as meant, must, in order to have even the semblance of truth, at least rest on the appellative signification of the names, or on some such ground. And is it to be said of the two *parties*, "they laboured with me in the gospel with Clement also," etc.? The Jewish, as also the Gentile-Christian party in Philippi—for so has Schwegler fully expressed the idea of his predecessor—have then assisted the apostle in his labours, and besides, Clement and the rest of the fellow-labourers, who were probably neither Jewish nor Gentile-Christians; for they could not have been strict Judaists who laboured with the apostle in the gospel. Such an idea in connexion with this passage can be entertained only by one who has already brought it along with him, and even then it might be seen that it is here inapposite.—We

shall therefore have to rest contented with the common interpretation, that two women are here meant, such as had gained themselves credit in the work of spreading the gospel, of whom we have specimens not merely in Priscilla, Rom. xvi. 3, but also in the women named in Rom. xvi. 12, as we learn also from xvi. 1 that there were deaconesses. I do not think, however, that we have reason to suppose the persons here named to have been deaconesses, partly because nothing is here said of their taking any part in church affairs, and also because what they are commended for with respect to the past is, from the expression here used, to be considered as a work having an immediate reference to the propagation of the gospel, which was not the business of the deacon as such. The repetition of the παρακαλῶ serves not merely ad vehementiam affectus significandam, but to denote that the exhortation is addressed to the one as well as to the other. Τὸ αὐτὸ φρονεῖν are the words used in the exhortation addressed to the church at large, ii. 2, and it is natural to suppose, with Schinz and De Wette, that the same motives that are there stated as the ground of discord are here also to be understood. And this view is confirmed by ver. 3, where the apostle acknowledges not merely *their* equal merit, but also that of all the rest, which is only to be explained by the supposition that the assertion of these merits on the part of individuals themselves had given occasion to strife. The words *in the Lord*, mark the unanimity here enjoined as one founded on fellowship with the Lord.—The apostle beseeches a third person whom he addresses as σύζυγε γνήσιε to assist in the work of bringing about unanimity, which is more easily effected through the mediation of a third party. Ναί (for this is the true reading, not καί) = "yea," as confirmation of the foregoing counsel, "I beseech you also—interest yourself in them, as those who have laboured with me in the gospel." The expression σύζυγος, properly "joined to the same yoke," hence "partner," "fellow-labourer," occurs only here, though the figure from ζυγός is common in various applications. We find ἑτεροζυγεῖν at 2 Cor. vi. 14. There is therefore at least nothing surprising in the use of this otherwise common word by the apostle. Bengel has already observed with reason (comp. Brückner, a. a. Q. p. 74), that the expression, generally by profane writers used of marriage, implies more and denotes a closer relation than συνεργός, and on this account might the apostle select it in addressing the person here referred to. To the question who the person is whom the apostle here addresses, all imaginable answers have been given. It is the wife of the apostle say some, misled by a false interpretation of 1 Cor. ix. 5, comp. 1 Cor. vii. 7, or according to others, it is the husband of one of the women, and so forth. Those opinions are alone worthy of notice which assume the person addressed as either Epaphroditus, or a person set over the

church at Philippi, into whose hands the epistle was probably first put, or that which treats *σύζυγε* as a proper name, the appellative signification of which is indicated by *γνήσιε*, of the same nature as the play on the name Onesimus, which occurs at Philem. 11. There is least to be said in favour of the first view; for the apostle would scarcely address by letter Epaphroditus, who was still with him, and who is not included among those for whom the epistle was intended (comp. also ii. 25–30). The second is the most probable, unless it be thought preferable to take *σύζυγε* as a proper name, a view which was not unknown to Chrysostom, and has most recently been adopted by Meyer. Van Hengel's objections to it are without weight. *Συλλαμβάνου αὐταῖς*, properly "to lay hold of with the hand," hence "to be helpful to," namely, to the promotion of the *αὐτὸ φρονεῖν*; so Luke v. 7. *Αἵτινες* render "ut quæ," "as those who," intended to serve as a recommendation of them. *Συνήθλησαν* as at i. 27. *Ἐν τῷ εὐαγγ.* as the object of their exertion. *With Clement also*, etc. It was all the more necessary to acknowledge the merit of all, as an unbecoming assertion and display of their own merits on the part of individuals had been the cause of dissension. There can be no doubt that *μετά* is to be connected with *συνήθλησαν*, for not only is this connexion grammatically the most proper, while it brings out clearly the aim of this clause, but also because the idea that would otherwise be brought out would be a strange one, namely, that besides the person designated as *σύζυγος*, all the rest of the apostle's fellow-labourers are to be helpful to those women in restoring unity, a sense which would also, as Meyer observes, make it difficult to explain why the apostle adds the words, *whose names are in the book of life.* That this Clement was a Philippian, or rather is here represented as a person dwelling in Philippi, cannot be questioned. Therefore all those conclusions fall of themselves to the ground, which Baur has drawn from the mention of Clemens in this passage, even on the supposition most favourable to his view, that this Clemens was the same person as Clemens Romanus, since he is not here mentioned as such. Comp. further the critical Introd. *Whose names are*, etc., a familiar expression denoting the certainty of their future blessedness, comp. on Luke x. 20; Rev. xiii. 8, xvii. 8; Exod. xxxii. 32; Is. iv. 3; Ezek. xiii. 9; Ps. lxix. 28; Dan. xii. 1.

Vers. 4–9.—The apostle now again addresses the church at large. Again, he strikes the key note of the epistle, calling upon them all to *rejoice*, and with this the special exhortations that follow (on till ver. 7) stand in close connexion. These exhortations are summarily contained in a concluding one in vers. 8, 9. *Rejoice in the Lord*, iii. 1. *Again I say*—he cannot say this often and emphatically enough; indeed he has included all his exhortations in this word *rejoice;* comp. our remarks on i. 27; ii. 17, 18; iii. 1.—

Ver. 5, τὸ ἐπιεικές used substantively = ἐπιείκια does not mean "becoming conduct," nor "modesty," but according to constant usage in the New Testament = lenitas, "gentleness," pliability, comp. Acts xxiv. 4; 2 Cor. x. 1; 1 Tim. iii. 3; Tit. iii. 2 (in the last two passages it stands beside ἄμαχος); Jam. iii. 17 (beside εἰρηνική); 1 Pet. ii. 18. *Unto all men:* Meyer well explains—"let no man come to know anything different of you—experience in you anything of an opposite character." Such gentleness is the fruit of joy; the exhortation, however, has doubtless reference to the peculiar state of the church; and we may with safety connect it with the ἐριθεία which he finds fault with in them, 2, 3, only that here, gentleness and a yielding disposition are enjoined upon them, not merely in regard to their intercourse one with another, but generally. The words, *the Lord is nigh*, are not to be connected with what follows (as vers. 6 and 7 contain no further allusion to this hope of the second coming), but, as is also most natural in itself, with what goes before. The internal connexion is obvious; namely, what can dispose to gentleness more than the thought that the Lord is nigh, whose gentleness we desire to experience in ourselves? That ὁ κύριος does not denote God, but Christ, is evident from the common use of the expression in the epistles, comp. Winer's Gr., § 19, 1, p. 113, and the outline there given on this subject. Nor are the words to be understood of the "assisting presence of God," Ps. cxlv. 18: for if ἐγγύς is to be so explained, it must be understood of *Christ* being thus present, which is contradicted by the words of iii. 20, ἀπεκδεχόμεθα κύριον, and by the following πρὸς τὸν θεόν. Against this is also the independent position of the ὁ κύριος ἐγγύς. Quite differently, Ps. xxxiv. 18, and cxlv. 18. Ἐγγύς, with respect to *time*, as Rom. xiii. 11; Rev. i. 3, xxii. 10. The passages i. 6, 23, ii. 16, iii. 11, 20, iv. 5, mutually supplement one another, and shew that the apostle conceives of the day of the coming of Christ as nigh, even although he does not confidently hope that he himself will live to witness it. Olshausen has also acknowledged the interpretation here given as the right one, and refers to 1 Pet. iv. 7; 1 John ii. 18; Jam. v. 8.

This hope of the coming of Christ as nigh rests on the words of Christ himself. Matth. xvi. 28; Mark ix. 1. Nor has this hope been falsified, if we are right in regarding the destruction of Jerusalem as the beginning of the judgment; comp. on this, Hoffmann's excellent investigation of the prophecy in Matth. ch. xxiv. and its fulfilment. Nordl. 1841, ii. p. 274, seq. The injunction, *be careful for nothing*, is connected with the χαίρετε, as that which is to allay what might disturb this joy. Μηδέν is the accusative of the object, "about nothing," the antithesis is in the following ἐν παντί. This injunction does not forbid active exertion, ii. 20, but fainthearted-

ness arising from the consciousness of one's own inability, and the want of trust in the help of God. Such care is not to be got rid of by contemplating our own power (on the contrary we ought ever to grow in the knowledge of our own insufficiency), but only by a confidential committal of ourselves to him who *careth for us*, 1 Pet. v. 7. And this trust is to express itself in prayer, in which the heart always anew unburdens itself of that which may become a care to it, or has already become so. Therefore the apostle goes on to say, *but in everything*, etc. Ἐν παντί, "in everything" (Eph. v. 24, and vi. 18), as opposed to those who seek help of the Lord only in the season of difficulty; the true Christian knows his need of this help in everything, and seeks it. Τῇ προσευχῇ καὶ τῇ δεήσει, the repetition of the article shews that the two terms are independent of each other (Winer's Gr., § 19, 3, p. 115); the distinction between them is, that the former denotes the *form*, the latter the *import;* the former, *prayer* generally, the latter, *supplication.* Comp. Olshausen on Eph. vi. 18, and Harless, who rightly observes, "δέησις, is *entreaty*, προσευχή, *prayer;* *i. e.*, προσευχή has, from use, been invested with the idea of a res sacra, δέησις not." In everything, then, says the apostle, by corresponding prayer and supplication with thanksgiving, make your desires known unto God. Their *desires* are to be *expressed*, for only then will the heart be unburdened, and they are to be expressed with *thanksgiving;* the prayer for new supplies of grace is always to be connected with thanksgiving for those already received.. We have an example of such a prayer in that of Jacob, Gen. xxviii. 10. At the same time, the *expression* of the desires of the heart has a purifying effect on them, which every praying person experiences in himself. It strips him of what is selfish in those desires. Αἰτήματα cannot mean here, requests as expressed, as Luke xxiii. 24; 1 John v. 15, but what you have to ask, desideria vestra. The πρός in πρὸς τὸν θεόν denotes the direction, "towards God." In ver. 7 we have the result of such prayer, in which the heart commits its requests to the Lord; it is the peace of God which the heart of the suppliant receives. The expositor finds it difficult to give an explanation of words such as those of ver. 7. Their beauty lies in the impression which they produce as a whole, and which rightly affects every susceptible mind according to its individual tone of feeling. The *peace of God* here is not the same as *peace with God*, Rom. v. 1, and to be understood of the peace of reconciliation, nor does it express the *peaceableness* of their mutual intercourse. Both of these interpretations must appear unconsonant with what precedes, if it is acknowledged, as it universally is, that the καί has a consecutive force. The latter of the two, which is given by Meyer, has this against it, that it makes the *being careful* to have been the ground of the dissension among the Philippians, whilst from what

we know with certainty, and what Meyer himself acknowledges, its ground was a spiritual conceit springing from a false security. And can the additional words, *which passeth all understanding*, be explained of the incomprehensible efficacy of a peaceable disposition? De Wette, and Winer in his latest edition, have given the true meaning (Winer's Gr., § 30, 1, p. 168). The εἰρήνη τοῦ θεοῦ (genitive of the subject, as at Col. iii. 15, comp. also John xiv. 27; Rom. i. 7, etc.) is the peace of the soul wrought by God, and immediately in contrast with the heart tormented with care, as at John xiv. 27; it is opposed to the *being troubled* and *being afraid*. Reconciliation with God is doubtless, as De Wette also observes, the enduring foundation of all peace of mind. *Rest* of mind is a more negative idea that corresponds but little to the expression *peace of God*, which latter is rather to be considered as a power ruling in the heart (Col. iii. 15). Meyer's assertion, however, that εἰρήνη never occurs in this sense, but always denotes the relation to others, to God or to men, is based on a too narrow interpretation of other passages. Compare only the passages cited above from John, and then xvi. 33, to say nothing of passages more questionable. And the same remark seems to me to apply to the assertion which is here also made, that ὁ θεὸς τῆς εἰρήνης always designates God as the author of concord. This peace which proceeds from God, and which fills the heart, is further described as a blessing which passeth all knowledge. Νοῦς here denotes the capacity of knowledge. Comp. Harless on Eph. iv. 17, p. 400. This passage is similar to Eph. iii. 19. Meyer has with reason referred to the *all*, in reply to De Wette, who thinks that it is only the doubting perplexed understanding that is meant. I cannot conceive, however, how the efficacy of this peace only should be incomprehensible, and not the peace itself. The apostle then promises to his readers a blessing, the magnitude of which the understanding cannot grasp. The idea that the apostle cannot himself give this blessing is not here expressed, but is evident of itself. This superabundant blessing of peace from God is further described as a power which keeps the heart and mind, and retains it in fellowship with Jesus Christ. Φρουρήσει is to be construed as a pure future. The following ἐν unites most suitably with φρουρήσει, comp. Gal. iii. 23, where it is connected with ὑπό and 1 Pet. i. 5, with εἰς. So Chrysostom: ὥστε μένειν καὶ μὴ ἐκπεσεῖν αὐτοῦ τῆς πίστεως. This is also confirmed by a comparison with 2 Cor. xi. 3. The φρουρήσει is to be understood in this general sense. The peace spoken of guards the heart from everything that would withdraw it from fellowship with Christ, let it come from within or from without. *Where* its protecting power is experienced is set forth in the words καρδίας and νοήματα. The καρδία needs this protection above all, for as it is the centre of the natural, so it is also the centre

of all spiritual life in man. Thence proceed evil thoughts, Matth. xv. 19; there also, however, is the fountain of the new life, Rom. x. 10. Not only his feeling and will, but his thought has its centre there. Further, as *νοῦς* denotes the whole spiritual *habitus* of the man, the *νοήματα* refer as well to his thoughts as to his disposition and his will. They are the issues of the *καρδία*, denoting his thoughts and his volitions together. So 2 Cor. iii. 14, *ἐπωρώθη τὰ νοήματα*, and ver. 15, *κάλυμμα ἐπὶ τὴν καρδίαν κεῖται* where the connexion of the one with the other is evident. If *καρδία* denotes the personal centre of all spiritual life, then *νοήματα* refers to the expressions of this; in reference to both, the peace of God will be a protecting power. There is just as little reason for restricting the *νοήματα* to the thoughts as there is for applying the *καρδία* exclusively to the feelings and the will. Comp. Meyer.

Vers. 8, 9.—The apostle brings these practical exhortations to a close by summarily stating whatever else, besides the things specially mentioned, vers. 4–7, they were diligently to strive after. Accordingly the *τὸ λοιπόν* is to be understood only in relation to these exhortations, not as a resumption of the *τὸ λοιπόν* at iii. 1. The words of this verse do not contain any express opposition of that which God does (ver. 7), to that which still remains for man to do. But they plainly involve the idea that the blessing specified in ver. 7 manifests its presence by the diligent striving after what is mentioned in ver. 8, and only thereby as it seems is the possession of it to be secured. Comp. ver. 9. Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, they are to think on these things. *Λογίζεσθε* is not merely equivalent to *φρονεῖν*, for *πράσσετε*, ver. 9, shews plainly in *what manner* they are to think of these things. Every one will feel the emphasis implied in the repetition of the *ὅσα* before each predicate. The entire compass of Christian morality is here designed to be presented before them. It is not different objects, but one and the same moral nature, which the apostle here denotes in its various relations. The first four predicates denote this moral nature in itself, the two last, according to the moral sentiments of approbation which it elicits. *Ἀληθῆ* signifies what is "morally true," as at 1 Cor. v. 8, where it is joined with *εἰλικρίνεια* (sincerity), which stands in antithesis with *κακία* and *πονηρία*. So also Eph. iv. 21, where Harless observes, "The good is always at the same time the true, the evil is always at the same time the untrue." *Σεμνά* occurs besides here, only in the pastoral epistles, and signifies "honourable, reputable." *Δίκαια* in its general signification, "honest, according to law," as at Eph. iv. 24. In like manner is *ἁγνά* to be understood as generally char-

acteristic of the moral nature, not chaste in the special sense; it is equivalent to *pure*, as at 2 Cor. vi. 6, vii. 11; Jam. iii. 17; 1 Tim. v. 22, etc. Προσφιλῆ is rightly rendered by Meyer, "lovely, that which conciliates love. That which in its own nature is amiable, is moral also in the Christian sense." Meyer also remarks in opposition to the interpretation (grammatically true), that would explain this term of "a kind manner and conduct towards others," that it does not suit the context, in which we find no *special virtues* enumerated. The word occurs only in this passage in the New Testament, elsewhere in Sir. iv. 8, xx. 13; it is found often in profane writers. Lastly, εὔφημα, which Luther well renders, "that which sounds well, has a good report," according to the original signification of the word. It also occurs only here. The following εἴ τις, etc., does not specify other virtues, but sums up the foregoing, so that ἀρετή recapitulates the first-mentioned, and ἔπαινος the last-mentioned predicates. Ἀρετή, "virtue," a word, as is well-known, of rare occurrence in the New Testament. As a predicate, viewed in reference to man, it is found again only at 2 Pet. i. 5. With reference to God, 1 Pet. ii. 9; 2 Pet. i. 3. The choice of the expression in this passage is explained by the object which the apostle had in view, namely to denote the moral nature in its objective aspect, after the most general form in which it was possible to do so. Ver. 9 forms a parallel with ver. 8. What the apostle has mentioned before as that which they were to strive after, he here further characterizes as the very thing which they had learned and received from him, and had seen and heard in his example. This they are to do, and the God of peace shall be with them. The first καί signifies "also," the others simply "and." *Learned* and *received* refer to the instruction they had received from him, the two other verbs refer to the example he had set before them. On ἐν ἐμοί, comp. Winer's Gr., § 48, a. 3, p. 345. *And the God*, etc., these words shew that what was stated as implied in ver. 8, was indeed present to the mind of the apostle. The peace spoken of in ver. 7 can be guarded and secured only by the conduct described in vers. 7 and 8. The *peace* here is the same as at ver. 7. Καί has here, as at ver. 7, a consecutive sense. When the apostle sets himself forth as an example, he does so in the consciousness of what he has said at iii. 13, 14, 20, 21.

Vers. 10–20.—In this passage, we have the apostle's expression of thanks for the contribution he had received for the supply of his necessities. With no less dignity than warmth of affection, does he here express his joy on account of the token of love which had come from the church. Not so much, however, as a relief to his necessities, was their gift welcome to him, 11–13, but rather as a fresh token of that relation of mutual communication in which they had been closely knit to each other from the first, and in consequence of

which he does not look at the gift as such, so much as at the benefit which would accrue from such gifts to those who gave them, 14–17. He has now abundance in consequence of their gift, which he represents as a sacrifice well-pleasing to God, and for which he promises to them a rich return from his God, 18, 19; then follows an ascription of praise to this God, ver. 20.

Ver. 10.—*But I rejoiced in the Lord greatly*, etc., the apostle thus begins, δέ marking the transition to something new; ἐν κυρίῳ, as at ii. 10, 29, etc. Every event of his experience stands, in his view, in relation to Christ, and takes from Christ its character and form. The words that follow denote the subject of his joy, ὅτι, etc., "that now" (not, *now at last*, comp. De Wette) ye have again flourished in your care for me. The connexion of the infinitive here is somewhat loose, comp. Winer's Gr., § 44, 1, p. 284, who explains "with reference to" "as concerning," and solves the construction by supplying ὥστε. It is a still simpler method to understand ἀνεθάλετε as transitive, which is justified by the usage of the LXX. (Ezek. xvii. 24), and the Apocrypha (Sir. i. 18, xi. 22); "that you have let your care for me flourish," so De Wette. I, however, prefer the former mode, on account of what follows, in which the ἀναθάλλειν is represented as not having been dependent on the will of the Philippians. On the form ἀνεθάλετε, comp. Winer's Gr., § 15, p. 80. But I do not agree with Meyer and others, in understanding ἀναθάλλειν (a metaphorical expression derived from a tree growing green again) of the worldly circumstances of the Philippians, not only because φρονεῖν has no connexion with this, but also because then the following ἐφ' ᾧ, etc., as De Wette justly observes, would be mainly without an object. Besides, the idea that the apostle rejoices in the improvement of their temporal circumstances, is in itself improbable. It were then not so much their *disposition* in which he rejoices, as their *ability* to assist him. The apostle rather says, he rejoices that their Christian life has gained a new ornament, by which he understands this proof of their sympathetic care for him. I do not see that there is any want of delicacy in this expression of joy. Moreover, it were quite in accordance with the context, if the words could be so understood as to imply a charge against the Philippians, since, in order to prevent the misunderstanding that any imputation against them is implied, the apostle immediately adds, *wherein ye were also careful*, etc.—Ἐφ' ᾧ is elsewhere used by the apostle always as neuter; we are therefore not at liberty to understand it otherwise here, and to refer the pronoun to ἐμοῦ, but must either separate τὸ ὑπὲρ ἐμοῦ from φρονεῖν, as Bengel and Meyer do, and refer ἐφ' ᾧ to the first, or refer it to the entire phrase τὸ ὑπὲρ ἐμοῦ φρονεῖν. The latter certainly has the harshness of producing a φρονεῖν ἐπὶ τῷ φρονεῖν, which Meyer characterizes as a logical absurdity.

But, in whatever way we take it, the first φρονεῖν is not the same in sense as the second; in the former case it is a care for the apostle which has realized itself in an actual contribution to his necessities, in the latter case it is a care without any actual manifestation, a *care* to which *a want of opportunity* stands opposed. Might the apostle not well enough say, viewing the first φρονεῖν as the *proof* of their care for him: such an actually manifested care for me was the object of your care? And, if the relative ᾧ refers to the τὸ ὑπὲρ ἐμοῦ alone, why should he not have written simply ὅ, which would correspond better with the ἠκαιρεῖσθε than ἐφ' ᾧ? Besides, this interpretation gives an undue emphasis to the τὸ ὑπὲρ ἐμοῦ apart from the φρονεῖν. I regard, therefore, the common reference of the ἐφ' ᾧ as the preferable. The words *wherein ye were also careful,* are designed to prevent the misunderstanding that the apostle intended to say, their care for him had not existed before. This care was previously felt (the emphasis lies on the imperfect, by which the opposition between the past and the present is expressed); but *ye lacked opportunity.* Those who understand the word ἀνεθάλετε to refer to the temporal circumstances or means of the Philippians, explain ἀκαιρεῖσθαι as its antithesis, and as denoting an unfavourable state of their worldly means, a view which, grammatically considered, is certainly well founded. If, on the other hand, we have found this signification of ἀνεθάλετε to be not suitable, then must ἠκαιρεῖσθε also be understood in its general signification as denoting the unfavourableness of circumstances generally. The further specification of whether it be the *means* themselves, or the *opportunity of sending* them that is meant, thus remains a matter of conjecture. The expression belongs to the later Greek, and occurs only here.

Ver. 11.—The apostle has just said that he greatly rejoiced because of the proof they had given of their care for him. He will not, however, be understood as saying this from a feeling of pressing want. Οὐχ ὅτι as at iii. 12. Καθ' ὑστέρησιν, "on account of want, because I suffer want" (comp. Winer's Gr., § 49, d. p. 358), in which he does not deny the fact of his being in want, but merely that his being in want was the cause of his expressing himself as he had done. Such a motive finds no place in him, for he goes on to say, I (with emphasis) have learned in whatever circumstances I am, therein to find my satisfaction. In the same sense, ἀρκούμενοι, τοῖς παροῦσιν, Heb. xiii. 5. Αὐτάρκης as αὐτάρκεια has a different sense, according as it denotes the outward condition or the inward feeling. Comp. 2 Cor. ix. 8 with 1 Tim. vi. 6. Αὐτάρκεια here denotes the "feeling," and it can have no other than the sense already indicated; it is not, as Meyer understands it, "to be sufficient to myself," in other words, "not to need the assistance of others," a thing which never can be learned, and which does not depend on the

state of feeling. On *ἔμαθον* comp. Heb. v. 8. The school in which the apostle had learned this contentment was, his life. He does not, however, in this praise his own strength, but the strength of Christ; comp. ver. 13. *Ἐν οἷς εἰμί*, not merely the circumstances in which he then was, but in which he might be at any other time. On the indic. of the pres. comp. Winer's Gr., § 42, 3, p. 274. Ver. 12. *Οἶδα καί*, etc., *δέ* is not the true reading. The apostle now further describes the art of contentment. It consists in knowing how to accommodate one's-self to the most opposite circumstances, how to find a sufficiency in every situation, instead of regarding a certain state as the condition of this sufficiency. *Οἶδα* as the consequence of having *learned*—"I know"—by which is meant a practical knowledge, as is plain from ver. 13. *Καὶ ταπεινοῦσθαι—καὶ περισσεύειν*, the proper antithesis would be *ὑψοῦσθαι*; the apostle, however, expresses the antithesis which he has more especially in view. He knows how to bear abasement as well as abundance, *i. e.*, in rebus exiguis patienter me gerere rebus abundantibus cum modo uti (Grotius). From *οἶδα* he proceeds by way of climax to *μεμύημαι*; "I am initiated," "admitted to the mysteries," an expression which implies that the art of which the apostle speaks is not so easy or so directly accessible to all as might be supposed. As this verb is usually connected with the accusative or dative, many connect *ἐν παντὶ καὶ ἐν πᾶσιν* not with *μεμύημαι*, but take the phrase in the same sense as above, *ἐν οἷς εἰμί* = in whatsoever state, and then join the following infinitives closely with *μεμύημαι*. But as the following infinitives themselves only indicate the different states, they must be regarded as exegetical of the *ἐν πᾶσιν*. Besides, it could not, with logical strictness be said, in every state I am initiated both to be full and to suffer hunger, etc. I prefer, therefore, to abide by the connexion with *μεμύημαι*, and to view the infinitives as explanatory.

Ver. 13.—*I can do all things*, he continues. The *πάντα* is to be understood in its widest sense, and is dependent on *ἰσχύω*, as Gal. v. 6; James v. 16. *Ἰσχύω* not *οἶδα* again, from which we perceive that it is not a mere knowledge but an art that is meant, the necessary strength for which the apostle draws not from himself but from him who makes him strong. In and through fellowship with him the apostle is strong. *Ἐνδυναμόω*, as here, Eph. vi. 10; Acts ix. 22; Rom. iv. 20; 1 Tim. i. 12; 2 Tim. ii. 1, iv. 17. *Χριστῷ* is omitted in A.B.D.*d. e., etc., and is doubtless a gloss from 1 Tim. i. 12.

Ver. 14.—Notwithstanding, ye have done well, in that ye have taken part with me in my affliction. Calvin traces the connexion well: cavet ne fortiter loquendo contemsisse ipsorum beneficium videatur. This verse supplies the positive to the *οὐχ ὅτι*, verse 11, and thus indicates the proper ground of the apostle's great joy, ver.

10, namely, that they shew an active sympathy with him in his affliction, and share his burden along with him. By his *affliction*, however, is to be understood his entire state at that time. On *συγκοινωνεῖν* see Eph. v. 11. *Καλῶς ποιεῖν* with partic. as 2 Pet. i. 19, etc. Comp. Winer's Gr., § 45, 1. Anm., p. 398.

Vers. 15, 16.—The apostle now reminds his readers that such a relation of *mutual communication* had existed between them and him from the beginning, a relation in which he stood to no other church but that of the Philippians. There is in these words at once a complimentary acknowledgment of the love of the church to him, and an expression of grateful love on the part of the apostle. An emphasis of feeling therefore rests on *ye Philippians*, as at 2 Cor. vi. 11. Ye, too, as well as I, he says, know that in the beginning of the gospel (*i. e.*, in the beginning of the gospel's being spread among you, i. 5–12), when I was gone from Macedonia no church entered into fellowship with me, as to giving and receiving but you only. The words, *when I was gone*, etc., fix more definitely the point of time indicated by *in the beginning*, etc. Ἐξῆλθον is to be taken as pluperfect, on which see Winer's Gr., § 40, 5, p. 246. The apostle alludes to the assistance mentioned in 2 Cor. xi. 9. Others interpret thus, "when I departed," by which the time specified in Acts xvii. 14 would be denoted. But if the contributions mentioned in ver. 16 as having been sent to Thessalonica, are not themselves meant (a supposition inadmissible both on account of the *καί* and also because the gifts repeatedly sent to Thessalonica cannot be alluded to in connexion with the words, *when I departed*, etc.), it is at the same time scarcely to be supposed that among the circumstances noted in the Acts as connected with the apostle's departure from Macedonia, there was still another contribution sent by the distant church in Philippi, which was not included in those sent to Thessalonica. It has appeared surprising that the apostle should notice, in ver. 15, the contribution in Corinth, which was later, and should afterwards, in ver. 16, notice that which was earlier in point of time. The same difficulty presents itself, only in another form, in connexion with the interpretation of *ἐξῆλθον* as an ordinary aorist; for here also the question arises, wherefore does the apostle mention, in ver. 16, that which is the earlier in point of time? The answer which is wont to be given in the former case—that the apostle mentions first that which was most considerable—is not at all satisfactory, chiefly because ver. 16, with *ὅτι* (not "that," but "for"), is not simply an addition to, but serves to illustrate and confirm, ver. 15. And still more difficult must it be, in the other case, to assign the reason why the apostle did not adhere to the order of time, and mention first the contributions sent to Thessalonica, and then those sent on his departure from Macedonia.—If we bear in mind that ver. 16 stands

in a subordinate relation to ver. 15, it will then appear certain that the apostle intends only to adduce the first-mentioned contribution (when I departed) as the one specially bearing on the object he has in view in this passage. With this contribution which the church sent after him a great distance (when I departed from Macedonia), did the relation at present subsisting between the apostle and them first connect itself, as the fruit of which he also regards the present gift sent to him at Rome. And the following verse (ver. 16) then serves to illustrate the fact that they entered into such a connexion with the apostle: for even before I had departed from Macedonia, even in Thessalonica, ye have repeatedly sent to my necessities. The words, *even in Thessalonica*, will thus be antithetical with, *when I had departed from Macedonia*. This explanation removes the difficulty started above.—Εἰς λόγον. I think with De Wette and Meyer, the rendering "in regard to" inconsistent with the context; the words which follow, and εἰς λόγον ὑμῶν of ver. 17, require that λόγος be taken in the sense of "account," in which it also occurs in Matth. xviii. 23 and elsewhere. So in Cic. Læl. 16: ratio datorum et acceptorum. Δόσις καὶ λῆψις, "giving and receiving" = נְתִינָה וּנְשִׂיאָה, Sir. xli. 19. If we suppose the figure to be taken from books of accounts in which are inserted the expenditure and receipts, it will not do to set the *giving* to the side of the Philippians, the *receiving* to the side of the apostle. For in an account book one does not insert what he himself gives and the other receives, but what he gives and receives. Besides, the expression, "giving and receiving," would then be without any object, in so far as it implies nothing more than is expressed at Rom. xii. 13, by the simple phrase, *he communicated to my need*. Rather, as Meyer well observes, must the expression—you have communicated with me in reference to the account of giving and receiving—be understood of a mutual account keeping; the apostle (as also the Philippians), takes account of giving and receiving. Ver. 17, "to your account," also leads to this interpretation. "In the account of the Philippians, remarks Meyer, the column for the *receivings* would be indeed empty, as, in Paul's account, would be that for the *givings*." But if this be true, does not the expression, *giving and receiving*, become meaningless, and could the apostle have said with any reason, they have entered with one another into the relation of reciprocal giving and receiving, if the Philippians could think of nothing which they might regard as *received* by them? And why should they not think of the spiritual gifts which they had received from the apostle? The apostle certainly does not characterize what they received from him as spiritual, in contradiction to that which they gave him as material; it was not his object to make any such distinction: all that he means to say

is, that a relation of mutual communication, of reciprocal giving and receiving has subsisted between him and the Philippians from the beginning. The idea contained in the 17th verse is also analogous to this view. That ὅτι is not "that," but "for," so that it is not merely a continuation of the ὅτι of ver. 15, but ver. 16 is the confirmation of what goes before, De Wette and Meyer have acknowledged, because, as the latter observes—not merely a gratuitous reversal of the order of time would result from the other supposition, but also because the contents of ver. 16 would not logically correspond with the words, *ye also know*. Ὅτι, according to Meyer, confirms the early period fixed in ver. 15 by one still earlier. But it is not evident, why, with his interpretation, the words, *even in Thessalonica*, serve only as a confirmation of ver. 15, and are not rather to be considered as co-ordinate with it, and placed before the ὅτε ἐξῆλθον.—The name of the place may be connected grammatically with ἐπέμψατε (comp. Meyer), but as it thus stands in antithesis with the ὅτε ἐξῆλθον, I prefer with De Wette to connect it with μοι, without, however, supplying ὄντι. *Once and again* gives prominence to the repetition. Εἰς τὴν χρείαν (merely τὴν χρείαν is not the true reading, also not μου, but μοι), means, "to my necessity," to its supply. Ἐπέμψατε, absolutely, as Acts xi. 29.

Ver. 17.—The apostle here again (as above, ver. 11), guards his readers against mistaking his meaning, by supposing that he is mainly concerned about the gift in itself. That which he seeks, is rather the fruit or profit which redounds from such a gift to the donors, in so far, namely, as any such gift draws after it a rich recompense. This future recompense is the *fruit* which, on every fresh proof of their love, abounds to their account (following out the figure in ver. 15). It is therefore not so much his own interest as that of his benefactors which he has in view. Comp. ver. 19. Ἐπιζητῶ is not studiose quæro, but quæro, ἐπί denoting the direction, see on ἐπιποθῶ, i. 8. Πλεονάζω, as at Rom. v. 20, vi. 1; 2 Cor. iv. 15; 2 Thess. i. 3, "to increase," is to be connected with εἰς, although this connexion occurs nowhere else. (2 Thess. i. 3?) Comp. Meyer. Others connect with ἐπιζητῶ.

Vers. 18–20.—The apostle, turning back to the circumstance that occasioned what he has just said, declares, that in consequence of their gift he has abundance, promises to them a rich recompense from God, and concludes with an ascription of praise to him from whom such recompense is to be looked for. Ver. 18. But I have all. Ἀπέχω, as at Philem. 15; Matth. vi. 2, etc. (comp. Winer's Gr., § 40, 4, b., 246) antithetical with ἐπιζητεῖν, ver. 17: so that nothing more remains for me to wish; therefore, not a certification of his having received what was sent. *And abound*, a stronger expression than the preceding, his abundance being the result of their assistance.

Still stronger, *I am full*, having received, etc. *The things sent by you* are characterized as a pleasing sacrifice offered to God. Τῷ θεῷ belongs to all the parts of the apposition. Ὀσμὴ εὐωδίας describes the sacrifice in respect of its efficacy, as a sweet smelling odour. It is the רֵיחַ־נִיחוֹחַ of the Old Testament, Lev. i. 9, 13, etc., comp. Eph. v. 2. This is predicated only of free-will offerings (קָרְבָּן). On this New Testament view of a sacrifice, which has of late been again justly brought into prominence, and its practical importance held forth, compare such passages as Rom. xii. 1; 1 Pet. ii. 5; Heb. xiii. 16; Phil. ii. 17.—Ver. 19. De Wette correctly: advancing from the idea of acceptability to that of recompense. On *my God*, comp. i. 3. God recompenses what is done to him, as he is God. Πληρώσει, with reference to πεπλήρωμαι, ver. 18, loses in force if not viewed as a pure fut.; the apostle makes an express promise. The promise is differently understood, some explaining πᾶσαν χρείαν of bodily, others of spiritual wants, and others of both. It is scarcely possible to settle this point on grammatical grounds or from the context. For χρεία in itself, as De Wette has observed in opposition to Van Hengel, decides as little for the reference to bodily, comp. Eph. iv. 29, as πλοῦτος, to spiritual necessities. Still from the signification of χρεία at ver. 16 and the parallel, 2 Cor. ix. 8–11, to which De Wette has already referred, I also am inclined to regard the reference to the bodily need as the more natural, and in no case would we be at liberty to exclude this. Meyer understands every want both bodily and spiritual, but refers πληρώσει not to the earthly recompense, but to the recompense in the kingdom of the Messiah, for which he finds conclusive ground in the ἐν δόξῃ which is to be viewed as instrumental, dependent on πληρώσει, and denoting the Messianic glory. But this idea of the Messianic glory is warranted neither by the indefinite expression ἐν δόξῃ, nor by ἐν Χριστῷ Ἰ., which, according to Meyer himself, expresses nothing more than the causal confirmation of the promise. And if the apostle says of himself, πεπλήρωμαι, why should he in πληρώσει refer his readers to the day of the second coming for the supply of their every want? He does not do this in 2 Cor. ix. 8, seq.; and the Lord himself does not refer his people to a period beyond the present life for the supply of their every want, Matth. vi. 33. Ἐν δόξῃ as also ἐν Χριστῷ Ἰ. belongs to πληρώσει. The former either designates the object with which God satisfies their need (Eph. v. 18; Col. iv. 12, etc.), or denotes the manner of this satisfaction. Ἐν δόξῃ is however no fitting expression for the object corresponding to every need (especially if by χρεία are understood wants pertaining to the body), and would, in this case, have certainly been more exactly defined. All the passages cited above, in which πληροῦν occurs with ἐν, have a clearly defined object. Quite differently again 2 Cor ix. 8. We

can therefore understand ἐν δόξῃ only as denoting the way and manner in which God will supply every want; in glory, according to his riches. Against the connexion of ἐν δόξῃ with πλοῦτον, Meyer has justly observed, that it is not to be overlooked why the apostle has not adhered to the usual expression, and written τῆς δόξης αὐτοῦ. Finally, the words ἐν Χριστῷ Ἰ. shew wherein this πληρώσει has its ground; they are therefore not to be rendered in communione Christi, as the verb to which they belong does not denote a human action; what Muskulus says is however substantially true: this supply is to be looked for by them only in so far as they abide in Christ, *i. e.*, in the faith and religion of Christ. (Van Hengel, p. 326.)

Ver. 20.—The thought of the glorious recompense from God calls forth the ascription of praise to God. Comp. Eph. iii. 20; Rom. xi. 36. At ἡ δόξα supply εἴη. Comp. Harless on Eph. iii. 20, "the glory that belongs to God is ascribed to him, and that for ever and ever, or through all ages." Comp. Gal. i. 5; 1 Tim. i. 17; 2 Tim. iv. 18, etc.; comp. Olshausen on Eph. iii. 21, and Harless on αἰών, Eph. ii. 2.

Vers. 21–23.—Salutations and benediction. *Salute every saint*, applies to the whole church; it is a mutual greeting, as at Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12, where *one another* is used. Similarly 1 Thess. v. 26, *all the brethren*. In all these passages the words *with a holy kiss*, instead of as here, *in Christ Jesus*, mark the Christian character of the salutation, a salutation which derives its significance from the consciousness of fellowship with Christ. So Rom. xvi. 22; 1 Cor. xvi. 19. Meyer has with reason rejected the connexion of ἅγιον with ἐν Χριστῷ Ἰ. The expression *every saint*, not *all the saints*, denotes that each individual is specially saluted. *The brethren which are with me*, as distinguished from *all the saints* ver. 22, denote the inner circle of the apostle's acquaintance, those mentioned i. 14, from which also those indicated ii. 20 need not be excluded; for there is no reason to suppose that a salutation might not be sent from them. He then sends a salutation, ver. 22, from all the saints at Rome, chiefly from those that are of Cæsar's household, οἱ ἐκ τῆς Καίσαρος οἰκίας. The ambiguity of these words appears in the variety of interpretations assigned to them. Some understand, relations of the emperor, others, servants of the emperor, others, inhabitants of a house belonging to the emperor. Decisive for the settlement of this point, is the question whether the οἰκία Καίσαρος here is the same as the πραιτώριον i. 13. If they are identical, then οἰκία Καίσαρος cannot mean the imperial palace in Rome, which is never called πραιτώριον, but palatium. But neither can we well suppose the prætorium in Rome to be meant, as it is most improbable that this would be called ἡ Καίσαρος οἰκία in Rome itself, where the emperor lived. This difficulty does not attach certainly to the view

taken by Böttger, that ἡ Καίσαρος οἰκία is the palace of Herod in Cæsarea, which after the death of Herod Agrippa the elder, had become, like every other royal house, an οἰκία Καίσαρος, and was used as a πραιτώριον (Acts xxiii. 35). This οἰκία, as the only one of the kind in Cæsarea, might properly enough be designated ἡ Καίσαρος οἰκία. But, apart from his other reasons in proof of this epistle's having been written in Cæsarea (on which see Introd.) Böttger has not proved, and will not be able to prove, that πραιτώριον, i. 13, and ἡ Καίσαρος οἰκία here, are necessarily the same. Allowing that we are justified in maintaining that this epistle was written from Rome, we may without much hesitation abide by the opinion that ἡ Καίσαρος οἰκία is different from the prætorium, i. 13, and denotes the imperial palace, while by the οἱ ἐκ τῆς Καίσαρος οἰκίας are most probably meant servants belonging to the emperor's household, with whom the apostle had come into contact through his residence in the prætorium. There is little probability in itself of relations being meant (comp. 1 Cor. xvi. 15), besides the absence of all historical ground for such a supposition, and also, that had such been the case, it would have been brought into greater prominence. Matthies' view that prætorians in Rome are meant, is disproved in what has been said. That procurators in Cæsarea are meant (Rill.) is contradicted even by the plural, apart altogether from the question with regard to Cæsarea. For what remains on this subject comp. Böttger's learned treatise, in his Beiträgen ii. p. 47, seq. Olshausen also holds the view here developed. Why they of Cæsar's household should be mentioned as *especially* saluting the Christians at Philippi, cannot be determined. That the apostle aimed at encouraging the Philippians, as Chrysostom supposes, is not a sufficient explanation, as he could not send such a salutation except in consequence of an actual commission.

Ver. 23.—The apostle concludes with the usual benediction: the grace of the Lord Jesus Christ be with you all. Comp. Rom. xvi. 24; 1 Cor. xvi. 23, etc. Manuscripts of some authority read, τοῦ πνεύματος, instead of πάντων, and Lachmann and Tischendorff have received it into the text. The form here has then most resemblance to Gal. vi. 18.

THE PASTORAL EPISTLES

EXPLAINED BY

LIC. J. C. AUGUSTUS WIESINGER,
PASTOR.

GENERAL INTRODUCTION

ON THE GENUINENESS OF THE PASTORAL EPISTLES.

§ 1. The Problem.

Although the second Epistle to Timothy is different in its scope and aim from the other two so-called Pastoral Epistles, inasmuch as it does not treat of the order and government of a church, but relates entirely to the person of the Evangelist Timothy, we yet join the three writings here together, as they possess in common a peculiar character, which distinguishes them from all the other epistles of the apostle, and on account of which, in relation to these others, they may be viewed as forming one epistle. None can pass from the other epistles of Paul to these, without being struck with this peculiarity. In the three epistles we find errors of a similar kind combated, to which we may indeed find analogies here and there in the other epistles of the apostle, but which stand out here in a breadth and a significance such as they have in none of the others. The case is similar with regard to what we find in these epistles (the second to Timothy excepted, which offered no occasion for such a topic), respecting ecclesiastical institutions. To this also we may easily find analogies in the other epistles, and in the Acts of the Apostles, but the defined and comprehensive form in which the subject appears here, creates a degree of surprise. In addition to this, what will perhaps appear most striking in these epistles, is a peculiarity of language, which shews itself not merely in the use of new terms for new phenomena, but also in new and uncommon expressions to denote what is familiar. Nay, these epistles are even distinguished by a peculiarity in their style and composition. To him who has still in his thoughts the dialectics of the Epistles to the Romans and the Galatians, or the rhetorical fulness of that to the Ephesians, the style of these epistles—not merely of the first, but of all of them—cannot but appear surprising. And even when compared with other epistles, to which they are much more nearly related, as, for example, with that to the Philippians, and especially that to Philemon, a marked difference

will be observed. How loosely are the sentences connected, what a strangely sententious form of expression prevails here! Thoughts and instructions of a general nature, follow in quick succession precepts of the most special kind, but at the same time of a universal value. It is also acknowledged that the language of the Pastoral Epistles is most pure, most free from hebraisms. And finally, with respect to the circumstances of time and place amid which they seem to have been written, we find ourselves here also on unknown and strange ground, in as far as regards the other epistles, and even the Acts of the Apostles. The statement made in the first epistle, i. 3, does not correspond to what is said in Acts xx. 1 respecting the apostle Paul, although we are most readily led to seek in that passage the explanation of the statement. The second Epistle to Timothy intimates, indeed, that it was written during an imprisonment of the apostle, but what difficulties beset us, if we fix it as having been written during his imprisonment at Rome, of which we are informed in the Acts of the Apostles, and give it a place among the other epistles which proceeded from this imprisonment! And, lastly, as to the Epistle to Titus, every trace of history is entirely lost.

This peculiarity, which we have pointed out as distinguishing the Pastoral Epistles, must be acknowledged in the very outset. There lies here therefore at the threshold of these epistles (as even the most decided advocates for their genuineness must acknowledge), a real problem that requires solution; and the question can only be, whether such a solution is given in the results of this more recent criticism, or whether we have to seek it in another way, and how far it is attainable.

§ 2. The External Testimonies.*

Ere we set foot on the shifting ground of criticism, it may be well to call to mind the testimonies afforded by ecclesiastical antiquity in favour of these epistles. We pass over the references to them which are supposed to be found in Clemens Romanus and Ignatius, and notice, first of all, the passage in Polycarp, ad Phil. cap. 4, comp. with 1 Tim. vi. 7, 10, and cap. 12, comp. with 1 Tim. ii. 1, 2; the passage in Theophilus of Antioch ad Autol. III. 24, comp. with 1 Tim. ii. 2; those in Athenagoras, in which he alludes to 1 Tim. v. 1, 2, and 1 Tim. vi. 16; Justin Martyr, in Eusebius (H. E. 3, 22), comp. with 1 Tim. vi. 20; and lastly, the unmis-

* Comp. on this subject for details, Bauer, die s. g. Pastoralbriefe. Stuttg. u. Tüb. 1835, pp. 136–142, and on the other side, Baumgarten, die Ächtheit der Pastoralbriefe, etc., 1837, pp. 27–40. Böttger, Beiträge zur hist. krit. Einl. 1838, V.Abth. pp. 199–204. Matthies Erklärung der Pastoralbriefe, pp. 4–16.

takeable testimonies to their genuineness to be found in Irenæus, Clemens of Alexandria, and Tertullian. The heretics, too, appear as witnesses for these epistles. Comp. in Hug (Einl. I, p. 54, seq.) the passages from Theodotus, comp. with 1 Tim. ii. 5; from Heracleon, comp. with 2 Tim. ii. 13; from Tertullian as quoting from heretics, comp. with 1 Tim. vi. 20; 2 Tim. i. 14, ii. 2. Tatian has acknowledged at least the Epistle to Titus; and it is not difficult to account for his having rejected the two others (comp. Bauer a. a. Q. p. 136); nor is it more difficult to shew why Marcion stumbled at all the three, and excluded them from his canon. Dr. Baur himself acknowledges, p. 139, that although Marcion might have admitted the Epistle to Titus, as well as Tatian, he could not regard the second to Timothy as at all consistent with his opinions, except on the supposition of interpolations, whilst, by acknowledging the first to Timothy, he would clearly have condemned himself. Comp., moreover, Baumgarten, a. a. Q., p. 38, seq., and Hug, Einl. I, pp. 56–70. Without at present entering on the objections that may have been raised against certain of the testimonies here adduced (comp. Böttger, a. a. Q., p. 199), we may safely assert that these epistles are inferior to none of the other epistles of Paul in historical proof, and that long before the close of the second century they had, in consequence of these testimonies, obtained the full acknowledgment of the church.

§ 3. Solution of the Problem on the Supposition of their being not Genuine. Their Genuineness Impugned, and Defended.*

It is known that Schleiermacher was the first who, in his critical dissertation on the so-called first Epistle of Paul to Timothy, Berl. 1807, directed an attack against one of these epistles, viz., the first Epistle to Timothy. The two others he acknowledged to be genuine, and made use of them principally as the basis of his attack on the first. His arguments against its genuineness are founded partly on the peculiarity of its language, partly (although this he regarded as of secondary importance) on historical difficulties, and lastly, on its plan and composition, which he held to be unworthy of the apostle. The result of his critical investigation has not failed to exercise a mighty influence, as may still be seen in the opinions expressed on the first epistle, by Usteri (in der Einl. zur Entw. des Paulinschen Lehrbegriffs, p. 2), by Neander (ueber das apostolische Zeitalter, i. 539), and by Lücke (Stud. u. Krit. 1834, p. 764). Ere long, however, as was to be expected from the cognate

* See this subject historically treated in Matthies, p. 16, seq.

character of these epistles, even in a grammatical point of view (which Schleiermacher himself acknowledges a. a. Q. p. 27), the suspicion of spuriousness was extended to them all. This was done first by Eichhorn, in his Introduction to the New Testament (Leipsic, 1812), then by De Wette, Lehrbuch der hist. crit. Einl. (Berl. 1830); Schott. Isag. (Jen. 1830), and Schrader, der ap. Paulus (Leipsic, 1830). Credner, in his Introduction, sought to give a new turn to this critical question, by acknowledging the Epistle of Titus alone to be genuine, while at the same time he professed to find in the other two epistles certain portions that were genuine. But the previous criticism had arrived at the fixed conclusion that the three epistles must stand or fall together; and Credner himself has again given up this view. The most recent opponent of the genuineness, Dr. Baur, die s. g. Pastoralbriefe der ap. Paulus (1835), we find directing his attack against the three epistles, and also De Wette, in his most recent statements on this subject in his exeg. Handbuch, Bd. 2, 5 Th. If the attack on their genuineness has been thus from time to time renewed, ever since it was first opened, there has also been from the commencement no lack of able defenders. Against Schleiermacher there appeared in the lists H. Planck (Bemerkungen ueber den ersten Paul. Brief an den Tim. Gött. 1808), Wegscheider (der erste Brief, etc. Gött. 1810), Beckhaus (spec. observ. de voc. ἀπ. λεγ. etc., Lingæ, 1810) for the genuineness of the first epistle; and when the attack was directed against all the three, their defence was undertaken by Süskind in Bengel's Archiv. fur Theol. I. 2; Bertholdt, in his Einl. 6. Th. Hug. Einl. 2 Th.; Feilmoser, Einl.; Heydenreich de Pastoralbriefe; Guerike, Beit. zur hist. crit. Einl. Halle, 1828; Curtius de tempore, quo prior P. ad T. ep. ex. sit; Böhl on the date and Pauline character of the Epistles to Tim. and Tit.; Hemsen, der Ap. Paul.; Flatt, in his lectures on the Epistles of Paul to Tim. and Tit; Mack, comm. über die Pastoralbriefe; Baumgarten die Ächtheit der Pastoralbriefe, Berl. 1837; Böttger, Beiträge zur hist. crit. Einl. IV. u. V. Abth. Gött. 1737; and finally, Matthies, Erklärung der Pastoralbriefe, Greifsw. 1840. In considering this question, we may fairly view it only in the position which it now occupies as represented by Dr. Baur and De Wette's most recent attacks, and the replies which these have called forth from Baumgarten, Böttger, and Matthies. We shall therefore, first of all, have to bring forward and examine the grounds on which the most recent criticism denies the authenticity of these epistles. But this criticism does not present us with merely negative results. It is well known that in its latest form, as represented by Dr. Baur, it boasts of not abiding by merely negative results, but of building up by positive criticism what has been destroyed by negative; of assigning their real historical place to those particular

compositions that have been shewn to be spurious. With reference to this criticism all will depend on the question, whether it has really succeeded in discovering another place for these epistles, to which they unmistakeably belong. If we must answer this question in the affirmative, then nothing remains for us but to rest contented, well or ill, with this critical result; if the reverse be the case, then the question with us will be, how the Pauline origin of these epistles may be vindicated in spite of the acknowledged differences between them and the other epistles of the apostle. Dr. Baur, in his work on the apostle Paul, pp. 492–499, has summed up, in the four following points, his arguments against the genuineness of these epistles, and in favour of their having been written in the second century, corresponding to the more detailed statement of these in his treatise already named, "die so genannte Pastoralbriefe." 1. The heretics of the Pastoral Epistles are the Gnostics of the second century; 2. That which relates in these epistles to the government and external institutions of the church points in its historical connexion, and also considered in itself, to a later period; 3. The impossibility of discovering a single passage having reference to the writing of these epistles, in the history of the apostle's life, as known to us; 4. Add to all this, that we find in these epistles, viewed separately, much that is peculiar and unpauline, both in the language and in the conceptions and views. De Wette's criticism differs from Baur's, chiefly in not going beyond the negative stand-point. For, that De Wette has made a conjecture with respect to the origin of these epistles a. a. Q. p. 119, does not here claim to be considered. In regard to particulars, he differs from Baur specially on the first point, p. 120. He acknowledges, indeed, that the main scope of all the three epistles is the controversy against the heretics; but he by no means recognizes in these heretics the Marcionites, as Baur does, nor does he feel warranted, owing to the weight of external evidence for the existence of these epistles, in assigning their origin to a period so late as after the middle of the second century. He supposes their date to be about the end of the first century; and that they were written by one who was either directly or indirectly a disciple of the apostle. De Wette does not agree with Baur in the very point which the latter represents as his principal argument. Nor does he quite agree with him also in the second of the above-mentioned points; though he finds here traces of a later date. On the other hand, he lays most weight on the impossibility of accounting historically for these epistles, which falls in with the third of the above points, and scarcely less, on the exegetical difficulties which come under Baur's fourth point, but which De Wette has presented with great fulness of detail. Under these difficulties he includes not only the peculiarity in lan-

guage (comp. 116, 117), and in composition, in conceptions and views, but also the unsuitableness of their contents to the state of things, to the design of the epistle, etc. The objections which De Wette here urges, can, for the most part, be considered only in the exposition of each epistle by itself; in regard to the other three points we shall be chargeable with no oversight if we keep Baur's arguments principally in view, in the order in which they have been stated.

I. Baur's first argument against the genuineness of these epistles is, that the heretics therein refuted are the Gnostics of the second century. This statement contains both a negative and a positive criticism; if therefore it is to be viewed as historically proved, we must expect these two things to be shewn—first, that at the period to which these epistles, according to their own shewing, belong, there neither were, nor could be any forms of error against which that portion of their contents under consideration might be directed; and second, that what is said with respect to heretics fully corresponds with the Gnostics of the second century. For it must of course be acknowledged, that although certain allusions in these epistles should correspond with particular features in the Gnosis of the second century—as for example, what is said of the fables and genealogies—it is still far from being proved that the epistles actually belong to this century. I am here touching a point of great importance, as opposed to this criticism of the Pastoral Epistles, and which the advocates for their genuineness, Baumgarten, Böttger, and Matthies, have not failed to bring forward. These have all remarked it as strange, that Dr. Baur, who, in his work on the Christian Gnosis, has so well shewn that the elements of the Gnostic systems were already in existence before the time of Christ, namely, in Judaism, should, in this critical investigation, hurry so quickly over the period in which, according to his own representation, must lie that series of intermediate links which are necessarily presupposed in the Gnostic systems of the second century. These systems, and as it appears these alone, are held to be what corresponds with the characteristics contained in these epistles. We will not, in opposition to this, insist, as Matthies has done, on the fact that the representations given in the Pastoral Epistles of the superior spirits, have a loose and rudimentary form; as to this it might be justly replied by Baur, that it was not to be expected of the writer of the Pastoral Epistles, that in opposing the Gnostics, he should himself delineate their systems. We shall hereafter have occasion to delineate more exactly the character of the heretics according to the representation given in these epistles; meantime we notice it as a defect in the criticism to which we are opposed (even on the supposition of its being right in its explanation

of the characteristic references in these epistles), that in its attention to the positive, it has entirely omitted the negative side, viz., the proof that errors existing in the apostle's time cannot be referred to. Such a criticism can only yield problematical results. The critic hastens with the point which he wishes to establish, to reach ground that is historically sure; he lays historical data beneath what is uncertain and shifting, in order to give it a fixed historical form, and then he imagines that the result deserves, on account of this historical aspect which it has acquired, to be preferred to a view that has fewer points of connexion with historical data. But how easily may he be mistaken, if—as in the case before us—the allusions on which the criticism is founded are indefinite and capable of various explanation; and if, as is also the case here, the time to which the point in question according to its own shewing belongs, is one which historically is dark and uncertain. Baur himself concedes, that between the matured Gnostic systems of the second century and the first beginning of the Gnosis, a series of intermediate links must be allowed to have intervened, the discovery of which will still long occupy history. We confess, however, that all this would be of trifling importance, if the criticism in question had succeeded in proving beyond contradiction, from the characteristic features which the writer of the Pastoral Epistle gives of the error he refutes, that this error is none other than the Gnosis of the second century with which history acquaints us.

The proof of this is made to rest on the following points. It is said that the heretics of the Pastoral Epistles, as distinguished from those who are combated in the epistles of the apostle acknowledged to be genuine, have already the entire complexion and physiognomy of the later heretics. The epistles themselves are said to refer us to a later date (comp. 1 Tim. iv. 2; 2 Tim. iii. 1, iv. 3). The fables and genealogies of which they speak, are said to be those of Valentinian; the Antinomianism which they refute, that of Marcion. It is held that they give prominence to the universality of the Divine grace in opposition to the Gnostics; and oppose the Gnostic aversion to the creation; and that every doubt as to the Gnostics being meant should be removed from our minds when we read at the close of the first epistle, of *oppositions of science* (γνώσεως) *falsely so called*, along with which in particular a passage in Eusebius, cited from Hegesippus (H. E. 3, 22) is produced for consideration. In addition to this, the doxologies, formulas, and many expressions are said to have a Gnostic cast—see 1 Tim. i. 17, vi. 15; 2 Tim. ii. 5, iii. 16, etc. The representation which is given of the heretics, is said to be purposely neither too general nor too special. The heretics named are fictitious persons. Nor, lastly, among the

characteristics of this heresy is the Marcionitic doctrine of the resurrection wanting. Comp. Baur on the so-called Pastoral Epistles, p. 1–39.

Against the assertion, maintained with great learning and acuteness in the work already named, that in the heretics of the Pastoral Epistles we may everywhere trace the well-known features of the Gnosis, nothing of any weight according to Dr. Baur has as yet been brought; and he appeals to the accordant testimony of De Wette, that the heresy refuted in the Pastoral Epistles is no other than the Gnosis known to us from history. But, De Wette expressly says (a. a. Q., p. 120), that the allusions to Marcion are by no means certain, and that the evidences from the second century for the existence of the Pastoral Epistles, require that an earlier date be assigned to them, somewhere about the end of the first century. The very chief reason, the positive proof which Baur has undertaken to give, is not acknowledged by De Wette. And with respect to the assertion that nothing of moment has been brought against Baur's view, we must here gratefully call to mind especially what has been produced by Baumgarten and Böttger.

We now proceed, first of all, to consider more particularly those characteristics which are said to belong to the Gnostics of the second century. The first of these is set forth in the words μῦθοι and γενεαλογίαι, which occur together in 1 Tim. i. 4. We read of the μῦθοι alone in 2 Tim. iv. 4; 1 Tim. iv. 7; Tit. i. 14; where they are characterized as opposed to *the truth*, as *profane* and *old wives'* fables, and, in the passage last adduced, as *Jewish* fables. The *genealogies* are mentioned at Tit. iii. 9 along with *foolish questions, contentions,* and *strivings about the law.* (Comp. Baur, die, s. q., p. 11.) The first question here then is, whether these *fables* and *genealogies* must necessarily be explained of fantastic fictions respecting the world of spirits. Neander has denied this in reference to the genealogies mentioned in the Epistle to Titus (Pflanzung, etc., I. 545), and maintained that from the context they are rather to be referred to the common Jewish genealogies. Baur himself has referred to Dähne, who is strongly of opinion that by the genealogies at 1 Tim. i. 4 are meant genealogical investigations in Philo's sense, but he disputes the historical vindication of this view, on the ground that the proofs on which it rests are found in the Gnostic systems. Böttger too has assented to this primary signification of the γενεαλογίαι, and I think besides that the contents of the epistles do most favour this signification. Baur has not entered particularly on the interpretation of these terms; he only states as an objection to Neander's view, according to which pneumatologies similar to those of the later gnosticism are meant, that it is deficient in historical proof; and then shews how exactly the doctrine of the Gnostics is

characterized in the expressions *fables* and *genealogies*. This assertion no one will contradict. But there remains some obscurity in the epithet *Jewish*, applied to these fables; as, in the fable of the Valentinians concerning the fall of the Enthymesis or Achamoth out of the pleroma, to which reference is supposed to be made, no one will discern anything specifically Jewish, even though it be probable that Jewish Christians were the founders of the Valentinian and the Ophitian sects. It is said, further, that the epithet γραώδης was peculiarly applicable to this fable as the Sophia-Achamoth is there represented as an old woman; but the expression μῦθος γραώδης cannot rightly be explained of a fable which treats of an old woman, but of one which befits an old woman. It deserves also to be mentioned that the expression *genealogies* is by no means a usual designation of the doctrine of æons; and Baur produces only one passage from Tertullian in which the expression receives its more definite meaning from being joined with *æones*.—Comp., moreover, § 4, and the commentary.

Again, we are told that the Antinomianism which is opposed in these epistles is of a Gnostic description, and specifically that of the Marcionites. The passage 1 Tim. i. 6–11 is meant. Already, it is said, the words of ver. 8, καλὸς ὁ νόμος sufficiently shew that it is only Marcionites that are here spoken of; and only on the supposition of the words being directed against these heretics can the distinctions which he there lays down concerning the law have a suitable meaning. It will belong to the exposition to shew how these words have a suitable meaning when viewed as opposed generally to a wrong application of the law; meantime, against the interpretation just mentioned, it may be well to call to mind with Böttger, a. a. Q. p. 122, that according to the usage of the apostle the phrase οἴδαμεν ὅτι καλὸς ὁ νόμος must not be understood as expressive of opposition, but rather of assent. As Böttger justly says, "he accedes to the assertion, but duly qualifies it;" referring also for examples of the same usage to Rom. vii. 14; 1 Cor. viii. 1, and citing Baur's own explanation of the latter of these passages, "as is evident from the οἴδαμεν which expresses assent" (die Christl. Gnosis, pp. 90, 92). But the explanation under discussion utterly falls to pieces when viewed in connexion with the expression νομοδιδάσκαλοι, ver. 7, by which the apostle designates his opponents. For that this expression is not used ironically (the only remaining way of accounting for it) to designate such as will know nothing of the law, is evident from the θέλοντες εἶναι νομοδιδάσκαλοι, from which it appears that they gave themselves out for this. And are we then to believe that the Marcionites gave themselves out as being teachers of the law?—Comp. Baumgarten, p. 32; Böttger, p. 119.

Further, we are told that these epistles give a prominent place

to the doctrine of the universality of the Divine grace, in opposition to the Gnostics. On turning to the passages on which this assertion is made to rest, 1 Tim. ii. 4, iv. 10, vi. 13; Tit. ii. 11, we find the doctrine (acknowledged to be Pauline) of the all-embracing grace of God in Christ, stated in a purely positive form, without any express reference to opponents. And are we to regard these statements, which are made in so general a form as to apply to every possible error in respect to them, as specially directed against Marcion? Nay, as regards the principal passage, 1 Tim. ii. 3, it is clear from the connexion with what precedes, why the universality of grace is spoken of. Just as little do the other passages require that in order to their explanation we should suppose them to contain a refutation of this particular heresy. And on the supposition that they did, we must certainly allow that Clemens of Alexandria knew much better how to refute the heresy which holds that a portion of mankind are by nature incapable of blessedness, when he appealed to man's moral freedom of will, than the writer of this epistle; as that universal Divine will, which he opposes to this heresy, is represented by him as connected with the performance of certain subjective conditions on the part of man. Baur seems to feel this himself, as he observes that this element, which enters into the idea of the moral freedom of the will, has not been overlooked in these epistles, as appears in their frequent exhortations to zeal for good works, and especially in 2 Tim. ii. 20, seq. We shall afterwards shew the reason of these exhortations; but it is difficult to see how the assertion, that the doctrine of grace is held forth in these epistles in opposition to Marcion, is at all confirmed by the statement that practical exhortations are given in other passages.—Comp. Baumgarten, p. 54, seq.

Further, there is a passage referred to, 1 Tim. iv. 3, in which, it is said, the allusion to the Gnostics is clear as the light of day; in which we read of the heretics, that they forbid to marry, and command to abstain from meats which God had created to be received with thanksgiving of them that believe and know the truth; for every creature of God is good, and not to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer. To this also belongs Tit. i. 14. All this is made to apply to heretics, whose doctrine consists in a dualistic view of the world and of life, such as we find among the Gnostics, and in its most defined form in Marcion. "Their abstinence from meats," says Baur, "must have had its source in a certain feeling of dislike and abhorrence which they cherished towards the creation of God, as toward something unclean." (Baur, p. 21, seq.) Now it is not to be denied that there are here traces of an asceticism which goes far beyond the Jewish prohibitions of meats. But we can also fully assent

to everything else that is said by Baur, without being obliged to refer the date of the epistle to the second century, if only the Epistle to the Romans maintain its place in the first (I argue ex concessis); for in that epistle we find, even according to Baur's own view, allusions to the same Gnostic dislike towards the creation. (Paulus, p. 390.) "All this," says Baur there, "is in favour of the supposition that already among the Jewish Christians at Rome there existed a dualistic view of the world, very closely allied in its root to the Ebionitism of a later period; which is the less to be wondered at as this dualism in reference to civil life stands in a very natural connexion with that view which sees in the life of nature an impure and demoniacal principle, awakening dislike and abhorence." (Comp. Rom. xiv. 14–20.) Baumgarten has already pointed out this inconsistency. Baur, indeed, has attempted to explain it in his work on the origin of episcopacy, p. 82, by shewing that there is a wide distance from the first germ of a certain form of error to its actual existence and extensive propagation, and especially from certain practical views affecting life, to theoretically developed systems, and to the last step of a reaction which was begun without the full consciousness of its ultimate consequences. Accordingly he endeavours to show that from the germ which appeared in the church at Rome a system might indeed spring such as that exemplified in the pseudo-Clementine homilies, but by no means such as the Valentinian and Marcionitic, as is proved by the opposition in which the former stands to the two latter, both in the *fables* and *genealogies*, and also in the dualistic view of the world. But however true these remarks are in themselves, the inconsistency in regard to the point in question does not seem to be thereby removed. For, in order to this it must first be proved that the dualistically ascetic view of the world in these epistles is represented as a developed system in comparison with that in the Epistle to the Romans. For what remains, comp. the commentary, where it will be shewn that the Gnostic dualistic view of the world cannot at all be meant.

The only remaining point which we will notice, in order not to overstep the limits assigned to us, is that on which Baur seems to lay the greatest stress. It is the words of 1 Tim. vi. 20; *ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως*, principally the concluding words. Here, it is said, we have an evident reference to Marcion, capable of being demonstrated from history. We will not insist on the fact that this reference has lost much of the ground on which it rests, from its being impossible that those *νομοδιδάσκαλοι*, mentioned in the first chapter, can be Marcionites. But even taking the passage by itself, it must above all appear remarkable that the writer, who, as Baur himself shews,

purposely gives the characteristics of the heretics in such a way as not to be too special, in order not to betray himself by anachronisms as a pseudo-apostle, should not shrink here from marking the doctrine of Marcion by its most "appropriate name" (Baur, p. 26). It may be said, however, that the author has here forgotten his part. But *must* we after all refer the expression *oppositions of science falsely so called* to the *oppositions* of Marcion? By no means, replies Matthies, and refers justly to the term ἀντιδιατιθέμενοι in 2 Tim. ii. 25. And Baur, in his review of this commentary (Jahrbb. für wissensch. Kritik, 1841, No. 12), has brought nothing against this, but acknowledges that it would be correct enough if we had otherwise no occasion to refer the expression to the Gnostic systems. But we have hitherto in reality found no occasion to understand a reference to the Gnostic systems, in an exclusive sense. What Baur there adds by way of restriction, namely, that it nevertheless remains strange that the heretics should have expressed their contradictions in such definite antithetical assertions, rests on the supposition of a collection of *oppositions* similar to that of the Marcionites, of which the passage under discussion says nothing, as we would then have to suppose, for the same reason, a similar collection of *vain babblings*. For what remains, comp. Baumgarten, p. 69. We have here, however, still further to justify our position. The passage in Eusebius, H. E. 3, 32, cited from Hegesippus, is said to contain a double testimony against the genuineness of these epistles. For first there is found in that passage the peculiar expression ψευδώνυμος γνῶσις; and even the ἑτεροδιδασκαλεῖν has there its parallel in the expression ἑτεροδιδάσκαλοι, and there too a ὑγιὴς κανὼν τοῦ σωτηρίου κηρύγματος is spoken of; and secondly, Hegesippus there says expressly, that the ψευδώνυμος γνῶσις first openly shewed itself after there was none surviving of the circle of the apostles. With respect to the latter point we refer to the competent judgment of Neander, a. a. Q. p. 539: "As there was an unhistorical tendency, proceeding from a dogmatic interest, which sought to place the originators of all heresies in the apostolic era; so there was also a tendency still more unhistorical, the result also of a dogmatic interest (as is manifest in all the accounts of Hegesippus) to make it appear that the church had, up till a certain period, continued quite pure, and that no heresy broke out until after the removal of the apostles." Besides, Hegesippus in the passage quoted does not deny that the heretics were already in existence (ἐν ἀδήλῳ που σκότει φωλευόντων); but only says that they now first appeared γυμνῇ τῇ κεφαλῇ. Nay, as Thiersch has shewn, we have not even the words of Hegesippus before us, but those of Eusebius, in which he obscures a simple statement of Hegesippus; in the passage iv. 22, where we have really to do with Hegesippus,

we learn that he dates the outbreak of Gnosticism after the death of James. Here, he sees "the beginning of that chain of heresies," the last links of which he finds in the sects founded in his own time—the Marcionites, Carpocratians, Valentinians, Basilidians, and Saturninians. If by this statement of Hegesippus is meant, that the apostolic age remained free from every kind of heresy, even from such as are noticed in 1 Cor. xv., or in the Epistle to the Colossians, then we have nothing to say to it; but if he fixes the beginning of the subsequent Gnosticism to the time after the death of James, then our view of the heretics of the Pastoral Epistles remains quite unassailed, comp. § 4. With respect to the other point, namely, of the same expressions being used by Hegesippus as are found in the first Epistle to Timothy, the supposition, that Hegesippus the Ebionite may not have shunned to employ expressions that occur in an epistle of Paul, without any direct reference to this epistle, is at least not so improbable as that any argument can be founded on it against the genuineness of this epistle. On the opposite hypothesis, that a disciple of Paul had the words of Hegesippus in view, the same difficulty presents itself on the other side.

We notice only another characteristic which it is said must belong to the Gnostics of the second century. The apostle, to shew what these *profane babblings* will lead to, adduces the examples of Hymenæus and Philetus, 2 Tim. ii. 18, *who, concerning the truth have erred, saying that the resurrection is past already*. Here, it is said, reference is made to a wide-spread error, of which, if it had already existed in the apostle's time, some further trace must have come down to us. But how do we know that it was already wide-spread? The words, *their word will eat as a canker*, if indeed they are to be understood of the outward spread of this error, represent this as prospective, and the examples adduced of Hymenæus and Philetus are the best proof that this error has not the character of a wide-spread heresy, but is to be regarded as the excrescence of vain disputation on the part of certain individuals who are named on this very account. That the sect of the Marcionites cannot be meant, as Baur maintains, is already plain from the fact that this doctrine was one of their standing characteristics, while here it is only said that it had developed itself from the κενοφωνίαις, in the case of certain persons who are named. Nor can it seem at all surprising that even in the apostle's time some should have fallen into this error, which is so closely connected with a spiritualistic view of the doctrine in question. We see how this doctrine offended the Sadducees, as also the Gentile Christians at Corinth, and the philosophic audience of the apostle at Athens. And if, moreover, we suppose that there were Jewish Christians in the apostolic era who held dualistic notions, such as Baur maintains were held by those at Rome.

we shall not be surprised at its having entered into the minds of certain individuals that the Christian doctrine of the resurrection would receive its right place, if they maintained *that it was past already;* and we can then also feel a satisfaction in finding a clear trace of this error in this epistle. For what remains, see Böttger's learned notices (p. 170) concerning the Therapeutæ, the Essenes, the ancient Ophites, and his observations on the meaning of a resurrection already past. Here, then, also, we find no unmistakeable reference to Marcion.

It would lead us too far to attempt to throw light on the other particular characteristics which Baur notices in support of his assertion. There are still the doxologies and formulas occurring in these epistles, as 1 Tim. i. 17, vi. 15, 16 ; expressions such as *φανεροῦσθαι, ἐπιφάνεια,* 1 Tim. iii. 16; 2 Tim. i. 10, etc., *θεὸς σωτήρ,* 1 Tim. 1, etc. ; the christological representations, 1 Tim. ii. 5, iii. 16 ; the expressions *φῶς ἀπρόσιτον, ἀόρατος, ἄφθαρτος, ἀφθαρσία, ἀθανασία, πρὸ χρόνων αἰωνίων, ἐκλεκτοί, ἄγγελοι* ; the prominence given to the *χρηστότης* and *φιλανθρωπία τοῦ θεοῦ* ; all represented as traces of the Gnostic period. Not indeed that the writer, in these expressions, opposes the Gnostics, but that he has adopted involuntarily their ideas and language. However, in the passage 1 Tim. iii. 16, according to Baur's interpretation, the author must have deliberately expressed himself in a Gnostic form ; as there are there six clauses, every two of which form an antithesis, the one member having more a Gnostic, the other an anti-Gnostic cast. A strange method, certainly, of refuting Gnosticism, which is yet said to have been the chief object of this false apostle. Finally, it is said that the heretics named in the epistles shew themselves to be fictitious. Baur has not troubled himself much with the proof of this point, so as to make it evident that he lays no particular weight upon it. And with regard to the doxologies and other expressions, he repeatedly acknowledges, that what he has adduced furnishes no strong proof. He finds nothing that is unpauline in any of them ; nor can it have escaped his observation how many representations and designations may be found in Scripture, and even in the writings of Paul, from which the expressions in question might be derived, or at least explained, without having recourse to the help of a Gnostic style of language and conception, as also Baumgarten and Böttger have shewn. We shall have an opportunity, in commenting on the particular passages, of saying what we deem necessary.

If now we inquire to what result we have been led by the investigation of the main features which are said to belong to the Gnosis of the second century, we find that it can only be the same as that to which De Wette, Neander, Rothe, Matthies, Baumgarten, and Böttger have come—who, in spite of the criticism of Dr. Baur, sup-

ported as it is by the most comprehensive learning, have not been convinced of the justness of his conclusion. They all more or less point to this, that "the germ of a Judaizing Gnosticism, or a Judaizing theosophic-ascetical tendency, such as shews itself in the two Epistles to Timothy, must *a priori* be presupposed as existing at this period; as the heresies of the second century point back to such a tendency gradually evolving itself out of Judaism" (Neander, p. 439). To the same effect, Rothe considers the heretics of the Pastoral Epistles as being an indispensable intervening link already presupposed *a priori*. (Anfänge der chr. k. l. 322.) So also Böttger, p. 211. Comp. also Thiersch in his Herstellung des hist. Standpunkts für die Kritik, p. 249. When we go back to the origin of Gnosticism, as Baur has traced it out in his work on this subject (pp. 36–38), and learn that the first elements of this were already formed within the sphere of the Jews' religious history—further, that Christianity could not first call forth this speculative philosophy of religion, although it could not but be immediately drawn into its circle wherever it came into contact with it—when we add to this, that Baur himself finds in the γνῶσις of the first Epistle to the Corinthians, viii. 1, seq., an idea at least closely allied with the later Gnosticism—that he already ascribes to the Jewish Christians at Rome a dualistic view of the world of a Gnostic kind—that he recognizes in the Epistle to the Colossians an example of the manner in which Essaism in particular united itself with Christianity, but in this connexion generally produced a new form of the Gnosis—that he further supposes a series of intervening links, by which the Gnosticism of a later period is traced to its first elements, the question presses itself upon us, why is no place to be found in the apostolical era for the heresy of the Pastoral Epistles, and can they not be one of those necessary intermediate links for which they give themselves out? We receive for answer; that would be a Gnosticsimus ante Gnosticos, which is just, in other words, that in the Pastoral Epistles we have before us the fully-developed, wide-spread heresies of the second century, otherwise Rothe's suggestion must certainly be admitted as valid, that we have also in the Epistle to the Colossians Gnostics ante gnosticismum; and "among the Jewish Christians of the earliest period there are many indications which lead to the conclusion that all these Jewish Christians of the earliest period bore more or less an Ebionitic stamp, and had an element of Gnosticism which they derived from Essaism" (Baur, Ursprung des Episc. p. 123). All will depend, then, on our being able to prove also positively, that there is nothing inconceivable in such heretics as those of the Pastoral Epistles having existed in the apostolic time; on which see § 4, and the Commentary.

We now add only one or two general remarks on Baur's view of

the heretics of the Pastoral Epistles. Dr. Baur has maintained that the *general* delineation which is given of the heretics, already transfers us to a time subsequent to that of the apostles; inasmuch as they do not appear as the apostle's personal opponents, but come into collision with the settled faith of the church, and are designated by the name *αἱρετικὸς ἄνθρωπος*, Tit. iii. 10, which was not applicable in this sense in the apostolic time. Comp. also 1 Tim. i. 19, *who, concerning faith have made shipwreck*, and similar passages. The heresy, it is said, is here represented as a wide-spreading evil, and the opposition between orthodoxy and heterodoxy, comes clearly out in expressions such as if *there be any other thing that is contrary to sound doctrine*, 1 Tim. i. 10, etc. We shall afterwards see that the apostle does not here speak of heterodoxy and orthodoxy in the sense which we attach to the words; but of an unhealthy, unprofitable tendency to speculations and pursuits which are destitute of moral fruit, as opposed to the spirit of practical morality that belongs to Christianity. Böttger rightly observes that there is much more said of heterodoxy and orthodoxy in such a passage as Gal. i. 6–9. The term *αἱρετικός*, too, can cause no serious offence so long as *αἱρέσεις* retains its place in 1 Cor. xi. 19. Comp. the interpretation of the passage. It has already been sufficiently noticed by others how uncertain is the criterion which is founded on the assertion that the opponents with whom the apostle deals are always represented as contradicting his own personal authority, while those of the Pastoral Epistles come into collision with the faith of the church (*concerning faith have made shipwreck—oppose the truth*, are the expressions referred to). (Baumgarten, p. 47. Böttger, p. 113.) We however acknowledge fully that the perverse tendency to be taken up with vain fancies, and controversies about words, which is rebuked in these epistles, was widely extended, but we do not admit that this points to a period posterior to that of the apostles. Baur also alleges that the epistles themselves refer us to a later date. 1 Tim. iv. 1; 2 Tim. iii. 1. But, far from our being constrained by this to the adoption of Baur's view, it is just the point where may be clearly seen with what injustice Baur has brought together all that is said in these epistles respecting corruptions of, and apostacy from the faith on the part of some, with reference both to the present and the future, has set it down as features of one and the same wide-spready heresy, and transferred it to the Gnosticism of the second century.

We shall not pursue this further, but rather proceed to set over against these general remarks of Baur's, certain others, that we may see which view has the more on its side on the principles of probability—that, namely, which finds the heretics of the Pastoral Epistles in the Gnostics of the second century, or our own, which gives credit to the testimony of these epistles themselves. Let it be sup-

posed that a pseudo-apostle refutes the Gnostics of the second century. This man was, of course, a child of his age, a contemporary of Justin Martyr, Polycarp, Athenagoras, Theophilus of Antioch, Irenæus, perhaps also of Tertullian and Clemens of Alexandria. We might here with good reason remark, as has already been often done, that it were assuredly strange to find just the very writings of the second century that are spurious—to which by hypothesis these epistles belong—so far surpassing in their spirit, and in their intrinsic value, every other production of mind confessedly belonging to that period. This must be acknowledged by all with respect to these epistles generally, whatever particular exceptions may be made. But we confine ourselves to the refutation of the heretics, of which we have specimens before us belonging to this period, by several of those named above. How marked a difference must appear to every one! While the so-called heretics of the Pastoral Epistles belong to the fellowship of the church, and of some only it is said that they are fallen away from the faith, and such as were excluded from church fellowship are expressly named; those Gnostic sects, to which these epistles are held to refer, are, on the contrary, represented as all of them out of the fellowship of the church and as declared enemies. Could a pseudo-apostle of the second century, whose main object was to combat those heretics, concede to them such a position that he might have more the appearance of being an apostle? And then, how the writer has been able to divest himself of all the influences of his time, its language, its style of thinking and representing! If an Irenæus and Tertullian appeal against the heretics, above all to the general tradition of the church, must it not have been most natural for a pseudo-apostle of that time to make the apostle speak of the higher certainty of the doctrine declared by him, of his agreement with the rest of the apostles, etc. While they direct their attacks, in this controversy, against the blasphemous doctrines of the Gnostics—chiefly of the Marcionites—concerning the Creator of the world, and insist on the unity of the Old and New Testaments, we find no trace of this in these epistles. See on this point Thiersch, p. 255. This writer says justly, although in a different connexion, "at all events we have in this the most direct of all proofs, that in the New Testament there lie before us the documents of a stage in the controversy with the Gnosis quite different from all later stages." And how do these epistles actually combat the Gnostics of the second century? They were written, it is said, because Paul's own epistles could not be made available for this object; as, "the heretics made them out to be chiefly favourable to their opinions without finding anything which they were compelled to acknowledge as a direct testimony against them" (Baur). "How naturally must it have suggested itself, to represent

the apostle by means of writings appearing then for the first time, as saying directly and with immediate reference to those opponents, what was not said in his writings already known with the distinctness that was to be desired" (Baur). Where then is the direct testimony in these epistles—where are the immediate references to these opponents? The beginning of 1 Timothy is the principal passage adduced, i. 3–11. But what says the author there? It is enjoined not to give heed to fables and endless genealogies, for they only minister to controversy, instead of leading to the things that make for salvation. And so in all these epistles together, the sum of what is urged against the so-called heresy is, a warning against empty talk, useless contention—a conduct tending not to the advancement of the Christian spirit, but to its hindrance, morally unfruitful and unsound, which in several instances had led to a total departure from the faith (comp. 1 Tim. i. 19, 20; 2 Tim. ii. 16–18). Besides this, and distinct from it, there are certain forms of error specified which were to appear in the future, the beginnings of which were already shewing themselves (1 Tim. iv. 1; 2 Tim. iii. 1, seq.) Are we to suppose what is inconceivable, that the whole argument against the Gnostics is contained in these two passages? And have we here any direct testimony against these heretics? If the whole argument indeed be here, then must we acknowledge it to be seriously defective. Even Baur himself, as Böttger observes, has admitted the unsuitableness of two of these epistles for their object—the refutation, namely, of the Gnostics—when he says (p. 136), "Marcion, as well as Tatian (who, it is well known, highly esteemed it), might have admitted the Epistle to Titus; in the second Epistle to Timothy, however, he must at least have taken offence at the two passages, ii. 8, 18." There was no necessity then for any forged epistle, since all that is contained in these two passages, as Böttger has also observed, is found as well and even better stated in Rom. i. 3, and 1 Cor. xv.

II. The second class of arguments adduced by Dr. Baur includes "whatever in these epistles relates to the government and external institutions of the church." "This point stands in close and intimate connexion with the foregoing. The Gnostics, as the first heretics properly so-called, gave the first impulse to the formation of an episcopal government." Surely, considered in itself, this fixed organization of the church, as we have it before us in the Pastoral Epistles, is, we are told, sufficiently fitted to awaken doubt and hesitation (Baur, Paulus, p. 495). According to Baur, the constitution of the church, as it appears in these epistles, is characterized by a hierarchical tendency quite remote from the Christianity of Paul; and the same is perceptible in the principles he lays down with regard to the treatment of heretics. Further, the institution for the

widows is also to be viewed in the same light; and then the command that women shall not teach, which is said to be pointedly directed against the Marcionites; then what is said regarding the female sex, 1 Tim. ii. 13–15, in connexion with what is said respecting widows. Finally, the injunction to a married life is to be regarded as having reference to the practice of the church. Here also may be included those expressions which Baur notices in the fourth section of his work as unpauline, such as *laying on of hands*, 2 Tim. i. 6; then such expressions as he alleges do not correspond to the apostolic time, as, *the husband of one wife*, Tit. i. 6; *the wife of one man*, 1 Tim. v. 9; *desire the office of a bishop*, 1 Tim. iii. 1; and that no *neophyte* be made a *bishop*, ver. 6; so also 1 Tim. iii. 13, where deacons are said to *purchase for themselves an honourable post*, and then what is said respecting the presbyters, v. 17, 19, indicating the transition to the later ideas connected with the office of presbyter; then also the charge to *lay hands suddenly on no man*, as the mark of a later period; finally, the expressions *witnessed a good confession*, and *Christ Jesus who witnessed before Pontius Pilate*, 1 Tim. vi. 12, 13, are said to bear the stamp of a later period. With all this De Wette for the most part agrees, chiefly instancing the institution for widows, the *desiring the office of a bishop*, etc., as traces of a later state of things in the church, a. a. Q., p. 118. He too explains the directions as to the appointment of office-bearers in the church, Tit. i. 5, seq; 1 Tim. iii. 1, seq., and the "remarkable" counsel, 2 Tim. ii. 2, by a reference to the interests of the hierarchy. All this, however, according to him, falls within the period towards the end of the first century, which makes a considerable modification.

We have already fully acknowledged (§ 1) the problem which presents itself on a comparison of these with the other epistles of Paul. The question here is, whether Dr. Baur has not represented this problem as more difficult than we find it to be on a comparison with what is known to us, and whether we can admit the solution of it which he has given. There are two points on which the decision of this question must rest; viz., the organization of the church through ἐπίσκοποι and διάκονοι, which comes strongly into notice, and the institution for widows.

Now with regard to the ἐπίσκοποι and διάκονοι of the Pastoral Epistles, we are quite at one with Baur in this—that the appearance of heretical tendencies in the church was that which chiefly led to an insight into the necessity of settled ecclesiastical organization. We find this connexion indicated in these epistles themselves, as Baur also observes (comp. Tit. i. 5–10). When then Baur proceeds to say, "The Gnostics (namely, of the second century), as the first heretics, gave the first impulse to the establishment of an episcopal

constitution"—he does not at all affect our position ; for before the appearance of these Gnostics, there were heretical elements in great abundance. How otherwise could Baur himself urge as an objection, that there were opponents and heretics in Corinth and Galatia, and yet that the apostle, although the occasion equally demanded it with respect to them, gives no admonitions relating to bishops and deacons. The maxim cessante causa cessat effectus, is not applicable to this case according to Baur's own acknowledgment. Yet, granting that only the Gnostics of the second century could have given the first impulse to the settlement of an episcopal constitution, it may be proved, and Baur himself also admits, that in the Pastoral Epistles there is no mention of episcopal government in the sense which belonged to that expression in the second century. That Baur has in reality made this concession, we shall afterwards shew, when we come to examine the view which he has submitted respecting the relation between the ἐπίσκοποι and πρεσβύτεροι.

The second thing we have to mention against Baur's view, is, that he either entirely leaves out of sight or arbitrarily rejects as unhistorical, those analogies with the ecclesiastical organization so prominently brought before us in these epistles, so clearly furnished by the rest of Paul's epistles, and the accounts we have elsewhere in the Acts of the Apostles. He has said nothing on the appointment of deacons, as related in Acts, chap. vi. And is it not critical caprice to set aside the account in Acts. xiv. 23 regarding the appointment of presbyters, and the passage Phil. i. 1, by saying that these data are far too isolated ? What are we to say then of the presbyters in the church at Jerusalem, Acts xi. 30, xv. 2, 4, 6, 22, 23, xvi. 4, xxi. 18, in the church at Ephesus, xx. 17, in the Epistle of James, v. 14, and in 1 Pet. v. 1, 5 ? Are these merely isolated data ? With these before us, can it be maintained, "that all official relations of this kind lie quite beyond the sphere of the apostle ?" Have we not here already "standing offices ?" But we turn to the epistles "confessedly genuine," in order to see whether "we can find in those epistles nothing analogous offering itself for comparison." Baur himself adduces the passages 1 Cor. xii. 28, the κυβερνήσεις, the gifts of church government, the ἀντιλήψεις, the gifts of various services, such as the care of the alms, the care of the sick, and has nothing to object to this signification of the words ; he notices Rom. xii. 6, seq., the gifts of διακονία, διδασκαλία, also the προϊστάμενος, in addition to which we may reckon Eph. iv. 11, *some apostles, some prophets, some preachers, some pastors and teachers*, and 1 Thess. v. 12, *those that labour among you and have the rule* (προϊσταμένους) *over you*, etc., as undisputed passages. And yet in those "genuine" epistles is to be found according to Baur nothing analogous, nothing

even presenting itself for comparison; and all relations of the kind brought before us in the Pastoral Epistles are entirely out of the sphere of the apostle. True, indeed, in the passages just quoted it is *χαρίσματα* that are enumerated; but the very point of view from which these appointments for the service of the church are there regarded, shews why not so much the external regulation as the internal gifts corresponding to this are prominently noticed. And yet, what else can the *προϊστάμενος* be than what we are accustomed to regard as meant by the *πρεσβύτερος*? Of what use was the gift of *government* if the person endowed had no sphere for the exercise of his gift? That some of these gifts found no outward corresponding sphere in a settled and everywhere similar church service, was to be expected from the very nature of the gifts themselves, and can prove nothing here against the existence of presbyters and deacons, as it is not the enumeration of the "settled and permanent relations" in the churches, but of "gifts" that is intended to be given. Thus we see that in those epistles of the apostle "acknowledged to be genuine" there are direct analogies to the church government with which we are made acquainted in the Pastoral Epistles; and that from what we find in the Acts of the Apostles, as well as in several of the epistles which harmonize with what is there stated, we may infer that this church government was a generally existing state of things. And how *a priori* could we suppose it otherwise than that some form of church regulation would be adopted from the very beginning? We cannot imagine a Christian congregation at any time to have existed without some form of direction or superintendence. Baur fully agrees with us in this, and he himself declares, in his work on the origin of Episcopacy, that we must associate a "certain oversight and superintendence" with the very first rise of a Christian congregation. According to his view, those who had first taken the decisive step of embracing Christianity acquired a preponderating authority, and became the "presidents" of the congregations as they were formed. "Thus were the *πρεσβύτεροι*—as indeed even in the Pastoral Epistles the one point of view always passes over into the other—at once the presidents of the congregations and the eldest in point of age" (p. 86). "The *ἀπαρχαί* then were the first bishops and deacons" (p. 87). Whether it was not rather age and fitness otherwise (as the Pastoral Epistles shew on Baur's own admission to have been the case in regard to the former) on account of which an individual was raised to the office of *ἐπίσκοπος*—whether with Rothe we consider these presbyters as having formed a college—or with Baur, each one as having been a little bishop, is here quite the same for our purpose; all that we urge is, that Baur accounts for the existence of presbyters as it were *a priori*, and admits that "this was the na-

ural course of things necessarily brought about by the circumscribed state of things in the church during its earliest period." We may then maintain without fear of contradiction that there must have been from the commencement presidents of congregations, and that it is capable of proof that there actually were such, as we have seen above. Even although the Epistles to the Romans, the Corinthians, and the Galatians were silent on the subject, this would be no proof of their not having existed. And we now find what Baur says (p. 89) to be quite intelligible—"that the Pastoral Epistles represent the constitution of the church rather as already established than as being first introduced." Our original problem for investigation now recurs, viz., why is so little said in the other epistles respecting such office-bearers, notwithstanding that there is no doubt of their having existed, while in the Pastoral Epistles they are brought so prominently into notice?

We thus reduce the question to its true position; and here, therefore, we first encounter the real punctum saliens of the criticism to which we are opposed. If hitherto that criticism has laboured, by setting aside all analogies, to render difficult a solution of the question by which the authenticity of these epistles might be established, and yet in the end has been necessitated to admit the existence of church government by persons who presided over the congregations; its object now is to lay stress on the strong way in which this ecclesiastical organization is brought forward in these epistles, and chiefly to shew that it has a hierarchical tendency. It is alleged to be improbable "that the apostle himself should have made the introduction and consolidation of church government a special object of his apostolical care." And further, the relation of the ἐπίσκοποι to the πρεσβύτεροι is said to discover already a monarchico-hierarchical tendency, which is also said to be reflected in the rule laid down for the treatment of heretics. By an investigation into the relation between the πρεσβύτεροι and ἐπίσκοποι, Baur (p. 80–86) attempts to prove "that both in their sphere were the same with the later bishops." "Whatever, *therefore*, in the Pastoral Epistles is arranged or enjoined with respect to these for founding and establishing the ecclesiastical organization, has for its object only the furtherance of this monarchical constitution which at a later period was by way of distinction connected with the name of the ἐπίσκοποι." "And is it probable that this monarchical constitution of the church which is so entirely unknown to the genuine epistles of the apostle—at least so far (!) as that nowhere in these is any significance attached to it—should have become to the same apostle (even at a later period) a matter of so much importance as that the sanctioning of it should have been his principal aim, in these so-called Pastoral Epistles?" (p. 86) "It appears to me that

this points to a later period, when in the church at Rome the Petrine Jewish-Christian element had gained the decided preponderance over the Pauline Christian." And then are adduced several proofs of the early manifestation of the hierarchical tendency in this church. The letters of Ignatius are also brought forward; but in these the connexion of all the members with the bishop is spoken of in a manner quite different from that of the Pastoral Epistles, which, we may be allowed to add, makes the very difference in question.

We must give especial consideration to what is here said, for it is the sinew of this discussion. The ἐπίσκοποι and πρεσβύτεροι were presidents over small individual congregations from the very commencement, even in the period of the first formation of Christian congregations (Baur on Episcopacy, p. 86). There were no colleges of presbyters formed, but individuals put themselves at the head of the congregations, and were like petty bishops in the later sense of the word. Thus a "monarchical constitution is, according to Baur, to be supposed as existing from the first," a "monarchical constitution" which was formed by "the natural course of things" wherever congregations were formed. "Whatever, therefore" (this is the inference drawn from the proofs adduced on the other side) "is arranged and enjoined in the Pastoral Epistles with respect to the presbyters and bishops, for the settling and confirming of the ecclesiastical organism, has nothing else for its object than this monarchical constitution which was afterwards, by way of distinction, associated with the name of the ἐπίσκοποι. Is it then probable that this monarchical constitution of the church, which is so *entirely* unknown to the genuine epistles of the apostle—at least *in so far* as that nowhere in these is any kind of significance attached to it—should have become to the same apostle—(be it at a later period) a matter of so much importance," etc. We ask here—if in general these Pastoral Epistles contain arrangements with respect to presbyters and bishops—what else *can* they have for their object than the monarchical constitution, if this, according to Baur's representation, was the original and the only constitution? And how can it be inferred from the fact of their insisting on a *monarchical* constitution, that they display a *hierarchical* tendency, or that their object is to give prominence to the Petrine Jewish-Christian element above the Pauline-Christian? The natural course of things is said to have placed these bishops and deacons at the head of congregations from the very first, and thus to have led to a monarchical constitution. Why, then, must the Pastoral Epistles in particular, "because they represent this constitution as already existing rather than as being first introduced," be supposed to have in view the monarchical constitution "which was afterwards specially connected with the name

of the ἐπισκοποι," and to betray the predominance of the Petrine Jewish-Christian element? "In the same light we are to regard the πρεσβύτεροι of the church at Jerusalem, frequently mentioned in the Acts of the Apostles," p. 85, that is, as denoting the same monarchical constitution which afterwards took its name from the ἐπίσκοπος. And if it be true that the apostle Paul appointed presbyters, he too has had in view the same monarchical constitution at the head of which the ἐπίσκοπος was afterwards placed. How, then, can it be asked—"Is it probable that this monarchical constitution of the church, of which we find nothing in the genuine epistles of the apostle, should afterwards have appeared to him so important a matter?" The only question is, whether church government in general has ever seemed to him of so much importance as that he should deem it necessary to give to his assistants, whom he charged with the order and government of the congregations, such directions as we read in these epistles. If he gave any such, they must have tended towards the formation of a monarchical constitution, to which, according to Baur, "the natural course of things" had given birth. There can no proof, therefore, of a hierarchical tendency in the Pastoral Epistles be drawn from the fact that the arrangements which they enjoin with respect to bishops and deacons accord with the monarchical form of government. And if the monarchical constitution in these epistles gives no proof of a hierarchical tendency, neither also does "the earnest manner in which they speak of ecclesiastical regulations and persons," for the question recurs, Is that which is earnestly enjoined of a hierarchical nature? Can it be ascertained, even partially, by what particular marks the hierarchical tendency displayed itself in the second century? Baur only proves that in Rome, at an early period, such a tendency had developed itself, but not that the traces of this development are to be seen in the injunctions and regulations of these epistles. He adduces the epistles of Ignatius from the second century as an evidence of the rising Romish hierarchy. But on comparing these with what we find in the Pastoral Epistles on the subject of church government, we first become really aware how remote these epistles are from the tendency ascribed to them, and how truly all that they contain on that subject bears the stamp of primitiveness. Baur observes with reference to this, that the principal ecclesiastical office-bearers mentioned in the Pastoral Epistles are the same with those in the Ignatian letters. But very little weight can be attached to this, when we find that the ἐπίσκοπος and πρεσβύτερος are quite a different thing in the Ignatian epistles; the ἐπίσκοπος is there separated from the πρεσβύτερος, and the latter has become the member of a college of presbyters. We have there the very reverse of the constitution which, according to Baur, is to be regarded as the orig-

inal one, and as still to be recognized in the Pastoral Epistles. For while, according to Dr. Baur, the πρεσβύτερος (= ἐπίσκοπος) was originally in his own sphere a small bishop in the later sense of the word—(although along with this it must of necessity be supposed, that in certain cases, when the individual congregations, say for example in Corinth, formed a whole, there was a common government which could issue only from the college formed by the single petty bishops, so that we have here a collegial element besides and above the monarchical maintained by Baur)—the reverse was the case in the second century when the ἐπίσκοπος (that is, the monarchical element) was placed at the head, and under him the college of presbyters. It is at this period, in my opinion, that we can first speak with any propriety of a monarchical constitution; while, previous to this, even granting the origin of the πρεσβύτερος and the sphere of operation to have been such as Dr. Baur represents it, a collegial action must of necessity be supposed as having been the culminating point of the constitution chiefly in larger congregations, such as that in Jerusalem; unless it be maintained that such a congregation did not properly form a whole, but an aggregate made up of several particular congregations, with their petty bishops, each of whom might act as he pleased. When we look at the accounts given in the Acts of the Apostles respecting the church in Jerusalem, we find that a collegial action on the part of the presbyters there, can as little be questioned as that the congregation there formed a whole, the various particular congregations (if there were such) disappearing under this unity.

We see, then, how small the resemblance that obtains between the ecclesiastical constitution of the first period, and the monarcho-episcopal of the second century, according to Baur's own representation. But it is now time to examine more closely this representation itself, according to which the first πρεσβύτεροι were petty bishops, and upon which our respected opponent founds his assertion of a monarchical constitution having existed from the first. What evidence have we for this view? It is not proved—as Baur himself admits—by passages such as Acts xiv. 23; Tit. i. 5, which speak of the ordination of presbyters (in the plural) in each city. "The natural course of things," according to which the first converts, and those in whose houses the congregations assembled, became presbyters eo ipso, is in reality the only proof to which we are referred. Now we will not deny that the fact of belonging to the "first-fruits," perhaps also the other circumstance, gave a kind of claim to the oversight, if only these early converts and house-owners were otherwise able and qualified persons; which is certainly not implied in one's having been amongst the first who were converted, or in his having opened his house for Christian assemblies. That, however,

is all to which the view under consideration allows any weight. We are not thereby relieved of the main question, whether the thing took this course of itself, or whether such first-fruits and house-owners, if they were otherwise qualified persons, were *appointed* to the office of presbyters. The very name πρεσβύτερος seems to oppose the view that presbyters became such merely in the natural course of things; for it points to another element as the ground of the office, namely, age; and this is explained neither by their characters as "first-fruits," nor as house-owners. Age, then, must have been the first thing looked at in the origin of presbyters, or in their designation, and this pre-supposes a principle generally acted upon in the Christian congregations which placed the eldest, supposing them qualified, at the head. And those passages to which the opposite view appeals, as in the epistle of Clement to the Corinthians, declare expressly that the bishops and deacons did not enter on their offices of themselves, but were chosen. And as the name πρεσβύτερος, so also does all historical tradition oppose the view under consideration. Not only with respect to deacons, have we, in Acts, ch. vi., an account of their appointment, and with this an analogy for the appointment of presbyters; but Acts xiv. 23, declares in the most distinct terms the same thing with respect to the presbyters, viz., that they were ordained; and the other view can be maintained only by the arbitrary rejection of this passage. With this, however, we have at the same time a new argument against the monarchical constitution of the first Christian church. For if, in each of the smaller spheres of the united congregation the presbyter or bishop did not of himself assume the lead, how are we to suppose that the apostle gave its own presbyter to each of such small individual congregations? Add to this, as has already been made out, that, if such a collective congregation consisting of smaller ones really formed a whole, as Baur also acknowledges, we assuredly may not dispense with the supposition of a collegial co-operation of the individual presbyters. And if such was the constitution of the larger congregations, as of the church at Jerusalem, the smaller ones were doubtless organized after its model, as soon as the competent number of members was made up. Thus we are shut up to the ordinary view of the first management of the congregations by a plurality of presbyters, and must totally deny a monarcho-episcopal constitution. Comp. Neander, Ap. Zeitalter I., pp. 253, 254, 262, 264.

All the more considerable does the difference thus appear, between the form of church government as traced in these epistles, and the monarchical of the second century. They bear a perfect impression of what has just been described as the constitution of the apostolical church. How far removed are they, according to Baur's own words, from the manner in which the epistles of Ignatius speak

of the dignity and importance of the heads of the church, and the connexion of all the members of the congregation with them, and especially with the bishop, as the indispensable condition of salvation! There is here as yet no difference observable between the πρεσβύτερος and the ἐπίσκοπος, just as at Acts xx. 17, 28; Phil. i. 1. And not only can no such difference be observed in the name (as still later, even in Clemens Romanus, and Polycarp); but also, the office of the ἐπίσκοπος and the πρεσβύτερος is essentially the same (Baur, die, s. g. Past., p. 81). Indeed so much do the Pastoral Epistles look to the ground and origin of these official relations, "that the one point of view (that, namely, of age in the expression πρεσβύτερος) is always passing over into the other" (Ursprung, etc., p. 86). And is all this to be explained thus—the author, mindful of the difference of times, designs only to characterize the first elements of the later church government as apostolical institutions? Strange indeed! The ἐπίσκοπος had already raised himself above the presbyters with a claim to superior authority—precisely in this does the hierarchical tendency of the second century concentrate itself—and this pretended apostle who writes in furtherance of the Romish hierarchical tendency nullifies this distinction, and again places the ἐπίσκοπος and πρεσβύτερος on exactly the same level. What more directly at variance with that hierarchical tendency, than to make the ἐπίσκοπος originally entirely the same with the πρεσβύτερος? And what does the writer say calculated to advance the hierarchical aim? "Does he represent the monarchical principle as originally involved in the idea of the πρεσβύτεροι?" he yet thereby in no way furthers the peculiar interests of the hierarchy of his time, unless we suppose that in his time it was still held in doubt whether there had been from the commencement appointed presbyters and bishops; which Baur will not maintain, as he himself says, that "at a later period no Christian congregation could be conceived of without a president regularly appointed from its commencement." (Past., p. 86.) And that later period is just the one of which we speak (Ap. Paul, p. 12).

Finally, Baur's discovery of a hierarchical procedure in the prescribed mode of treating a *man that is an heretic*, Tit. iii. 10, is sufficiently explained by what has been said above on the opposition of orthodoxy and heterodoxy; especially as in regard to this passage it is acknowledged, "that one might only wonder why the author does not pronounce upon him the formal ecclesiastical sentence." The ἀνάθεμα ἔστω of the Apostle Paul is of course hierarchical. Comp. Neander, ap. Zeitalter I., p. 546.

The result of this investigation, then, shews that the ecclesiastical arrangements in the Pastoral Epistles with respect to the ἐπίσκοποι (and διάκονοι), present nothing which does not correspond to the apostolical time, and nothing which refers to the second cen-

tury. See also on this, Böttger, pp. 35–64, and Daumgarten, pp. 84–90.

The *second* main point adduced to prove that these epistles belong, in their ecclesiastical arrangements, to the second century, is the widow's institution. Now we grant (comp. Baur, p. 49) that "the writers of the second century distinguish widows in this way, and place them beside the higher ecclesiastical functionaries;" and that we find in the New Testament no farther trace of an enrolment, or of any such distinctions of widows. Still we learn from Acts vi. 1, seq., that the widows were from the very beginning an object of special care to the congregations, and it is natural to believe—from the principle on which presbyters were chosen as implied in the expression πρεσβύτερος—that the πρεσβύτιδες were also distinguished with especial honour, if they were worthy of it. The latter point in particular seems to me to explain the fact, that in the earliest period the *widows not under threescore years old* were placed along with the presbyters as church functionaries. But it is not merely this institution in itself (the historic impossibility of which in the apostolic time cannot be maintained *a priori*) which, according to Baur, declares against the genuineness of these epistles, but chiefly the circumstance that by the "νεωτέρας χήρας," ver. 11, and the νεωτέρας, ver. 14, are to be understood virgins; which decidedly points to the second century. His assertion, however, is exegetically altogether untenable; in proof of which, for the sake of brevity, we refer to the commentary, where the difficulties with which he attempts to surround the common interpretation find their solution. Here we only observe, that it cannot be shewn that even in the second century it was customary to receive virgins into the number of the church widows, and that accordingly under the name χῆραι we are also to understand virgins, as is said to be the case in the passage under consideration. Baur too says only "that this may with great probability be supposed." But the passage from Tertullian de velandis virginibus, c. 9, bears directly against his view, as Tertullian there characterizes it as "miraculum, ne dixerim monstrum," that such a thing should once take place. The other passage to which we are referred, that, namely, in Ignatius to the Smyrnæans, c. 13, ἀσπάζομαι τοὺς οἴκους τῶν ἀδελφῶν μου σὺν γυναιξὶ καὶ τέκνοις καὶ τὰς παρθένους τὰς λεγομένας χήρας, appears certainly to have the meaning that is attached to it. But though this meaning be critically unobjectionable, still, as it involves what is so altogether singular, it is natural to remember that the term παρθένοι also frequently denoted such as were widows indeed; and that it may here, with Böttger, be understood in that sense according to the principle: ἡ χήρα διὰ σωφροσύνης αὐθις παρθένος. The clause τὰς λεγομένας χήρας is then a more special explanation of παρθένους, and

this is purposely selected, because the idea of bereavement and sorrow lies in the χήρα. Still, however that may be, our opponent must, at all events, first prove that in 1 Tim. v. 11, χήρα signifies a παρθένος in the proper sense. Baur objects to our view on the ground that, according to it, what is said ver. 11–14 must apply to all widows under sixty years. But is it better applied to all virgins under sixty years? Comp. also here Baumgarten, p. 67; Böttger, p. 65. How little its injunction to marry contained in this passage, in the circumstances supposed at ver. 11–13, is at variance with the opinion of the apostle as expressed in 1 Cor. vii. we have already hinted above; we need therefore as little suppose, in order to its explanation, that it is directed against the celibacy of the Marcionites, as that it presents a pseudo-Clementine view of marriage. In like manner, I see no necessity of supposing in the words ii. 11, *I do not suffer a woman to teach*, an allusion to the improprieties of the Marcionites; as the apostle might have the same inducement to mention here that it did not become a woman to make a public appearance, as in regard to the church at Corinth (1 Cor. xi. 5, seq., xiv. 34), or at Ephesus. Those only who on other grounds question their apostolical origin, can be led to seek such allusions in the words. With regard to 1 Tim. ii. 13–15, at which also Baur takes offence, and which he thinks is allied to the pseudo-Clementine view, we refer to the commentary; where also will be considered the particular points enumerated above as brought forward by Baur. There too we shall have the most fitting opportunity of dealing with the remaining particular objections, such as the mention of Timothy's mother and grandmother (2 Tim. i.), the military comparison (2 Tim. ii. 3, seq.), *my gospel* (ii. 8), etc.

III. "A further point in the criticism of the Pastoral Epistles, is the impossibility of finding a single passage in the known history of the apostle which favours their having been written by him;" or in the words of De Wette, "their historical unaccountableness." I fully admit this impossibility and historical unaccountableness, if it be necessary to find a place for them among the events and circumstances of that period of the apostle's life with which we are made acquainted in the Acts of the Apostles, and in the rest of the epistles; and the latest attempts by Böttger and Matthies to find a passage that will correspond, within this period, are in my view "new proofs of this assertion." I fully admit the justice of what De Wette affirms, that their internal affinity in form and substance "shuts up the advocate for their genuineness to the supposition that they were all writen about the same time," and have no hesitation—following Usher, Mill, Pearson, Clericus, Paley, who are followed by most of the later advocates for their genuineness, as Heydenreich, Böhl, Guerike, Neander, Rothe, etc. (comp. Baum-

garten, p. 196)—in maintaining, that the first Epistle to Timothy and the Epistle to Titus were written during the period between the first and a second imprisonment at Rome, and the second Epistle to Timothy during this second imprisonment. And that not merely because I cannot suppose that the second Epistle to Timothy was written about the same time with the Epistle to the Ephesians, and the other epistles of the first imprisonment at Rome, but also because the circumstances of time and place given in the epistles themselves, especially the second, require this supposition; on which compare the introduction to the particular epistles. With this all De Wette's and Baur's criticism against the possibility of finding a place for these epistles in "the history of the apostle with which we are acquainted," ceases to affect us; and we have to meet only those objections that are brought against the supposition of their having been written before and during a second imprisonment at Rome.

Among these objections, that which calls in question the fact of a second imprisonment is chiefly to be noticed. Without entering here on a new investigation of this much-controverted question, it may he stated as the result of the investigation hitherto made, that probability is opposed to probability. Comparing what Baur says on this subject (der ap. Paulus, p. 231), we find not a single historical statement brought against our supposition, but only the improbability that the apostle should have been liberated from his first imprisonment. But is not this improbability—keeping out of view, as is proper, the second Epistle to Timothy—fully counterbalanced when we find the apostle himself, in his epistles written during the first confinement, repeatedly expressing the hope, nay, the assurance, of obtaining his liberty, and again visiting the churches in Asia Minor and Macedonia? Phil. i. 25, seq., ii. 24; Philem. 22. And the testimony of Clemens that the apostle had come *ἐπὶ τὸ τέρμα τῆς δύσεως*—it being said before that he had become a herald, *ἐν τε τῇ ἀνατολῇ καὶ ἐν τῇ δύσει*, and had taught righteousness, *ὅλον τὸν κόσμον*, on which immediately follow the words *καὶ ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθών*, *τέρμα* being thus the limit of the aforementioned *δύσις*, which, with the *ἀνατολή*, makes out *ὅλον τὸν κόσμον* (the oratorical character of the passage can make no change here)—this testimony, reckoning merely according to probability, leans at all events towards our view. Nor may we explain *τὸ τέρμα τῆς δύσεως*—contrary to its connexion with the foregoing objective, geographical statements—of a subjective *τέρμα* of the apostle, and translate the phrase by the inadmissible insertion of the pronoun *ἑαυτοῦ*, thus: to his limit in the west, namely Rome. (The passage in Ignatius, where he speaks of *his* east and west cannot rightly be cited here.) And further, the testimony of Dionysius of Corinth, in Eusebius, H. E.

2, 25, and that of Eusebius, H. E. 2, 22, lend so much weight to our supposition, that it cannot at once be referred to the region of mere hypothesis. Comp. Böhl, a. a. Q., p. 91, seq. I assent, therefore, from the deepest conviction, to what Neander has said on this question a. a. Q., p. 528, as also to his observations on the views of Schenkel, Ernesti, and Schrader. Comp. also Baumgarten, p. 196, seq.; Credner, Einl. I., p. 316, seq. If then our view has at least equal claim to probability with the other, the question can only be how far it is vindicated and confirmed by the contents of the epistles themselves; on which see infra. There also, the objections raised against it by De Wette, chiefly on the ground of certain passages in the epistles, will be fully considered. Suffice it here to say, that these epistles are not "historically unaccountable," so long as it cannot be shewn that the supposition of a second imprisonment is historically untenable; and that such a supposition stands opposed to its rejection, with an equal or a higher claim to probability, and is no mere fancy, but rests on historical data.

IV. The last argument against the genuineness of the Pastoral Epistles, is drawn from what is alleged to be "peculiar and unpauline in these epistles when considered separately; both with respect to the language and also to many of the ideas and views." Baur has specified several examples of this in his work on the Pastoral Epistles, pp. 97–135. De Wette is, however, especially full on this point. See in his Handbook a. a. Q., p. 116, seq., where he gives a complete enumeration of their fund of peculiar words, then dwells on their peculiarities of style, and finally on what is singular in their ideas and views. To this belongs also his assertion respecting the unsuitableness of their contents to the state of things, and to the professed object which they have in view; in short, all that belongs to what he has characterized as their "exegetical unaccountableness." It is evident that we cannot go further into these arguments here, but must leave their refutation to the exposition of the epistles themselves. In this it will be shewn that the contents of the epistles, the circumstances, as historically supposed, amidst which they purport to be written, *do* correspond to the state of things as well as to the object aimed at. The peculiarity in ideas and expression, as well as in style, has already been fully admitted. But if the exposition shall shew that we can find nothing unpauline in the sense that Paul could not have so expressed himself, and so written, then we come back to the question indicated above—how is it to be explained that precisely in these epistles such peculiarities occur? on which comp. § 4.

Let us, in conclusion, take another glance at the origin of these epistles, as represented by the latest criticism. De Wette satisfies himself with the conjecture that the three are to be ascribed to one

and the same author, and this a disciple of Paul, who at the period when Gnosticism had begun to prevail, thought it would tend to the quiet and confirmation of the faithful to put into the mouth of his master, partly predictions of the disturbing phenomenon, partly warnings against the new errors, partly refutations of them (comp. a. a. Q., p. 119, seq.) As, in respect to his negative criticism, the denial of the genuineness of these epistles is quite independent of the correctness of his unconfirmed positive account of their origin, we shall lay it aside and examine rather the representation given by Baur, which, if we prove to be untenable, a doubt will be thrown over the entire result of this criticism.

The result of his investigations regarding the heretics of the Pastoral Epistles and the ecclesiastical institutions of which they treat, it has already been stated, assigns the origin of the epistles to the second half of the second century. We learn, further, that they had their origin in the church at Rome, where the authority of the apostle Paul was assailed from two quarters; by the Marcionites, who classed the apostle with themselves, and by the Jewish Christians there, who sought on that very account to make out that Paul was a false apostle. Some one belonging to the followers of Paul, of whom there was also a party there, resisted this injury done to the apostle. And as the epistles of the apostle were not available for the refutation of the Marcionites, he represented him as saying in writings which then for the first time appeared, what was not said with the requisite distinctness in his writings that were already known. Thus was produced the second Epistle to Timothy, for which the author fortunately enough chose the period of the imprisonment as the historical basis, and thus succeeded in imparting considerable colouring and life to his epistle. Meanwhile the epistle seems not to have met the existing necessity—at least we must suppose so, for Baur does not enlighten us further on this point; there appeared, therefore, the Epistle to Titus and the first Epistle to Timothy, proceeding from other authors, but having the same object. As, however, the most plausible historical ground had already been preoccupied by the epistle that was first written, those latter made even no pretence to any historical connexion with the life of the apostle. Besides the polemical aim against the Marcionites, and that with respect to the Jewish Christians, to substitute amongst them the true picture of the Apostle Paul for the Marcionitic caricature, and thus to unite Jewish and Gentile Christians more with each—besides these aims, the cause of the hierarchy is represented in these epistles in the rules which they lay down regarding the ecclesiastical office-bearers. "That those who were opposed to writings which then all at once appeared with the claim to such (apostolical) authority, should contradict their authority, was

naturally to be expected." And it was also to be expected, we would add, that the Jewish Christians who were to be gained over would likewise oppose their claim. "At all events there would be no harm in making the attempt, and why should it be so much wondered at that this attempt succeeded?" "That which might be of so much service (namely, against the Gnostics, and in favour of the hierarchy) was held really to what it professed to be."

Here we have in brief the account of the origin of these epistles, and their acknowledgment. Apart from the consideration that we have proved the allusions to heretics of the second century, and to hierarchical aims and interests of this period, to be untenable—even when we view this account from its own premises, enough still remains that is inconceivable.—This point is admirably treated by Baumgarten, pp. 90–103, as also by Böttger, a. a. Q., pp 178–198.

Even against the alleged necessity of having epistles of apostolical authority containing direct arguments against those heretics, Baumgarten has justly urged that the church teachers by no means gave up the already extant epistles of the Apostle Paul, and considered them as useless in contending with those heretics; and secondly, that "the early champions of the church found what the Scripture wanted in means of proof fully compensated by tradition, which indeed they regarded as the real strength of their argument, of which Baumgarten has given satisfactory evidence, p. 93. Still less can we comprehend the manner in which this undertaking was carried out. The aim to combat Gnosticism, chiefly the system of Marcion, with which a conciliatory and Romish-hierarchical aim was at the same time conjoined, is said to have first produced the second Epistle to Timothy. But Baur himself, as already observed, acknowledges that Marcion might have admitted the epistle with the exception of two passages, ii. 8, 18, which contain nothing that may not also be found in the epistles of Paul that are confessedly genuine. There is not a single trace of a hierarchical tendency in the epistle; the passage ii. 2 is the only one having even the appearance of this which Baur can adduce; in so far as it displays a care that extends more widely, and stretches into the future. And what is there in it that marks an Irenæan tendency? Treating throughout of the person of Timothy, addressing to him paternal counsels not to be ashamed of the gospel or of the imprisoned apostle, to hold fast the sound doctrine, and to guard against vain contention, and to fulfil well his calling as an evangelist, and finally inviting him to come and visit the apostle in his imprisonment; it is altogether unintelligible as controversial writing against the Marcionites put into the mouth of the apostle. The only remaining conjecture is, that the pseudo-apostle, in his endeavour to impart colouring and

life to the epistle by historical details, quite lost sight of his proper subject; but it is difficult to tell how this criticism is able to discover that the epistle should be what it in reality is not. The comparative failure of the first (this criticism goes on to shew), makes it the less wonderful that a second should apply himself to the same task with the hope of excelling his predecessor. "It would not suit," however, to address the epistle to Timothy a second time; nor could "he represent the apostle who in the former epistle has his martyrdom in near prospect, as writing again during his imprisonment." Thus arose the Epistle to Titus, which, however, for the very same reason as the first Epistle to Timothy, was left without any even apparent points of contact with the life of the apostle. But we have in this no adequate reason why these epistles remained without any such points of connexion. The remainder of the apostle's life offered still scope for them. Why should the writers of these epistles hesitate to connect them with it, and thus to invest them with the appearance of historical truth? Why purposely in their fabrications place themselves in collision with what was then known and believed regarding the life of the apostle, and thus awaken suspicion against themselves?

And the epistles themselves—do they correspond to those tendencies? Dr. Baur himself finds so few direct arguments against, and immediate allusions to, Marcion in the Epistle to Titus, as to lead him to acknowledge, that "Marcion might with as much reason as Tatian have admitted the Epistle to Titus" (p. 139). The alleged conciliatory aim of the epistles is inconsistent, as Böttger also remarks, p. 186, with the fact the writer chiefly indicates Jewish Christians as the originators of the errors which he combats. Besides, almost the greatest part of the epistle, the injunctions in chaps. ii. and iii. embracing all the members belonging to the fellowship of the church must, from the point of view which this criticism takes up, be unintelligible. The same is the case with respect to the first Epistle to Timothy. Here too "there is a very comprehensive injunction, embracing as far as possible all the relations of life," which deviates from the object assigned to the epistle by this criticism. It would moreover be still matter of surprise, even although all the alleged references to Marcion were conceded, that this polemical aim finds in so few passages any more definite expression; and that even these few passages fail to touch precisely the chief point of difference between the system of Marcion and the doctrine of the church, and overlook that which is principally kept in view by all the ecclesiastical opponents of Marcion. Compare for example the representation which Baur himself has given (die Christl-Gnosis, p. 313, seq.), of the mode in which the pseudo-Clementines opposed Marcion. (Comp. also Baumgarten, p. 96.) The writer of the

epistle, however, it is alleged, unhesitatingly refers to the *oppositions* of Marcion in chap. vi. 20. But what should have kept him from specially noticing, at least in the form of a prediction, that fundamental error—that the supreme God is not the creator of the world? And what a confused idea does this criticism present to us, of a writer, who, himself entangled with Marcionitic ideas, has recourse to the extreme expedient of writing a pretendedly apostolical epistle, in order to confute Marcion, and then in iii. 16 purposely compounds the μυστήριον εὐσεβείας from a mixture of Gnostic and anti-gnostic ingredients! But, finally, the success of this imposture would also be unaccountable. The epistles are said to have appeared in the second half of the second century; and at a time when the genuine epistles of the apostle had long been in use in the church, and when there already existed several collections of them. Comp. Thiersch, a. a. O., p. 323, seq. All at once three epistles come forth with the claim to apostolical authority, the principal aim of which is said to be the refutation of the Gnostics. And these enemies of the church offer no opposition to this claim, although so much importance was wont to be laid by them on agreement with the writings of the canon. In the shortest possible time these epistles receive the universal acknowledgment of the church; since "that which might be put to so good a purpose, was held really to be what it claimed to be." In other words, the bishops, together with their congregations, laid aside all conscientiousness and honesty, qualities for which we are wont honourably to distinguish the church of that age; and as if all acted on a secret understanding, not a doubt is expressed as to the genuineness of these epistles! And could then these epistles be really of so much service? What use could be made of one epistle which Marcion as well as Tatian might have acknowledged; of another, which he might have made his own on the supposition of two passages having been interpolated; and of a third, the polemical allusions in which, as we have already seen, and and shall farther see, might be perfectly understood although there had been no Marcion? And did these epistles, from that time forward, become the chief weapons against Gnosticism? We have already shewn, that the early champions of the church against this enemy, rather appealed to the universal tradition of the church. They found nothing in these epistles which they could direct against the fundamental error of Marcion which they chiefly combated. Nay, so little did the church know why it was pleased to sanction the forgery of these epistles, and how they were to be of service to it, that one of Marcion's principal antagonists, Tertullian, cannot comprehend for what reason Marcion did not receive these epistles into his canon, as he admitted the Epistle to Philemon, which is likewise addressed to a single individual. Comp. on the moral character of

the church at this period, Thiersch, a. a. Q., p. 323, seq., and especially on the question under discussion, the excellent investigation by Baumgarten, p. 99–103.

After this survey of the present state of the critical question as to the genuineness of these epistles, I think myself at liberty to express the opinion that the solution of this problem offered by the latest criticism is in no way satisfactory, and involves difficulties, compared with which the real difficulties that arise on the supposition of the apostolical origin of these epistles appear to be insignificant. The result thus gained leads us back to the question —how we are to explain the peculiarity of these epistles, supposing them to be authentic? It will be our endeavour in the following section to indicate some points generally, the vindication of which can indeed only be furnished by the exposition of the epistles themselves.

§ 4. Attempt at the Solution of the Problem on the Supposition of the Genuineness of the Epistles.

How then are we to explain the problem stated above in § 1 as arising out of the peculiarity of these epistles, viz., their acknowledged difference from the rest of Paul's epistles—on the supposition of their genuineness? We will look chiefly at the heretics noticed in these epistles. Let us inquire then first, what do we specially know concerning these heretics from the Pastoral Epistles; and then, secondly, let us see how the information there given accords with what is otherwise known to us on this subject.

1. With regard then to the first point, viz., the delineation of the heretics, it must be acknowledged that the errors brought before us in the two Epistles to Timothy, as well as in that to Titus, are essentially the same. Meanwhile, ere we enter further on this point, a circumstance must be noticed which the critics have arbitrarily kept out of view. It must be exactly determined (if we would ascertain what is to be learned from these epistles concerning the heretics) what errors are there noticed as already existing, what are indicated as future, and again what they represent as an error that is prevalent, and what, as peculiar to a few. These points may be ascertained with considerable exactness from the epistles themselves. The Epistle to Titus speaks only of an error that had already at that time become prevalent, and was far spread. On the other hand, the first Epistle to Timothy—besides that more prevalent error, in which, as we shall afterwards see, we may recognize one that is closely related to that in the Epistle to Titus—points distinctly to errors that are distinguishable from the more general one. Thus, at

i. 20, Hymenæus and Alexander are named as persons who have made shipwreck of their faith, and gone the length even of blasphemy; but who for this reason had been excommunicated from the church. They are clearly not to be put in the same category with those whom Timothy is enjoined i. 3, seq., to oppose; for these, together with their adherents, are within the pale of the church. Further, the passage, iv. 1, speaks of phenomena that were future, although their beginnings had already shewn themselves. What is there said of *doctrines of devils*, of *forbidding to marry*, of *abstaining from meats*, is therefore not to be at once put down as a characteristic of the more widely prevalent error, which is combated by the apostle as already present. For it would indeed be in the highest degree strange, were the writer to represent those characteristics which distinguished the heretics then existing, such as the *fables* and *genealogies*, as belonging to future heretics. The same distinction between the present and the future is also to be found in the second Epistle to Timothy. Reference is there made to that error which was then existing and more widely spread, in the same expressions as in the first Epistle to Timothy and in that to Titus. On the other hand, at ii. 17, seq., in like manner as at 1 Tim. i. 19, 20, single individuals—Hymenæus and Philetus—are again expressly named, as those in whom might be seen what *profane and vain babblings* would lead to. Of them it is said that they have so far erred from the truth as to maintain that the resurrection is past already. Now, is it not pure caprice, to transfer what is here predicated of some (who were addicted certainly to that more general error implied in the *vain babblings*) as the particular result of their vain, unsanctified talk, to that more widely spread tendency to indulge in empty questions of controversy, and to make this a criterion of the heretics who are combated in the Pastoral Epistles? We have likewise in this epistle a distinct reference to what is to happen at a future period, iii. 1, seq., with which, however, is connected a reference to the present, iii. 6–9, 13. But the seducers described in this passage as already present must not, any more than those mentioned at ii. 17, be thrown together into one with all those to whom the *foolish talk*, *fables*, *genealogies*, *questions*, etc., are elsewhere to be applied. The characteristics of these shew plainly that they form a special class, although in disposition and general character (iii. 8) they may correspond to those elsewhere mentioned. The passage, iv. 3, in like manner points distinctly to the future; however, this passage has, in reference to our present object no further significance, owing to its generality.

The opposing critics have at once effaced these lines of separation that are drawn in the epistles themselves. Whether the epistles speak of what is present or of what is future, of errors peculiar to

some, or of a more wide-spread perversion, all are brought together as lines of one and the same picture, that, namely, which the Gnosticism of the second century presents to our view. But wherefore, then, it may justly be asked, does the writer make such a distinction? If the error implied in maintaining that the resurrection is past already, as well as the *fables* and *genealogies*, be a characteristic feature of the Gnosticism of Marcion, for what object is this error represented, not as a general feature of the tendency which is combated in these epistles, but as the special error of some? In opposition to the course pursued by this criticism, which is founded on the pre-supposition that it is dealing with the production of a pseudo apostle, who, in order not to betray himself, speaks of the present as if it were the future, in opposition to this arbitrary course, which is founded on the supposition of the epistles being spurious, we would call attention to, and urge the importance of, these distinctions made by the writer. And we maintain, accordingly, that the errors noticed above as special aberrations from the truth, partly peculiar to certain individuals, or to a certain defined class of heretics, partly in their full development belonging to the future, must, first of all, be acknowledged as something special, and may not at once be included among the characteristics of the error represented in the epistles as at that time prevalent.

In what, then, did this prevalent error consist? In the epistle to Titus, where this one alone comes into notice, it is characterized, i. 10, by the words *there are many unruly and vain talkers, and deceivers, specially they of the circumcision.* Its constituent parts are at i. 14, said to be *Jewish fables and commandments of men;* its origin, i. 15, 16, an impure disposition; finally, it is characterized, iii. 9, by *foolish questions, genealogies, contentions, strivings about the law*, etc., and these things are described as unprofitable and vain. Titus himself is warned against having anything to do with these, and in opposition to this error he is enjoined to hold fast the *sound doctrine*, that is, the doctrine which tends to godliness, and to give prominence to whatever is according to this. We lay it down as a result of the exegetical investigation to which we refer, that the error combated in the Epistle to Titus appears throughout not as a heresy properly so called; we find there no dogmatical opposition betwixt true and false doctrine; rather, it is the opposition betwixt a knowledge directed towards things that are unfruitful in a moral point of view and the sound doctrine, that everywhere meets us in that epistle. The whole mode of characterzing the hostile tendency, whilst in opposition to it all stress is laid on a Christianly moral conduct—the warning given to Titus, not to meddle with it —the designations given to it, such as *unprofitable and foolish*—in short, the entire contents of the epistle shew that it is not a heresy

properly so called, but rather certain perversities alike theoretical and practical, proceeding chiefly from Jewish Christians (not, however, from the common Judaizing opponents), and which did not directly contradict the faith, but which might easily lead to a falling away from the faith. But in the two Epistles to Timothy, the case is not different with respect to the so-called wide-spread heresy which is said to be found there, apart from the special heresies to which some have arrived who had set out from the general tendency. The very first expression for this error, viz., ἑτεροδιδασκαλεῖν, denotes—as we may see from vi. 3, where this expression is explained by *not consenting to sound words and to the doctrine which is according to godliness*—not a heresy properly, but precisely the same error as in the Epistle to Titus. We find also, further, at i. 4, the *fables* and the *genealogies* again, with the epithet *endless*, then also the *questions;* and here, too, just as there, these fables and genealogies are said to raise disputes, rather than to minister to godly edifying, and therefore not to promote faith, and love which proceeds from faith, i. 5. The same fundamental state of mind is here attributed to the seducers as there, i. 6, namely, the want of a good conscience and of faith. The expression *vain jangling* occurs here, i. 6, as well as there. Here, also, in like manner, importance is attached to the requirements of the law, i. 7, seq.; here also the *sound doctrine* is opposed to error, i. 10. Timothy is here warned, as Titus is there, against *profane and old wives' fables*, iv. 7, and in opposition to these, the practical side of Christianity is prominently set forth. We have already spoken above of the passage vi. 3, seq.; we would only notice here further, how, in opposition to the *sound doctrine*, the conduct of the adversaries is represented as a *doting about questions and strifes of words, whereof cometh envy, strife*, etc., and reference is made, vi. 5, to their state of mind (men of corrupt mind) as well as to the same special motive of avarice mentioned in Tit. i. 11. And Timothy himself is once more warned against *profane and vain babblings, and oppositions of science, falsely so called*, vi. 20, seq., as the error is here designated. Connect with this what the second Epistle to Timothy furnishes on the same subject. In ii. 14, Timothy is enjoined to warn them against *striving about words to no profit*, etc. He himself is exhorted, ver. 16, *to shun profane and vain babblings, for they increase unto more ungodliness;* and Hymenæus and Philetus are adduced as examples of this. In ii. 22 he is exhorted to maintain a Christian character and conduct, and as the opposite of this, to avoid *foolish and unlearned questions, knowing that they gender strife*, ver. 23; upon which follows that passage, iii. 6, already cited above, in which a class of men are portrayed clearly enough to be distinguished from those described in othe.

places. Already this simple collection of passages shews, that the error referred to in these two epistles (keeping out of view one or two passages which of themselves evince that they are descriptions of special errors) corresponds in its main points with that in the Epistle to Titus; and our exegetical investigation leads us here also to the result, that it is no heresy that is there spoken of, but errors which lead away from the object of all true knowledge, and create empty disputations, which not only have no good influence on morality—on the contrary, they are fraught with moral evils of all sorts (vi. 4)—but also might easily lead to an entire apostacy from the faith, as is manifest from certain examples that are specified. The proof of this must be left to the exposition. We would only refer here to Schleiermacher's observations, a. a. Q., p. 83, seq., which coincide with what we have said.

We shall rather endeavour here to determine more exactly the nature of this error, in order with this to connect the question whether the existence of such an error in the time of the apostles is a thing inconceivable. It may be regarded as settled that these errors were of a Jewish kind. In support of this are Titus i. 10, *chiefly they of the circumcision;* i. 14, *Jewish fables and commandments of men;* and also 1 Tim. i. 7, *wishing to be teachers of the law.* With regard to the *fables* mentioned i. 4 and iv. 7, we learn from the Epistle to Titus that they were of Jewish origin. The same is shewn in 1 Tim. vi. 5, compared with Titus i. 11. But we add that it is not the common Jewish opponents with whom the apostle has here to do; this is not the case, even in those passages in which at first sight it might appear so, as in Tit. i. 14, *commandments of men,* with which iii. 9, *strivings about the law,* is to be compared, and principally in 1 Tim. i. 6, seq. Doubtless the commandments which these teachers of the law held forth, had reference to the νόμος of the Old Testament; but what they wished was not such a recognition of the authority of the law, as that, for example, which is alluded to in the Epistle to the Galatians. Schleiermacher, as I am convinced, is quite right when he observes that the manner in which the apostle combats those well-known Jewish Christians, i. 7–11, in no way accords with his usual manner, and fails in that which is precisely most essential; and Baumgarten's assertion that this is supplied afterwards, at vers. 12–17, is evidently a mere make-shift. Comp. the commentary. And how little this view has to rest upon otherwise, will appear from the passages brought together above, in which this error, that had become prevalent, is characterized and refuted. Neither does it correspond with such expressions as the *sound doctrine,* or *the truth which is according to godliness,* or *the doctrine according to godliness,* which are opposed to the error in question. Such expressions can only be

opposed to a pursuit which produces no moral fruit in the life and conversation. This view, moreover, does not agree with the figure conveyed in the expressions *unsoundness, and soundness in the faith;* with the common designation of this pursuit as unprofitable, vain, unfruitful; with the constant reference made to the moral shortcomings of those who represent this movement; nor, finally, with the repeated reference to the fact, that a total apostacy from the faith may so easily result from it, and the repeated charge addressed to Timothy and Titus, not to have anything to do with these profane and foolish disputations. All this may with perfect certainty be drawn from the epistles; but the investigation becomes difficult, when it is attempted more particularly to follow out this description of the errors, which in their general aspect is so marked, and to inquire into their more specific details. The most of the terms by which they are designated give us the idea merely of an empty talking, a profitless contention about things which are morally fruitless, as they are destitute of all higher interest of a religious kind. Such are the expressions, *vain talkers, teaching things which profit not, questions, foolish questions, strifes, teach another doctrine, strifes of words, perverse disputings, vain babblings.* Distinctly as these expressions—both in themselves, and in the explanations which they receive from the kindred passages—designate the error in question in its general character, they are useless in so far as regards our obtaining from them special details. On the other hand, however, we find certain more special characteristics, which, as it appears, can furnish the desired information. These are—*commandments of men*, etc., Tit. i. 14, *strivings about the law*, iii. 9, with which is to be compared, *teachers of the law*, 1 Tim. i. 7, seq. These expressions at least intimate that it was attempted to connect those foolish disputations with the Old Testament law, that the distinction betwixt clean and unclean was insisted on (Tit. i. 15), and even that a perverted application was made of the moral law of the Old Testament (1 Tim. i. 6). The precepts of a pretendedly higher morality than the common Christian morality seemed to be, were urged on the authority of the Old Testament, and prescriptions of an ascetic kind were insisted on. Of still greater importance, however, it is considered, for determining the special character of this error, are those designations of it which we have in the expressions *fables*, 1 Tim. i. 4, *Jewish fables*, Tit. i. 14, *profane and old wives' fables*, 1 Tim. iv. 7; further, in *genealogies*, Tit. iii. 9, *endless genealogies*, 1 Tim. i. 4, along with which also is taken the expression *oppositions of science falsely so called*, 1 Tim. vi. 20. These expressions, especially *endless genealogies*, indicate certainly something special. But as we have no information from any other source regarding the errors combated in these epistles, it

could not fail to happen that these designations should be applied to the most various historical phenomena. With regard especially to the last of these expressions, some, adhering to the most literal signification of the word, understand it of genealogical registers, especially those of the Messiah. Others explain it of heathen theogonies, the descents of the cabbalistic Sephiroth, or Essenian genealogies of angels, or allegorizing genealogies, such as those in Philo, finally of the Gnostic successive emanations of spirits, to which Tertullian and Irenæus refer.* The one class of interpreters, accordingly, understand merely the loose and crude beginnings of the later Gnosticism as designated, while the other think they find in the same expressions this Gnosticism itself, with its succession of emanations. Comp. De Wette, p. 11.

It must here, first of all, be asked, what result do we obtain from the exegetical examination of these terms? The words μῦθοι and γενεαλογίαι in themselves, according to their common use elsewhere in the New Testament, 2 Pet. i. 16; 2 Tim. iv. 4; Heb. vii. 6, are not difficult to determine. By the former are to be understood mere fabrications in opposition to the certain truth (it matters not here whether in the form of stories merely, or of doctrines also),† by the latter chiefly, genealogical registers. Comp. the exposition. (It is not here denied, that the latter expression might very properly be used to denote series of emanations of spirits, were such, in general, to be understood as meant.) Further, the epithet Ἰουδαϊκοί joined to μῦθοι intimates, that these fables were of Jewish origin; the epithets βέβηλοι and γραώδεις that they were profane and insipid; the epithet ἀπέραντοι joined to γενεαλογίαι that these researches might be spun out to an endless length. The close connexion between the μῦθοι and the γενεαλογίαι, is further to be attended to. On comparing Tit. i. 14 with iii. 8, in both of which there occurs a summary designation of the prevailing errors, it is evident, that in the first passage the *fables* include the *genealogies*, and in the second, where genealogies only are mentioned, the fables are at the same time to be understood. In 1 Tim. i. 4, both expressions stand together, and the αἵτινες must there at all events be applied also to the μῦθοι; otherwise nothing would be said of these at all. We thus come to the conclusion, that both go hand in hand. But with these, *the strivings about the law* also are always closely connected, Tit. i. 14; 1 Tim. i. 3, 6, seq.; so that we are confirmed in the view, that the errors here referred to are of a Jewish kind, which aimed at a connexion with the Old Testament, and which offered

* Tert. Contra Valent. 3, dubitabit ne has esse fabulas et genialogias quas Paulus ap damnare prævenit. De præscr. heret. cap. 33, Iren. adv. hær. libr. 1.

† Theodoret understands it as referring to the δευτέρωσις the Ἰουδαϊκὴ ἑρμηνεία, with which Ignat. ep. ad Magn. c. 8 is to be compared. Comp. also on 1 Tim. iv. 7.

Old Testament genealogies decked out with fables, as well as legal prescriptions drawn from the Old Testament, to those who sought a higher knowledge and a higher sanctity, just because they had not the true knowledge and the true morality. We are confirmed in this supposition, by the context of the passages where those designations occur in which we have a general representation of the errors in question. And this, to my mind, so clearly and convincingly results from the whole contents of the epistles, as was already observed above, that I cannot, on purely exegetical grounds, acquiesce in the opinion most recently adopted so generally—that by the μῦθοι and γενεαλογίαι are to be understood, fictions relating to the world of spirits, and Gnostic pneumatologies.* This view rests not so much on what is said in these epistles, as on the close parallel to be found in the Epistle to the Colossians. But, compare the manner in which these epistles handle the error to which they refer, with that which pervades the Epistle to the Colossians. Even so far as the error is of a legal kind, the mode of refutation in them is obviously quite different from that in the Epistle to the Colossians. We do not find in them, as in the Epistle to the Colossians (herein I entirely agree with Dr. Baur) any reference to the inferior position of Judaism and the higher one of Christianity. "The heretics at Colossæ," so Dr. Baur thinks, and rightly, "must be much more akin to the common Judaists, than the heretics of whom the Pastoral Epistles treat." With respect, moreover, to the μῦθοι and γενεαλογίαι, there is really nothing at all in the Pastoral Epistles, that reminds us of the manner in which the apostle combats the error referred to in the Epistle to the Colossians. It is not indeed to be looked for, that the apostle should always combat the same error with the same weapons; but that these epistles should contain not even anything of the manner in which the apostle in the Epistle to the Colossians opposes the false notions about angels, must certainly strike every unprejudiced mind, especially if the error is held to have already proceeded so far as that regular genealogies of angels were constructed, which can only be supposed in connexion with an extensively developed theosophy. In the Epistle to the Colossians there is no trace of genealogies or anything similar; and nothing of the kind can be shewn even with respect to the Essenes, with whom the Colossian heresy is said to be nearly connected. (Comp. Schleiermacher, p. 85; Baur die s. g., Past, p. 81.) How are we to suppose that the apostle has nothing more to say against such an error—an error which we are under the necessity of

* Schleiermacher (p. 83) says of the γενεαλ. 1 Tim. i. 4: "They are not represented as anything opposed to Christianity, but only as unprofitable and insidious." On Tit. iii. 9, he says, "They are so defined by the context as to make it impossible for any one even to imagine that they are to be understood of the descent of Gnostic æons (p. 84).

viewing as intimately connected with the Gnosticism of the second century, and which consequently could not be a thing so entirely harmless and uninsidious—than merely what is implied in such designations as vain talking, unprofitable controversies, strifes of words, etc.? Must we allow him so small a measure of acuteness and foresight, as that he could not see farther into an error, which manifestly carried in it the beginnings of the Gnosticism of the second century; and therefore satisfied himself with pointing to the moral deficiencies of its originators, to their avarice, to the evil consequences of such disputations, as exciting hatred, strife, etc. How little would then be implied in the opposition of the *sound doctrine* to this error—how little hold would be taken of the root of the evil, emphasis being laid on the moral aspect of Christianity, while the error itself remains untouched? No! So long as we hold by the opinion that Paul was the author of these epistles, we must suppose that here also he followed his usual practice of seizing the mischief by its roots, and placing the corresponding truth, in opposition to the lie upon which the error was built.* The view which we here advocate is, as is well known, a very ancient one. Chrysostom brings it forward, although not to the exclusion of every other, then also Theodoret, Oecumenius, Theophylact, etc.; at a later period, especially Schöttgen, Wolf; then Storr, Flatt, Wegscheider, Leo; only that they differ in opinion as to the purpose which these genealogies were designed to serve. To me, however, it is of great importance that Neander also, in reference to the Epistle to Titus, thus expresses himself: "The term γενεαλ. in the Epistle to Titus, without further explanation, and in the connexion in which it stands, cannot be supposed to mean anything of the kind (namely a doctrine of emanations); but we are rather induced to explain it of the common Jewish genealogies, although we are not able to determine more exactly for what purpose these were used." By μῦθοι, however, he thinks, are to be understood rabbinical fables, whether derived from a rabbinical tradition or from arbitrary interpretations of the Old Testament. Now, so great is the accordance between the Epistles to Timothy and the Epistle to Titus, in reference to this form of error (laying out of view for the present the more special errors which are there noticed), and the mode of its treatment here and there, that if, in the Epistle to Titus, by genealogies are meant Jewish family registers, it is impossible that these can mean anything else in the Epistles to Timothy; altogether

* Schleiermacher, p. 86: "I do not even mention the Gnostics, whom some have thought to be referred to here; as it is too manifest that Paul would have spoken against them, at least more severely, than he does in this incidental notice." The difficulty which he finds in the designation ἑτεροδιδασκαλία disappears of itself on a comparison with 1 Tim. vi. 3.

apart from the consideration that the argumentation of the apostle in these epistles appears aimless if we are to suppose that he refers to Gnostic emanations. A further authority for my view I find in Dähne (Theol. Studien. u. Krit. 1833, p. 1008), who also thinks that genealogies in the proper sense are meant, and in particular those of an allegorizing kind, as in Philo. Finally, I rejoice to find that I am perfectly at one with the learned Thiersch, who in his work already more than once referred to (Versuch zur Herstellung, etc., p. 274), thus writes: "those genealogies must have been genealogies of Jewish families, and along with the *old wives' fables* that are placed beside them, and the subtle questions about the law, must have been the subject of earnest concern and controversy among the Jewish Christians—a supposition which is confirmed by the connexion, and which, ere it is rejected, must be shewn to be historically inadmissible and inconceivable."—But why then have the majority of the more recent critics departed from this, so natural and so old an interpretation? We have already spoken of Schleiermacher's opinion as agreeing with that which we advocate. On comparing Mack, Matthies, De Wette, Neander, all of whom explain the term in question of pneumatologies similar to those of the later Gnosticism, the chief objection urged against our view is, that researches such as those we have supposed, could find no countenance or acceptance among Gentile Christians (Neander, a. a. O., p. 541). Our Lord himself, observes Mack further, did not find fault with the Jews for occupying themselves with genealogies; why then should the apostle have held them to be so dangerous, nay, to be directly contrary to the true doctrine? (the latter is a view which exegetically is altogether untenable). "In short," says Matthies, "the genealogies, in the sense just spoken of, come far too little into contact with the sphere of Christian ideas and Christian morals, to account for their having been made the subject of special warning" (p. 166). But in these objections too little regard is had to the close connexion allowed by the commentators to obtain, between the *genealogies* and the fables, the *controversies about the law*, and the *teachers of the law*. This connexion itself shews, that it is not merely the drawing out of genealogical registers for Jewish families that is meant. It is apparent that beyond this, a trading in magic was carried on through the medium of these, that they were extolled as a higher wisdom, as means to the attainment of a higher moral perfection, and were employed as an instrument of gain (Tit. i. 11; 1 Tim. vi. 5). All this will not correspond to the γενεαλογίαι, if by this is merely to be understood, the construction of Jewish family registers. We must rather suppose that they included a deeper gnosis (the γνῶσις, *falsely so called*, against which Timothy is warned). We shall not then be surprised at the Gentile

Christians being interested in these, any more than at the warning which is addressed to Timothy and Titus. Moreover, we must not suppose that the influence which these things had acquired over the Christian churches was greater than it really was, as has been done especially with reference to the first Epistle to Timothy; for the epistle itself gives no warrant for this (i. 3, *that thou mightest charge some*, etc.), in as far as it refers to the error which it treats of in common with the Epistle to Titus; and what was sufficient at Crete to bring about the error combated by the apostle is adequate also in the first Epistle to Timothy. The only objection that might be urged against our view is, that it is not historically confirmed to the extent that might be desired. But it is at least as much so as the opposite view, that, namely, of Gnostic successions of emanations. Philo's allegorical treatment of the Mosaic genealogies furnishes something analogous, to which we might appeal with as much reason as the opposite view appeals to the Colossian heresy, comp. Böttger, a. a. Q., p. 142. And at a later period we find instances of a Gnostic treatment of genealogies (just as that view finds these in the Gnostic systems of the second century, comp. Baur, a. a. Q., p. 14), in the progress towards which, we might regard the characteristics of our epistles as the intermediate steps, with as much reason as the opposite view finds in its series of emanations, the germ of the later Gnosis. But the designation of the error in our epistles, as mere talk, etc., forbids our identifying it with those later appearances. They are too far removed from what we find here. All will depend, then, on whether the view we have given is exegetically well founded. And in this case it can be no proper criterion by which to test the correctness of this view—a view that relates to a period in connexion with which we have few, and in the matter before us no additional documents—to inquire, whether it be historically demonstrable. That which is presupposed in general in errors of the kind—we refer not merely to the *genealogies* but also to the *fables*, etc.—may be sufficiently demonstrated, namely, that previous to the spread of the gnosis in the second century, there existed already a Jewish and a Jewish-Christian gnosis. With respect to the former, we know of no one to whom we could refer as having more directly substantiated this, than Dr. Baur in his work on the Christian gnosis (p. 36–38). Comp. § 3. Especially does the Cabbala here come into notice, the elements of which, as is acknowledged, were already in existence at that period. But with regard also to the Jewish-Christian gnosis, Dr. Baur makes admissions, which makes its existence before the second century appear entirely natural. Thus when, for example, he maintains (a. a. Q., p. 50) that Christianity, wherever it came into contact with this speculative philosophy of religion, could not but be also immediately drawn

into its sphere; comp. in Böttger, pp. 175, 208, seq., 218. Not merely do the Jewish-Christians referred to in the Epistle to the Romans betray, according to Baur, a dualistic view of the world; the strongest proof of the existence of a Jewish-Christian gnosis must always be the Epistle to the Colossians, with its φιλοσοφία. With it are then to be classed the two Epistles to Timothy, not merely in so far as they treat of those errors hitherto described, but as they present to us at the same time the beginnings of the later gnosis in its various tendencies with express reference to the future, to which these present appearances point. To this belong the passages already adduced, 1 Tim. i. 19, 20; 2 Tim. ii. 16–18; 1 Tim. iv. 1; 2 Tim. iii. 1, seq. The first of these passages does not afford any more special mark of the error that is meant; the second, however, plainly points to a spiritualistic tendency; the third clearly discovers the original form of asceticism; the last, the immoral antinomian tendency which was connected with magic. How the traces of this gnosis may be further followed out in the rest of the epistles of the New Testament, may be seen by referring to Thiersch, a. a. Q., p. 236; Rothe, die Anfänge der Christl. Kirche, p. 320, seq.; Neander, a. a. Q., II., p. 261, seq., 638, seq.

We shall again, in the investigation of those passages, recur to the question whether these Gnostic errors, partly of a spiritualistically ascetic, and partly of an antinomian character, noticed in certain passages of the two Epistles to Timothy, may not be conceived to have existed in the time of the apostle. Here let us refer only to one other point, the importance of which Baur also fully acknowledges; it is in the passage Acts xx. 29, 30, where the Apostle Paul, addressing the elders of the Ephesian church, whom he had sent for to meet him at Miletus, says, "For I know this, that after my departing shall grievous wolves come in among you, not sparing the flock; also of your own selves shall men arise speaking perverse things to draw away disciples after them." "Only one prop, as it appears to me," so Dr. Baur expresses himself, "could the defence of the apostolical origin of the Pastoral Epistles still have upon which to rest. I mean the farewell address. . . . . Here we find the eye of the apostle, directed towards the same state of things as meets us in the Pastoral Epistles in its more definite form. . . . . And indeed he sees the danger to be at no great distance. But with regard to the whole of this farewell address, it is but too apparent—at least I cannot help thinking so concerning it—that it was written after the event. . . . . It appears to me, indeed, even when I overlook its character as an address written post eventum, one of the most direct testimonies against the genuineness of these epistles." "It cannot be supposed that the apostle should have transferred the charge of combating the heretics, from himself to

those persons who were set over the Ephesian church, if in reality he had afterwards come to devote three special epistles mainly to this subject." "Let it be supposed, however, that the apostle was mistaken, it would still be impossible to find a period when these epistles could have been written, if, as apostolical, they must in any way be brought to correspond with the farewell address in Miletus" (a. a. Q., p. 92, seq.) With regard to this critical difficulty, we may here refer to Neander I., p. 475, seq., and Böttger, a. a. Q., p. 216, seq. The *not knowing*, etc., Acts xx. 22, may be opposed to what is said respecting the certainty with which the apostle foresaw his future fate. That in the prospect of the threatening dangers, he earnestly charges the elders, as the shepherds of the flock, with the care of the church, surely involves no serious difficulty. But the only real difficulty—that the apostle, according to the Pastoral Epistles, must have gone again to Ephesus, notwithstanding that in his address to the elders he appears to bid them farewell for ever—can but induce us to suppose, that the *οἶδα* of the apostle was not fulfilled in its entire compass (comp. infra). As long as the genuineness of this farewell address is unshaken, we have, according to Baur's own admission, the necessary point of connexion for the heretical phenomena of these epistles. They set before us the most immediate fulfilment of those memorable farewell words; that fulfilment itself, pointing to a still more perilous future, which, according to the testimony of the later epistles of the New Testament, and chiefly of the Apocalypse, did not fail to come to pass.

Before closing this investigation concerning the heretics of the Pastoral Epistles, I owe it to my readers to state Olshausen's view, as he himself refers to this subject in his introduction to the Epistle to the Colossians, and gives his opinion to the following effect. "It must be shewn," he observes, "how such heresies may be supposed to have existed in the apostolic age. Already in the Epistle to the Romans, chap. xiv., we find a remarkable description of Judaizing ascetics." In the first Epistle to the Corinthians also, Olshausen understands by the *οἱ τοῦ Χριστοῦ*, a Gnostic party. Further, he appeals to the Epistle to the Colossians. "However much these heretics of the Epistle to the Colossians may have in common with those in the Pastoral Epistles, there may still be perceived a considerable difference between them. The Colossians entertained false notions regarding the person of Christ, side by side with whom they placed angels, to whom they likewise dedicated a species of worship, ii. 18. Accordingly Paul sets himself in the Epistle to the Colossians to prove the doctrine of the Divine nature of Christ, i. 15, seq. We find nothing of this kind in the heretics of the Pastoral Epistles. These are rather represented as having doubts as to the real humanity of Christ. According to the principle that matter (*ὕλη*) is

the source of sin, these, like the later Docetists, seem to have held that the union of Christ the Son of God with a coarse human body was inadmissible. Paul, therefore, always brings into prominence in these epistles the humanity of Christ, 1 Tim. ii. 5; iii. 16; 2 Tim. ii. 8. Quite the same we find in 1 John. A farther gnostic tendency meets us in the second Epistle of Peter, and in that of Jude, to which also the Apocalypse corresponds, where men are described who, setting out from gnostic principles, had sunk into the depths of moral laxity. According to these testimonies we must say, that the Pastoral Epistles contain nothing at variance with them in the representation of the heretics which we find there; rather, it becomes apparent that in the New Testament itself, may be found already the germs of all those tendencies which in the second century were developed into sects. If, accordingly, we must reject Baur's view as altogether inadmissible, the difficult question still arises—to what influence are we to trace the origin of these heresies. First of all, to a Judaizing influence; and here a threefold way may be supposed: 1, we might derive this influence from the sect of the Essenes and Therapeutæ; or 2, from the Ebionites; or 3, from the Cabbalistic sources." Against the first supposition, Olshausen urges the seclusion of these sects. If, however, it is supposed that, not indeed Essenians, but a certain Essenian influence was spread into a wider sphere, then less objection could be made to this view; but in this form it would correspond with the second supposition, which traces these heresies to the influence of the Ebionites. Against this influence, however, according to Olshausen, may be adduced the view expressed in 1 Tim. iv. 3 on the subject of marriage. There remains then only the third way, according to which these heresies were derived from the Jewish Cabbalistic ideas—which is adopted by Vitringa, Grotius, Wolf, Schöttgen, Herder, Kleuker, Schneckenburger (Studien, etc., 1832), Osiander (über die Col. Irrlehrer, Tub. Zeitschrift, 1836), Steiger (Col., p. 90), Baumgarten (against Baur, p. 170, seq.) The Cabbala seems to have been the originating principle of the heresies in the Epistle to the Colossians, as well as in the Pastoral Epistles. That this originating principle might have various developments, will at once appear when it is taken into account, that the principles were capable of various interpretations. "There was at that time a fluctuating movement in principles; especially does this shew itself in asceticism, in which the most complete extremes issued from the same principles. Notwithstanding that the prohibition of marriage and celibacy were most opposed to the Jewish spirit, yet even this might very easily be arrived at, by only supposing that matter is evil. And already do we find approximations to this among the Therapeutæ. Philo. II. 633; Jos. Antt. XVIII. 1, 5; Bell. J. II. 8, 2; Plin. H. N.

V. 15." With regard to the *μῦθοι* and *γενεαλογίαι* in particular, Olshausen agrees in opinion with the most of the later critics, and accordingly understands by the *μῦθοι* narrations concerning the æons, and by the latter, the successions of emanations of these æons.

Looking then at the result of this investigation in regard to the genuineness of the epistles, we deem ourselves at liberty to affirm: that what is wont to be characterized as the wide-spread heresy of the Pastoral Epistles, when more closely examined, does not appear as properly a heresy at all; but as an unprofitable pursuit taking its rise in particular among Jewish Christians, the historical possibility of which cannot be denied, as long as the existence of a Jewish Gnosis at that period must be universally admitted. But, even within the sphere of the New Testament, we find also so many traces of real heresies of a Gnostic description, both such as foreshadowed these heresies, and such as were consequent upon them, that a reference to them in several passages of the two Epistles to Timothy ought not in the least to create surprise; and all that is necessary with reference to these heretical appearances is to shew how easily we might adduce from history what is closely analogous to them; and then in respect to the particular instances, reference would have to be made to the exposition of the passages concerned. Those other opinions noticed above, as held on the subject of the *genealogies*, as well as Buxtorf's view, according to which conclusiones, or Harduin's, according to which etymologies are to be understood as meant, I do not think it necessary expressly to refute, as they, one and all, may be considered to be given up. Heydenreich, Mack, and Matthies, have stated all that is necessary in opposition to them, in connexion with the appropriate passages.

2. We proceed now to the second point employed for assailing the genuineness of the epistles, namely, the ecclesiastical institutions, as represented in the Pastoral Epistles. Here it might suffice to refer to the critical investigation in § 8, in which we have endeavoured to shew that the church-organization delineated in these epistles is demonstrably apostolical, and fully harmonizes with the hints on this subject found elsewhere in the New Testament. It has there also been shewn that their alleged hierarchical tendency is a pure fiction, were it but for the reason that the constitution which they enjoin is the original one, and therefore the objection of a hierarchical tendency must apply to this constitution from its first existence; chiefly, however, by a comparison with those institutions of the second century, beneath which such a tendency in reality lay.

We shall here only further direct attention to some marks which confirm our assertion that the ecclesiastical institutions noticed in these epistles belong to the apostolic age, and which contradict the supposition that these epistles have a later date. To these belongs

not merely the fact already adverted to, and fully acknowledged by those on the other side—the identity, namely, of the office designated equally by the terms πρεσβύτερος and ἐπίσκοπος, the entire absence of anything like the prominent distinction of any single person (Neander, a. a. Q. 1, 254), a circumstance of itself sufficient to make it inconceivable that these epistles were written in the second century, and with a hierarchical aim. (Comp. § 3.) Add to this the absence of all reference to the deaconship in the Epistle to Titus. One cannot see how a writer of the second century should here pass over in silence the office of the deacon, whilst he speaks of this subject with so much earnestness and minuteness in the first Epistle to Timothy. The already settled ecclesiastical institutions of his time would have induced him to make mention of this office, which also was handed down from the time of the apostles, when he was aiming at the confirmation of the church government. On the other hand, the absence of all reference to the deaconship is, on the supposition of the genuineness of these epistles, not only accountable, but also strikingly aids our insight into the nature of this office, in its distinction from that of presbyter. The deaconship, as will be shewn under the appropriate passages, stands in no way on the same level with that office. Called into existence by no necessity inherent in the nature of church order and government, it does not at all form the subject of consideration in the Epistle to Titus, which treats simply of the establishment of an ecclesiastical connexion. How different is the case in the first Epistle to Timothy, which treats not of the original church organization, but of conducting in a proper spirit and manner the already existing organization. Whilst we plainly see in all this the primitive stamp of the apostolic church government, we, at the same time, perceive in these epistles certain traces, which, although faithful to this primitive impress, yet point to the later period in the history of apostolic labour, to which the epistles belong. Thus, both in respect to ecclesiastical institutions, and to heresy, these epistles find a suitable place in the midst of the phenomena embraced within the compass of the New Testament. Opposing criticism has found the marks of a post-apostolic period in the manner in which the office-bearers and their appointment are spoken of; thus, for example, in the expression ὀρέγεσθαι ἐπισκοπῆς, in the emphasis that is laid on moral qualities generally as pre-requisite to ordination, and especially in such expressions as *husband of one wife, neophyte*, etc. We can perceive in all these (comp. the exposition) nothing that is necessarily post-apostolical; we must certainly, however, claim these as the manifest indications of a later apostolical period. Both the Epistle to Titus and the two Epistles to Timothy certainly imply the previous existence of Christianity for some length of time; on this supposi-

tion, too, however, all that has been referred to may be completely understood, and historically vindicated. There is still another circumstance in which we may discern the later period, namely, the comparative disappearance of the *χαρίσματα*; from this, too, we may infer that Christianity had been already of some considerable duration. The mighty impulse communicated to the minds of men on its introduction, had assumed a more fixed and regular character; the new relations which were formed had become more settled; and along with the free movement of the Spirit in the charismata, the regular office had been elevated to its real importance. And there is here still a feature which especially deserves our regard, and to which Neander has, with the same view, already directed attention (a. a. Q. I., p. 268, seq.) In the first Epistle to Timothy, iii. 2, v. 17, and in Tit. i. 9, it is required of the presbyter, that he be apt to teach. "It was not till a later period," justly observes Neander, "when the pure gospel had to contend with manifold hostile errors, as was the case especially in the latter stage of the Apostle Paul's labours—it was not till this critical period that he considered it necessary to unite the two offices of the church teachers (have we authority for supposing that there was an office of this kind as distinct from that of the *ἐπίσκοπος*?) and the church presidents more closely with each other, and to take heed that such should be appointed to preside over the congregations as were at the same time capable by their teaching, of preserving them from the infection of error, of confirming them in the pure doctrine, and confuting enemies, Tit. i. 9. Accordingly he counts those presbyters who also laboured in teaching, to be especially worthy of honour. Who does not also recollect here the passage in Acts xx. 28, seq., so conclusive in regard to the heretics of the Pastoral Epistles, where the apostle charges the presbyters with the duty of defending the church against the coming dangers? Dr. Baur has acknowledged the weight of this passage, notwithstanding his being on the opposite side (Past. p. 92). And let it also be observed, that as with respect to the heretics, we have in the Apocalypse the representation of a more advanced state of things, so also with reference to the office-bearers. "When, however, John in the Apocalypse addresses his epistle to the *ἄγγελος*, it is evident that in each of these congregations one—the oldest—stood pre-eminent above the rest, so that already had the constitution, subsequent to the apostolic time, been introduced in a twofold way, with respect, namely, to the relation of the *ἐπίσκοπος* to the *πρεσβυτέριον*, and with respect to the united organization of congregations with one person at their head" (extract from the Zeitschr. für prot. und Kirche, 1849, p. 144, seq.) Thus, then, do we see that in this respect also the Pastoral Epistles completely correspond in their contents to the historical

place that must be assigned to them if they are genuine, and thereby attest their own genuineness.

But it is further urged, by way of objection, that we cannot suppose that the apostle should have spoken so fully and so earnestly on church government. Those indeed who discover in this church government, on which so much emphasis is laid, the victory of the Jewish Christian Petrine element over the Pauline, must think so, and must regard as well founded, the alleged want of a church organization in the spirit and character of the Christianity of Paul. We have (§ 3) no reason for such an opinion. This whole question presents itself to us in this form: can we conceive it possible that the Apostle Paul should at any time have made the order and government of churches the subject of his earnest regard? Or more exactly still, are we at liberty to predicate of the apostle, that he perceived and valued the importance of church organization in order to the continuance of the Christian church? If so, then we need not be surprised at the earnestness with which, in these epistles, he treats of ecclesiastical institutions. But why, it is asked, does the apostle, in these epistles particularly, insist with such earnestness and emphasis on church institutions? Granted, that there is a connexion between heresies and the development of church government, it will still have to be explained, say our opponents, how in other epistles, where the apostle also combats heresies, this point is not brought forward, as for example in the Epistles to the Corinthians and the Epistle to the Galatians. It remains then, say they, for the advocates of the genuineness to shew a special necessity in this case. We observe, in reply, that this reasoning can only be maintained by the rejection of the passage Acts xx. 17, seq. "Here we see the apostle's eye (according to Baur, p. 92) already directed to the same state of things as meets us in a more definite form in the Pastoral Epistles. The most powerful protection from, and resistance to, this danger that threatened the church is expected, as in the Pastoral Epistles, from those who were set over the church; and it was chiefly with this view that the apostle sent for them to meet him at Miletus, in order to commit this charge to them in the most earnest manner, before taking leave of that scene of his previous labours. This address seems, therefore, to prove most clearly that what forms the principal contents and the principal design of the Pastoral Epistles, was even at that time within the sphere of the apostle's vision." So Dr. Baur expresses himself, and we know of nothing that could be said in addition to this for our purpose; we will only further call attention to Acts xiv. 23, where we have an account of the appointment of presbyters by the apostle. That passage not merely shews that the apostle elsewhere than in the Pastoral Epistles made church-government the subject of his

most earnest concern; but it can also shew why, in the Pastoral Epistles, this subject comes so much into the foreground. Dr. Baur has himself unintentionally indicated this in the words quoted above: that the apostle commits this charge in the most pressing terms to those who presided over the church, *before taking leave of that scene of his past labours;* and further, in that he says that the apostle here, as in the Pastoral Epistles, expects at the hands of those who were set over the church the most powerful protection from, and resistance to, *a danger which threatened the church.* We have already adverted to the fact that the office could then only acquire its full significance and efficiency when things had begun to assume a settled form. What could be effected by office-bearers whose power rested solely on the obedience of faith, so long as faith itself had not yet found a settled place in the heart, as in the Epistle to the Galatians—so long as the very continuance of Christianity was placed in doubt, or when, as in the Epistle to the Corinthians, the church was rent by factions which endangered the apostolical authority of the apostle? In circumstances such as these, the very principle was assailed, on the acknowledgment of which the whole efficiency of the elders appointed by the apostle depended. The church in Galatia must first be brought to the obedience of the faith, the factions in the church at Corinth must first be removed, ere the influence of office can with any propriety be spoken of. In this way do we account for no further mention being made of office-bearers in those epistles. Altogether different is the case when the danger of being led away threatens a Christian, or as it is said, a Pauline-Christian church already standing. Here, that which the efficiency of the office presupposes, is already acknowledged. It is thus natural that the apostle should look for the strongest protection against this danger which threatened the church from those who were set over it. From what other quarter should he have looked for this? And wherefore was the office of presbyter instituted, if such an end was not to be served by it? It was therefore the danger arising from errors which threatened the church, that induced the apostle, in the Acts of the Apostles, as well as in the Pastoral Epistles, to lay so much stress on church-government. (In the second Epistle to Timothy we do not find anything of this kind, which is easily accounted for.) In the Epistle to Titus we find substantially the same state of things. Here, indeed, we find no church regularly formed, but nothing more is required than just that the existing materials be brought together, and united around the office, in order to form a Christian, a Pauline-Christian church. And although the newly-formed church is as yet threatened by no heresy, in the proper sense of the word, it is in danger from an unsound tendency, which those who are to be set over it must oppose

with sound doctrine, just as heresy must be opposed with the truth. If, as many commentators think, Christianity in the island of Crete was, at the time when the epistle was written, exposed to danger from the influence of Judaism in some such way as we find in the Epistle to the Galatians, then assuredly the apostle would have aimed chiefly at destroying this Judaistic tendency, in order to make those who were infected with such an error Christians, before he would give them a church government. There is yet another circumstance, however, to be noticed, to which Dr. Baur has likewise referred. The apostle, before quitting the scene of his past labours, and just because he takes his leave not knowing what is to befall him, most earnestly charges the elders of the church at Ephesus to resist the impending danger. "Can the genuineness of these epistles, as their ablest advocates suppose, be upheld only on the supposition that the Apostle Paul was imprisoned a second time at Rome" (Baur, p. 93), and do they consequently all of them belong to the latest period of his labours—we have in this circumstance an additional light thrown upon the matter in question. As the apostle, on his departure from the Ephesian church, charges the presbyters with its protection and defence, so we observe in these, the last of the apostle's epistles, written just before the period of his final departure, a concern for the interests of the church, reaching into the future, and passing from his own person and from personalities generally, to the office and the office-bearers. And it is worthy of notice that in the Epistle to the Philippians, the last of all, with the exception of the Pastoral Epistles, the apostle makes special mention of the bishops and deacons, although his earnest request with respect to this church, flowing from the tender affection which he bore to all its members, was not addressed merely to the office-bearers, but to all without distinction (i. 3, 7, 8 ; iv. 21). Looking then (if only by way of supposition) at the historical place which the Epistle to Titus and the first Epistle to Timothy assert for themselves, I do not see what reason there is to stumble at the prominent place given to the office-bearers of the church in these epistles. And if Titus in Crete, and Timothy in Ephesus, were charged with the conduct and government of the church, it becomes quite plain why precisely in these epistles so much should be said, and said so emphatically, on the subject of church government; and only then can any objection be reasonably urged against this, when other epistles of the apostle can be shewn in which he had a similar inducement to speak of the constitution of the church. Here then also, by a careful examination of the circumstances, and by a comparison with what we learn from other sources, the difficulty, § 1, finds a satisfactory solution.

3. With respect to the third of the points above-mentioned,

namely, the date of the epistles, it has already been shewn, § 3, that for the disposal of this, a period will always remain, the historical reality of which does not need to be postulated merely for the sake of the Pastoral Epistles—for Hug supposes a second imprisonment at Rome without placing the Pastoral Epistles in the period thus gained—but which is rather confirmed by indications contained in passages of the New Testament, and by historical testimonies from the age immediately subsequent to that of the apostles. Again, in the special introduction to the respective epistles, it will be found, that neither in regard to the Epistle to Titus nor the other two epistles, is the supposition of their having been written within the period embraced by the Acts of the Apostles and the rest of the epistles, at all tenable. From these two premises it clearly follows, that the epistles, if they are to be regarded as genuine, can only be placed in the period between the first and second imprisonment at Rome. To the period between the first and second imprisonment belong the Epistle to Titus and the first to Timothy; while the second to Timothy belongs to the time of the second imprisonment. We here only give a brief statement of the results arrived at in the investigation connected with the separate epistles, because we regard the agreement of the several epistles with each other in the data which they furnish, as well as with what is otherwise known, as a testimony in favour of our supposition with respect to their date, and consequently in favour of their genuineness. The Epistle to Titus informs us that the apostle, after what we have supposed to be his liberation from the first imprisonment (according to Hug in the year 64), and before the breaking out of the persecution by Nero, had been in Crete; that he had left Titus there, and had given him instructions to come to him at Nicopolis, where he intended to pass the winter. If then we must at all events suppose that the apostle's release from imprisonment at Rome took place during the first half of the year—it is all one which year, comp. Hug. II. p. 276—it follows that Titus' stay in Crete must have extended to the corresponding period of at least half a year, namely, till winter; it being supposed that the apostle went to Crete immediately after his liberation. Without bringing his work there to a conclusion (Tit. i. 5) he hastened forward; and we learn nothing farther of his subsequent progress from the epistle, except that at the setting of winter he was to be found at Nicopolis (which Nicopolis is meant the epistle does not inform us). How strikingly now do the data of the two Epistles to Timothy correspond to this! Here we meet the apostle, not on his way from west to east, but from east to west. We find him according to the statements of the first epistle on his way from Lesser Asia to Macedonia, i. 3 (whether he was even with Timothy in Ephesus cannot be said with certainty),

with the hope, however, of yet revisiting Ephesus; from the statements of the second epistle we learn, that he had pursued his journey (we say nothing at present of Miletus) by Troas, where he left some of his effects behind him, to Macedonia (which fully harmonizes with the purpose expressed in the first epistle, to go from Macedonia to Ephesus), from thence to Greece, and we find him again a prisoner at Rome when this epistle was written. When we remember that the apostle, according to what is stated in the Epistle to Titus, intended to spend the winter in Nicopolis, we find a complete harmony in the circumstances connected with this journey, not merely in regard time—for that the apostle hastened forwards in Lesser Asia, as well as in Crete, we learn from the first Epistle to Timothy—but also in regard to place, if we may understand the Nicopolis in Epirus to be the Nicopolis to which the apostle betook himself on the setting in of winter, in order to pursue his journey to Rome in the beginning of spring, as soon as the sea might again be navigated. We are here reminded of 1 Cor. xvi. 6, where the apostle purposes to spend the winter in Corinth, in order to pursue his journey by sea (Acts xx. 3), from thence to Jerusalem (Acts xix. 21). The harmony is apparent also in the circumstance that Titus really was with the apostle in Rome (comp. 2 Tim. iv. 10). We will not attach so much importance to this harmony as so hold that of itself it forms a proof; but it is at all events worthy of notice how easily and naturally all those circumstances correspond to each other. Not less in favour of our supposition is also the harmony with statements to be found in other places. We learn from the Epistle to the Philippians i. 25–27, ii. 24, and from that to Philemon, ver. 22, that the apostle towards the end of his imprisonment at Rome, which lasted two years, purposed to go both to Macedonia and to Asia Minor. If the apostle was indeed set at liberty, we cannot but suppose that he would in the first place visit these districts. In our epistles we find him really there; and it may here appear to be a circumstance of some importance, that the object of his stay in Lesser Asia seems to have had reference not merely to Ephesus (the words of 1 Tim. i. 3, may be perfectly understood without supposing Paul to have been in Ephesus, and wherefore otherwise does he commit to Timothy the charge of governing the church and protecting it from error)? but also, as may be gathered from the Epistle to Philemon, to the district of country for which this epistle was designed. The subscription too of the epistle (from Laodicea), which appears to rest on tradition, as it is in no way authenticated by the epistle itself, leads to the same conclusion. In accordance with our supposition, the apostle's visit to Crete may appear to be explained by his journey to Rome, in the course of which he touched at Crete (Acts xxvii. 7)—and how natural would

it have been to mention that the apostle had preached the gospel here before if this had really been the case. And even the haste with which he pursued this whole journey by Crete, through Asia Minor, Macedonia, Greece, may be accounted for by the intention which the apostle so decidedly expresses in Rom. xv. 24, to go to Spain. With this also agrees the circumstance, that Mark, who, according to Col. iv. 10, had gone to Lesser Asia, is to come again to the apostle at Rome (2 Tim. iv. 11), along with Timothy, who is supposed latterly to have gone from Rome to Philippi, and from thence might easily pass to Ephesus. What remains to be said on these points will be found in the special introduction to the respective epistles. We have brought together these particulars, not so much as separate arguments for our position, but rather with the view of shewing how well everything corresponds, supposing our position to be the true one, how the three epistles harmonize with each other in the representation which they give of the apostle's journey, and how what we learn from other sources, is implied and presupposed in the statements of these epistles. But, moreover, the peculiar contents, as well as the form of these epistles, will not easily be accounted for, on the supposition of any other date than that which we have assigned to them. With respect to the former we have already observed how, in various ways, these epistles bear the stamp of a later, nay of the latest period in the life and labours of the apostle ; how especially what we find in the Pastoral Epistles with reference to the heretics, and the ecclesiastical institutions, points to such a period ; how the statements on both the subjects evidently belong to a state of things occupying a place between what meets us in the earlier epistles of the apostle, and the latest epistles of the New Testament, especially in the Apocalypse. We would only refer here to what has been said above on this part of our subject. One other point, however, we must bring forward, to which indeed we attach the greatest weight in connexion with this question. Not only do we maintain that these epistles, from the nature of their contents, belong to a later period than the rest of the epistles of Paul, but also that from their contents and their form—especially the latter—they belong all to the same period. The most recent critics on the other side have more thoroughly perceived this than has been done by the latest advocates for their genuineness. "The same or similar polemical references in these epistles," observes De Wette, with perfect justice, "and their peculiar phraseology, constrain the defender of their genuineness to the supposition that they were all written about the same time" (p. 118). And to the same effect, Dr. Baur thinks that the genuineness of the epistles could only be maintained by presupposing a second imprisonment at Rome (p. 93). If this were founded on the *contents* of the epistles alone, it

might be said in reply that it is by no means difficult to conceive that the same errors which at a later period appeared in Ephesus, had already shewn themselves in Crete several years before; that the apostle had equal occasion, in the epistle which had reference to Crete, to speak of the presbyters, as afterwards in his Epistle to Timothy; and that the same circumstance also would account for the precepts of a moral kind which occur in connexion with the reference to the teaching of other doctines. All this expressed in so general a form seems true enough, and sounds well. But let these epistles be compared first with each other, and then jointly with the rest of the apostle's epistles. What an agreement in the one case, what a difference in the other! And will it then be maintained that the Epistle to the Romans was written nearly contemporarily with the Epistle to Titus and the first to Timothy; and that between these two and the last to Timothy, the Epistle to the Ephesians, to the Colossians, and Philemon, were indited, as Matthies supposes? If, indeed, as Matthies himself has aptly observed (p. 592), the second Epistle to Timothy presuppose an entirely different state of things from the first, and shews a different aim, whence their agreement? De Wette has performed the praiseworthy task of drawing out a comprehensive view of the phraseology peculiar to the Pastoral Epistles. Look at this assemblage of peculiar formulas and words, many of which also express peculiar ideas, and explain this phenomenon on the supposition that the epistles were not written at one period, but that other epistles came between them, in which we find no trace of this peculiarity. And this peculiarity extends not merely to particular expressions, but also to the style, as De Wette shews (p. 117), and even to the ideas and views (comp. De Wette, p. 117). We have only to refer to such instances as the designation of piety by *εὐσέβεια*, the expression *sound doctrine*, etc. This close affinity of the Pastoral Epistles to one another, which *imparts to them the character of a single epistle as compared with the others*, cannot be accounted for merely by the fact that they are epistles addressed to private persons, or to fellow-teachers with the apostle, or that in all of them the same circumstances had to be spoken of (this, to say nothing further, does not hold with reference to the second Epistle to Timothy); it is explained only by supposing that they were indited at one and the same time, when the apostle's mind was occupied with the thoughts therein expressed, and when, so to speak, a certain mould had been formed in his mind, in which were cast his views and designations, and indeed his whole treatment of the subjects occurring in the epistles, and the stamp of which we find even in the second Epistle to Timothy. We have here then the same phenomenon, as we find in the Epistle to the Ephesians, compared with that to the Colos-

sians. Comp. Harless on the Ephesians, Intro. p. 70. Böttger, well aware of the importance of this point, and overlooking the supposition of a second imprisonment, has yet sought to assign a contemporary date to these epistles; but the critical process which he has brought to bear upon the text it is to be hoped will not find acknowledgment. Every other hypothesis must renounce this contemporariness, without which the close affinity that pervades these epistles cannot be rightly explained. If the apostle's liberation from imprisonment at Rome is not admitted, then the Epistle to Titus, and the first to Timothy which represent the apostle as in a state of freedom, can have been written only before his apprehension in Jerusalem, whatever be the special date assigned to them; and the second Epistle to Timothy (leaving out of sight Böttger's view that it was written in Cæsarea) only during the Roman imprisonment, whether at the beginning or at the end of it. And what an insuperable difficulty does Acts xx. 18, seq., oppose to this view in its every aspect! How little do the contents of the first Epistle to Timothy agree with the farewell address at Miletus, if that epistle was written before this address was delivered! Every unprejudiced mind will view the matter in entirely the reverse way, and recognize in the first Epistle to Timothy, the beginning of the fulfilment of the apostle's prediction in that address. Dr. Baur thinks it "impossible that the epistles can have been written previous to that farewell address;" and in this he is perfectly right. "The apostle," he continues, "must have been liberated from imprisonment in order to his being able to write them, but the parting address at Miletus most decidedly contradicts this supposition" (p. 95). We have already noticed this contradiction, and admitted the difficulty which arises from the fact that the apostle, if the Pastoral Epistles are genuine, must have again visited these countries, whilst in that address he seems to take his departure from them never to return. We will not urge, by way of explaining this, that from the first Epistle to Timothy, we need not suppose that Paul was in Ephesus, or farther, that his intention to go from Macedonia to Ephesus (1 Tim. iii. 1415,) seems not to have been carried into effect. Take rather the most unfavourable view of the case, and suppose that the apostle was mistaken in this respect in his knowledge of the future; shall we on this account reject the Pastoral Epistles as spurious, if otherwise proved to be genuine? "Infallible foreknowledge," observes Neander (p. 476), "belongs not to the marks of a genuine apostle, and from Paul's own words, ver. 22, the opposite rather may be inferred. He himself speaks somewhat uncertainly of his future destiny. Comp. also Acts xvi. 7; xx. 3; 2 Cor. i. 15, ii. 12. If the address in question be closely examined, it will be found that it does not say all that it is held to say by those on

the other side. The apostle does not see himself already bound in the spirit; the words *δεδεμένος τῷ πνεύματι* cannot be made to imply this, whatever interpretation we give to *τῷ πνεύματι*, whether, "bound in the spirit" (Meyer), or "bound by the spirit" (Calvin), or "bound with respect to my spirit"—in every case the *δεδεμένος* must contain the reason of the *πορεύομαι*, and, on account of the following *τὰ συναντήσοντά μοι μὴ εἰδώς*, etc. (in which the apostle appeals not to what he himself knows, but to what is known by another) cannot be understood as by Baur: "seeing myself in the spirit already bound, I go to Jerusalem not knowing what will befall me there, except that the Holy Ghost witnesses by others," etc. How are *μὴ εἰδώς* and *πλήν* to be reconciled with this interpretation? Just as little is the apostle "now about to finish his course," ver. 24; he only explains, why in spite of all these unfavourable predictions he goes to Jerusalem, following the leadings of the Spirit; because, namely, his life, in so far as he himself and his own interests are concerned, is not so dear to him (comp. on Phil. i. 21) as to prevent him from finishing his course, *i. e.*, as is shewn by the words that follow, from carrying out and fulfilling the work to which he has been officially called, that of *testifying to the gospel*. "The value which I set on my life does not restrain me from fulfilling my course, *i. e.*, my ministration" (Meyer on this passage). The apostle, then, says that he is ready to yield up his life if that should conduce to the fulfilment of his calling; but he does not say that he is already about to die. He does not speak of what he himself knows till ver. 25; in what precedes this it is *μὴ εἰδώς*. These words of ver. 25 must certainly be understood to mean that the apostle would never again see any of those who were then present; for the *ὑμεῖς πάντες* cannot possibly be so explained as to make the apostle say that *all*—as opposed to some—shall not see his face again. The apostle not merely hears in the predictions of the Spirit that bonds await him; but apart from this, his aims are now more directed towards Rome (Acts xix. 21; Rom. i. 10, xv. 23), and even towards the most distant west (Rom. xv. 24), *having no more place in these parts*—as he wrote to the Christians at Rome shortly before entering on this journey, in the course of which we find him at Miletus. In no case then could he hope soon, if ever, to return to those districts, and this thought might be expressed in the words of ver. 25. Let it also be borne in mind, that the difficulty with which we are now dealing, affects not the Pastoral Epistles alone, but also the Epistles to the Philippians, to Philemon (both of which represent the apostle as having the prospect of returning from Rome to the east), that to the Colossians (which may be said to be interwoven with the Epistle to Philemon), and that to the Ephesians. For, if the Epistle to the Philippians was the last that was written during that im-

prisonment, and was subsequent to the Epistle to Philemon, then the promise in Phil. ii. 24 stands of course in connexion with the intention expressed in Philem. ver. 22. Who would reject these epistles as spurious on account of the *οἶδα* in Acts xx. 25? The difficulty is however just the same in reference to the Pastoral Epistles; the purpose which the apostle there expresses, we here find carried into effect. This must restrain all who hold the genuineness of the Epistle to the Philippians, and that to Philemon as established from rejecting the Pastoral Epistles on account of this circumstance.

I only add that Olshausen also expresses himself to the effect, that the supposition of a second Roman imprisonment can alone establish the genuineness of the Pastoral Epistles. "This assumption alone can solve the serious difficulties. So much progress has been made by the critical question. This supposition, however, does not appear as merely arbitrary, but as a supplement to the history of the apostle, in confirmation of which not a little may be adduced from history indicating that such was the fact. For, 1, the Acts of the Apostles is not complete in its communications; 2, it ends without bringing the life of the apostle down to its close: of course then it needs a supplement; 3, all that we are informed concerning the accusation of Paul, seems in no way to imply that he would be sentenced to death. He has the privilege of moving about, not at all in strict confinement. As we certainly know that Paul suffered martyrdom, it is in the highest degree probable, that his capital accusation was quite a different one from that under which we find him in his first imprisonment; 4, we are informed by credible authorities that Paul also visited Spain; by Clemens Romanus (*εἰς τέρμα τῆς δύσεως ἐλθών*); by Jerome on Is. xi. 14, Cyril of Jerusalem, Katech. 17." Compare Olshausen's observations in the Stud. und Krit. 138. The most of those who have recently examined the point have arrived at the same result, comp. above, § 3.* Special difficulties that may still attend this historical arrangement of the epistles, will find consideration in the exposition of the epistles themselves.

4. We now proceed to the fourth of the points noticed above as furnishing an argument against the Pastoral Epistles, with the view of giving it a positive investigation, so far as this can be done in a general way. We mean the alleged unaccountableness of these epistles on exegetical grounds, as distinct from that on historical grounds, which we have just considered. We have here, as has been already observed, principally to deal with De Wette, who has given all diligence to establish this objection. We must of course leave it to the exposition of the respective epistles to shew, that they are quite in keeping with the state of things which they bring before us, that they correspond to the object they have in

* Harless has also expressed himself decidedly to the same effect. Epheserbrief, Einl. p. 61.

view, and to the relation of the writer to those to whom they were addressed, and that the exceptions that have been taken to each of the epistles severally in these respects are without foundation. We here discuss the objections urged against the epistles on the ground of the grammatical and religious character common to them as a whole, comp. in De Wette, p. 116, seq. As the most recent negative criticism in this respect also treats the three epistles as one, and has almost entirely withdrawn from Schleiermacher's suspicions against the first Epistle to Timothy in particular,* so do we also treat them in our defence. The three epistles must, in regard to this objection also, in our view stand or fall together.

We have already fully acknowledged in § 1 the critical difficulty that presents itself here. But we shall find here also that on a closer examination, what at first seems strange becomes less so, nay, becomes quite accountable. These epistles, says De Wette, differ from all the rest of Paul's epistles in a peculiar phraseology, which is common either to all the three or at least to two ; and he follows up this assertion with a long list of these peculiar words and phrases. The same process which Schleiermacher brought to bear against the first Epistle to Timothy, is thus extended to the three epistles. But how uncertain the result of such a process is, in a numerical respect, has been already ably demonstrated by Planck, in a comparison made by him in opposition to Schleiermacher, of the peculiar expressions to be found in other epistles with those in the first Epistle to Timothy, in regard to their number. He shews that in the first Epistle to Timothy there are eighty-one ἅπαξ λεγόμενα, in the second sixty-three, and in the Epistle to Titus forty-four ; but that in the Epistle to the Philippians there are fifty-four, in the Epistle to the Galatians fifty-seven, and in the Epistles to the Ephesians and Colossians together one hundred and forty-three. It is thus evident that, in a purely numerical point of view, the Pastoral Epistles appear by no means in a disadvantageous light. But from this nothing farther can be inferred, than that the difference in phraseology is not in itself conclusive against the genuineness of these epistles. And how should this be possible ? We shall not go so far as Planck, who asserts that the apostle had no rhetorically-developed style of language ; but we would simply ask, what right have we to suppose, that in ten or eleven other epistles which we possess of the

* "No one who is acquainted with the more recent investigations since Schleiermacher, and finds almost all critics unanimous in the opinion that these three epistles in respect to their contents, their form, and their entire peculiarity, are not to be separated from each other, can suppose that in point of composition there is so marked a superiority in the two other epistles over the first," Baur p. 78. "Schleiermacher has certainly exaggerated the more unfavourable characteristics of the first Epistle to Timothy," De Wette, p. 119. De Wette himself, however, gives an inferior place to the first Epistle to Timothy as compared with the two others. But in his view they must stand or fall together.

apostle's writings, his whole stock of words lies before us? The last epistles of the apostle (keeping the Pastoral Epistles out of view), contain an abundant supply of new words not before used by him. If then, in these epistles, which in their having been addressed to churches, as well as in their aim and contents, bear a much greater affinity to the rest, we yet find so great a difference, how much more accountable is this in the Pastoral Epistles which differ from all the others—with the exception of the short Epistle to Timothy—in being addressed not to congregations but to individuals, and these fellow-teachers with the apostle, and in being partly (that to Titus and the first to Timothy), quite of the nature of official letters. May we not expect *a priori*, that in these epistles a new class of words will appear, when we find this in every one even of the epistles that are otherwise homogeneous? Of still greater importance, however, is another circumstance to be noticed here. These epistles, as already seen, and as the opposing criticism most insists upon, bring before us in detail, forms of religious life altogether new, and errors, the like of which do not occur in the other epistles. These new things of necessity give rise to new designations. And if these epistles treat of the institutions of the church, and contain directions to Titus and Timothy for the right management of its affairs, topics handled in none of the other epistles, how could it be otherwise, than that new expressions should occur in connexion with these subjects? And, if these epistles collectively belong to a later period than all the rest, and all of them to about the same period, what ground for surprise at finding that they are closely related to each other, and differ considerably from the rest, especially as they all refer to matters which till then were unknown? There is no reason then for our being perplexed by the occurrence of new expressions and formulas. Still, however, all will depend on the character of this peculiar phraseology. A single *ἅπαξ λεγόμενον* of a decidedly later origin would weigh more against the genuineness than a long catalogue of peculiar expressions, which Paul does not elsewhere use, but which, so far as concerns the idea or grammatical usage, he might have employed. The oppposing criticism has made too lax a use of the term "unpauline." It has not adduced a single instance of an expression which can be said to be unpauline in the sense that Paul could not have used it, however numerous the instances of words which he does not actually use. Keeping these general remarks in view, when we turn to what De Wette has characterised as the peculiar phraseology of the Pastoral Epistles, we at once find a series of expressions, the occurrence of which may be simply explained by the circumstance that these epistles allude to matters not spoken of in the other epistles. He adduces *μῦθοι, γενεαλογίαι, ζητήσεις, ματαιολογία, ματαιολόγος, κενο-*

φωνιαι, λογομαχίαι, λογομαχεῖν. Some of these expressions it will be evident at a glance, owe their existence to the peculiarity of the things to which the epistles refer. What proof can be drawn from the occurrence of μῦθοι and γενεαλογίαι, if these were the very things with which the Jewish Christians carried on their trade in magic? As well might we, on grammatical grounds, stumble at the occurrence of εἰδωλόθυτον in the first Epistle to the Corinthians alone, where indeed it occurs six times; or at finding the expression εἰδωλεῖον only in that epistle, or ἐθελοθρησκεία, ἐμβατεύω only in the Epistle to the Colossians. But such expressions also as ζητήσεις, ματαιολογία, and the rest are naturally explained, by the nature of those phenomena against which they were directed. The chief characteristic of the apostle's mode of combating the errors here dealt with is that he almost entirely abstains from a serious refutation of the things brought forward by those seducers who were destitute of all moral earnestness, and concisely warns against them as empty talk, profitless controversy, vain disputation, whilst he directs to those subjects that are indeed worthy of being known, and will conduct to godliness. What expressions could be more appropriate for this end than just those selected, such as μωραὶ ζητήσεις, ματαιολογία, κενοφωνίαι, λογομαχίαι? Thus when the historical element is justly apprehended, every stumbling-block disappears, whether arising from the manner in which the apostle combats the error, or the expressions he employs. And may we not point to parallels to these expressions in other epistles of the apostle? Μωρολογία, Eph. v. 4, πιθανολογία, Col. ii. 4, χρηστολογία, Rom. xvi. 18, κενοδοξία, Phil. ii. 3, are words similarly formed; whilst the first two are similar also with respect to the sense. We might justly refer, as others have already done, for ματαιολογία, to 1 Cor. iii. 20; Rom. i. 21, for κενοφωνία, to Eph. v. 6, for ζητήσεις to συζητητής at 1 Cor. i. 20. But the influence of the specific error which is combated in the Pastoral Epistles, extends to their phraseology much more than might at first be believed. The terms ὑγιής and ὑγιαίνειν—along with that to which they stand opposed, namely, νοσεῖν—are adduced as peculiar, in so far as they are employed to denote the true doctrine, and surprise has been expressed that the apostle, although he combats heresies in others of his epistles, yet employs these expressions only here, and here so often. But this surprise proceeds from overlooking just the principal thing, namely, that we do not find in these epistles, as many commentators suppose, the opposition of true and false doctrine, but of an unsound and a sound Christianity. The apostle characterizes as diseased the Christianity of those who give themselves up to profitless things, that are destitute of all moral fruitfulness, and as sound that of those who direct their regards to *the truth which is according to godliness*, or as he is wont con-

cisely to express it, the *ὑγιαίνουσα διδασκαλία*. We shall find no more appropriate designation for this kind of error in the other epistles of the apostle. With this is connected the frequent use of *εὐσέβεια* in the Pastoral Epistles, an expression which the apostle employs nowhere else; on which we have said what is necessary at Tit. i. 1. In like manner, the frequent use of *σώφρων* with its derivatives is explained by taking into account that the apostle, in delineating Christianity as opposed to a morally unsound course of conduct, lays all stress on the disposition and conduct of its professors. Where does the apostle, in any other place, describe Christianity in its application to individuals, and that, according to the distinctions of sex, age, and rank? And on turning to Phil. iv. 8—a passage which comes nearest to that in which *σώφρων* occurs, inasmuch as the apostle there aims at giving an exhaustive designation of the idea of Christian morality—we find several expressions which do not occur anywhere else, or occur but seldom, such as *ἁγνός* and *σεμνός*, so often found in these epistles, and *προσφιλής*, *εὔφημος*, *ἀρετή* not found at all in any other place. The epithets *βέβηλος*, *γραώδης*, *ἀπαίδευτος* (the two latter occurring only once) are also adduced. But their occurrence is also explained by the relation they bear to the errors that are combated. If they denote *things* of a foolish and insipid character, then the use of these words, which belonged to the usus linguæ of that period, is no proof that the epistles were not written by the apostle. Further, the expressions *προσέχειν*, *ἀποτρέπεσθαι*, *ἐκτρέπεσθαι*, *περιΐστασθαι*, *παραιτεῖσθαι*, *ἀστοχεῖν*, *τυφοῦσθαι* are adduced. But these expressions also all refer to the errors opposed in these epistles, as Böhl also justly observes, that the peculiarity in the language of the Pastoral Epistles, almost wholly relates to the designation of the evangelical doctrine on the one hand, and of the errors on the other. The first of these expressions occurs elsewhere in the sense in which it is adduced as peculiar to these epistles; comp. on Tit. i. 14. *Ἀποτρέπεσθαι ἐκτρέπεσθαι*, and the remaining expressions, are found indeed only here; for in Heb. xii. 13, *ἐκτρέπεσθαι* has a different signification; comp. De Wette on the passage. But nothing in the words themselves prevents our supposing that the apostle might have used them; and the reason of his not using them elsewhere is that he does not elsewhere combat error by repelling it in the same summary way. Rom. xvi. 17 might be mentioned as containing an expression which has some resemblance to it: *καὶ ἐκκλίνατε ἀπ' αὐτῶν*. This expression is quite as peculiar to this passage as those of a similar kind in our epistles; only, at Rom. iii. 12, the expression occurs again without *ἀπό*. In like manner we find at Gal. i. 6, *μετατίθεσθαι ἀπό*, which does not thus occur elsewhere. The case is the same with *περιΐστασθαι*, which, in the signification in

which it is here used is not at all an uncommon word; comp. Passow. With παραιτεῖσθαι compare Heb. xii. 19, 25, and Acts xxv. 11. And what objection can be made to the expression ἀστοχέω, further than that it does not occur elsewhere, which might also be said of σαλευθῆναι ἀπό occurring only at 2 Thess. ii. 2, μετακινεῖσθαι ἀπό only at Col. i. 23, ἐκπίπτειν τινός only at Gal. v. 4; especially as (like the preceding term ἐκτρέπεσθαι) the word stands in express connexion with τὸ τέλος, 1 Tim. i. 5, 6? How similar to it is the elsewhere occurring expression στοιχεῖν, Rom. iv. 12; Gal. vi. 16? Finally, against τυφοῦσθαι we might place the expression φυσιοῦσθαι, which, with the exception of Col. ii. 18, is found only in the Epistles to the Corinthians, and occurs there no fewer than six times. Other expressions on which stress is also laid, such as διαβεβαιοῦσθαι περί τινος, ὑπομιμνήσκειν, are occasioned by the epistles being addressed to fellow-teachers of the apostle, on whom he enjoins what they are to do, as Böttger has already observed. With respect to the former of these expressions, it may be observed that βέβαιος, βεβαιόω, βεβαίωσις, are frequently used by the apostle; while the latter will suggest the ἀναμιμνήσκω of 1 Cor. iv. 17, which also occurs at 2 Tim. i. 6 in proximity to the other. De Wette, moreover, adduces the unusual formulas of salutation χάρις, ἔλεος, εἰρήνη, which occur in 1 Tim. i. 2; 2 Tim. i. 2 (that in Tit. i. 4 is spurious). This formula, however, is not a peculiarity which universally belongs to the Pastoral Epistles, for we find there the more common along with the more uncommon formula. Further, θεὸς σωτήρ. It were easy to shew that the idea is not unpauline; comp. on Tit. i. 3. This concise expression of the idea becomes accountable on the hypothesis that these epistles belong to a later period, as has been already observed by a critic; and an imitator of the apostle would naturally have avoided this. Lastly, the formula πιστὸς ὁ λόγος corresponding to the ἀμήν (comp. on Tit. iii. 8) is used by the apostle only here. Did it occur only once, no one would object to it; and I take its more frequent occurrence to be just as accidental as the frequent occurrence of μὴ πλανᾶσθε in the first Epistle to the Corinthians, whilst it is found elsewhere only at Gal. vi. 7. The expression doubtless involves an antithetical reference to the uncertain human opinions of the seducers, comp. Tit. i. 9; although it is also used in a general way, as at 1 Tim. iii. 1. In such matters full allowance ought to be made for a writer's individuality. If these epistles were written about the same time, and bear such an affinity to one another as imparts to them the character of one epistle in comparison with the rest, then, in the frequent occurrence of one and the same expression, we have the same phenomenon that meets us in the other epistles, as, for example, when we find the word ζηλόω occurring five times in the Epistles to

the Corinthians, although it occurs besides only in Gal. iv. 17, 18, or when we find *φυσιοῦσθαι* six times in the Epistles to the Corinthians, and only once besides, in Col. ii. 18. But a closer comparison of the usus linguæ in the other epistles of Paul with that in the Pastoral Epistles, would doubtless bring to light many expressions which are specifically Pauline, and which, except in those epistles and in the Pastoral, occur nowhere else. We adduce, for the sake of example, *ἐνδείκνυσθαι*, Tit. ii. 10, which, in the New Testament is used by the apostle alone, but by him frequently; together with *ἔνδειξις* and *ἔνδειγμα*, which are used only by him. In like manner *ἀνακαίνωσις* and *ἀνακαινόω*, *ἀνακαινίζω* are used only by Paul; comp. Tit. iii. 5. Again *ἀναμιμνήσκω*, 2 Tim. i. 6, occurs besides, in the New Testament, only at 1 Cor. iv. 17. So *νουθετεῖν* and *νουθεσία* used only by the apostle (in Acts xx. 31 it is the apostle who speaks), and by him eight times in all, is found at Tit. iii. 10; also *ἐπιταγή*, *μνεία*, *πλάζω*, found only in the other epistles of Paul, and there repeatedly. In like manner *ἀποτόμως*, *φρεναπατάω*, comp. with Tit. i. 10, and *ἀφορμή*. For the explanation of the other expressions adduced by De Wette, *ἐπιφάνεια* instead of *παρουσία*, *δεσπότης* instead of *κύριος*, I refer to the passages in which they occur. Besides these expressions, which are common to the three epistles, or to two of them, others of a peculiar kind, which occur in each of the epistles respectively, will be attended to in the exposition. These general remarks are intended only to shew that the difference in phraseology observable in these epistles by no means proves that which is sought to be proved by it. In the circumstances that they allude to new forms of error, that they are addressed to fellow-teachers of the apostle, that in their contents they bear a strong affinity to each other, and that they were written nearly contemporarily, the peculiarity of their phraseology is easily accounted for, and in comparison with the other epistles of the apostle, offers no inexplicable enigma. The criticism which has failed to shew, in the case of any one of those words, that the apostle might not have used it, ought at least to point out what Pauline expressions should have been chosen in place of the "unpauline" ones, and how a forger should happen to prove false to the original precisely in those things in which a successful imitation would have displayed the smallest art, as, for example, in the formulas of salutation. But how unsuccessful has Schleiermacher been in his attempt to fulfil the former of these obligations, when he takes *ἑτεροδιδασκαλεῖν*, 1 Tim. i. 3, to be identical with *ἄλλον Ἰησοῦν κηρύσσειν*, 2 Cor. xi. 4, and thinks that the apostle would never have expressed himself in such a round-about way if he had known the *ἑτεροδιδασκαλεῖν*. In reply to this it is enough to refer to 1 Tim. vi. 3. Comp. on 1 Tim. i. 3. That the language of

the Pastoral Epistles is purer Greek than that of the other epistles, arises plainly from the circumstance that the apostle does not here treat of doctrinal subjects.

It is not, however, merely the diction of the Pastoral Epistles that is alleged to be unpauline, but also the style as a whole, the composition of the epistles. De Wette remarks as a peculiarity common to them all, that they deal much in common-places, and that even what is intended to serve for the refutation of error or for instruction, is given in a general form; with which also is to be connected the further peculiarity, that after such digressions or general instructions, a return, or a conclusion and resting point, is generally sought in an exhortation or an application in some form, addressed to the party who is to receive the epistle. In order to understand what De Wette means by the common-places so frequently occurring in these epistles, we may refer to such passages as Tit. ii. 11–15 or iii. 3–8. We must leave it to the exposition to shew, with reference both to this passage and to the remaining passages of the same kind, whether it is a digression or a common-place that is expressed, and not rather a truth which stands in close connexion with the foregoing exhortation, as that by which it is confirmed, and which on this account is strongly urged on the party to whom the epistle is addressed, as on one who ought to conduct himself in accordance with this general truth. It is true, however, that in these epistles the special and the general follow each other in close succession, that the particular subjects are for the most part treated in a general way, and that even what is said in the way of refutation or of instruction is presented in a general form. It is this, namely, the sententious character of the epistles, in which they differ from the others. And with this sententiousness which characterizes the particular sentences, their general structure stands closely connected. It is evident at first sight that these epistles for the most part contain no artificially-constructed periods, but sentences connected in a simple form. Sentence follows sentence in the simplest connexion, often in no connexion; and this want of apparent connexion frequently appears also in the transitions, where, with the connecting link of a relative or a *καί*, something follows quite remote from what goes before. This difference in the style of composition, can fail to be perceived by no one who passes from the reading of the other epistles to these. How is the apostle elsewhere wont to interweave the special with the general, how lively and impressive is his style, how full of special allusions, and the context how closely connected, and how full of the subtlest reciprocal references! Whilst, in the case of the other epistles of Paul, the expositor cannot in general mistake the right meaning if he but carefully considers

the context; in the Pastoral Epistles, he is often deserted by the context, as well in respect to the meaning of particular words as to the whole thought, and left to form his opinion from the general usage of the language and the general analogy of the apostle's peculiar sphere of thought; and in like manner in determining the connexion (this applies especially to the first Epistle to Timothy) he is very much left to the resources of his own judgment. How is this dissimilarity to be explained? If we have referred in a general way to the other epistles of Paul in order to make this dissimilarity apparent, we must also, on the other hand, refer to them in our endeavour to account for it. And whilst it cannot be denied that there is a certain similarity between the Pastoral Epistles and the others, it must also be acknowledged how great a difference there is between them. Schleiermacher, with special reference to the first Epistle to Timothy, gives prominence to the objection that it is entirely wanting in specialities, that in it everything wears a general and undefined aspect, and appears unfixed, as if hovering in the air rather than resting on the firm ground of a really existing state of things. But he is not inclined to undertake from a comparison with the rest of Paul's epistles in respect to their style, to prove that this epistle cannot be of a Pauline origin, for, he says this dissimilarity might be of trifling significance, inasmuch as these epistles (the other epistles of Paul) *are of so very various a character*, that there might easily have been one other differing in a peculiar way from all the rest. Leaving out of view that Schleiermacher would have found it difficult to prove the style of the first epistle to be unpauline, so long as the two others are acknowledged to be Pauline, we accept as perfectly true his remark as to the other epistles of Paul being various in their character, and we unhesitatingly bring it forward in behalf of the three epistles. How different, in spite of the fundamental similarity already alluded to, is the dialectic character of the Epistles to the Romans and to the Galatians, from the oratorical style of the Epistle to the Ephesians, and this again from the Epistle to the Philippians, which approaches nearest to the purely epistolary style, or from the first Epistle to the Corinthians, which also has more of the same character. We are then entitled to ask, whether there could not be other epistles still, which might differ again from all the rest in a peculiar way? Still, however, very little is accomplished by this appeal to a mere abstract possibility. Much more will depend on our being able to shew why precisely these epistles differ from the others in this particular manner. Importance has been given to the circumstance, that from all appearances (?) the apostle wrote these epistles with his own hand, instead of dictating them to an amanuensis. (Comp. Rothe, a. a. O., p. 322.) But the Epistle to the Galatians was also written by the

apostle with his own hand (comp. on vi. 11); and, even although it were shewn that this was the case in regard to these epistles, no definite conclusion could be drawn from the influence of this circumstance, which is different in the case of different individuals. On the other hand, I fully agree with Rothe when he explains the discrepancy in style by the essential difference in the situation of one and the same writer, who at one time sends a didactic writing to an entire church, and at another writes a confidential letter to a disciple and a friend who is of the same mind with himself, and not intended to be publicly read, inasmuch as it rather contains hints than enlarges on any topic. I also agree with him, when he further refers to the difference which the diversity of subject could not fail to produce. Look at the first of these circumstances, and there is nothing surprising in the simplicity of style and laxity of connexion which characterise these epistles. A remark such as that in 1 Tim. v. 23, shews how little the writer was concerned about a skilful plan and an elaborate execution. How strange beside such a remark would the skilful dialectic of the Epistle to the Romans look, or that of the Epistle to the Galatians, or the style of the Epistle to the Ephesians, if the subject might admit of such. But the style of the epistle is to be explained, not merely by its confidential character, as addressed to a pupil between whom and the apostle there existed a most intimate mutual understanding. It is moreover to be taken into consideration, especially in regard to the first Epistle to Timothy and the Epistle to Titus, that they are official letters, a point of view in which already Schleiermacher has placed them both, although even in this point of view he refuses to acknowledge the Pauline origin of the former. The second Epistle to Timothy, though not an official letter, is still so closely related to those others in its contents (namely its references to the office of Timothy), as well as in its date, as sufficiently to account for such similarity of style as exists. The character of these epistles, as official, must, however, be insisted on chiefly on this account, because if there is any epistle familiar and confidential, it is that to the Philippians, which, although addressed to a church, is essentially indebted, both for its matter and form, to the close personal relation that subsisted between the apostle and the church. There is besides the Epistle to Philemon, which, although not addressed to a church, yet, like that to the Philippians, stands much farther from our epistles than near to the rest. Precisely by this circumstance, I apprehend, is the peculiarity in style to be chiefly accounted for. This may be made plain by examples. Compare what the apostle writes to Titus on the subject of slaves, for the purpose of directing his conduct toward them, with those passages in Paul's epistles in which the same point is elsewhere handled (comp. on Tit. ii. 9, 10), and it will at once be

perceived what a difference of style is occasioned by the circumstance that the apostle does not here directly speak to the slaves. Essentially the same thing is prescribed in those other passages, but the injunction is there enforced by reasons entering into the relations, and everything is held forth that may stimulate to a faithful performance of duty! Is the apostle to speak to Titus in the same way as to the slaves themselves? Is it not enough that he concisely states to him the points to which he is to refer, leaving to him the enforcement of them and all else connected with them? To this then we are to trace that peculiarity which is characterized as the indefiniteness, the vague generality of the Pastoral Epistles, as compared with the others. Were those commentators right, who suppose that these epistles were only nominally addressed to Timothy and Titus, and were really intended as public writings for the churches, this style might reasonably create surprise, and we might perhaps grant that not much could have been learned from them. But regarding them as official communications, and consequently that to Titus as intended concisely to state to him the points to which his attention is to be directed, we perceive the appropriateness of this style to the object. For almost the whole epistle is written in the manner we have shewn in this particular instance. The requisite qualifications of a presbyter are stated in chap. i. with the same brevity; in this way also is error characterized, not so much in the way of refutation, as of indicating to Titus the points which he is to keep in view. This is self-evident in regard to the remaining portion of this epistle in chaps. ii. and iii. How should the style be dialectical, or oratorical, or even elaborate as in the Epistle to the Philippians or that to Philemon, when all that was aimed at was such a concise statement, the result of which is, that the epistle as a whole, owing to the variety of its contents, has a summary, sententious, asynthetic appearance? The case, however, is different with respect to the much-abused first Epistle to Timothy. This is evident at a glance, in the parts which it has in common with the Epistle to Titus; so chiefly in chap. iii. The apostle treats more fully and with less of summariness the point spoken of in chap. ii.; but here also, in my opinion, the style approaches perceptibly nearer to that of the epistle which, as might be maintained *a priori*, must bear the greatest resemblance to the Pastoral Epistles whenever the apostle on one point or another enters into particulars, namely, the first Epistle to the Corinthians, in those places where the circumstances of the church are spoken of, as in chap. xi. 14–34, seq., passages which are also related in their special contents. The same applies to chap. v., in so far as this treats somewhat at large of the institution for widows; whereas the style of chaps. iv. and v. again has more of the sententious character. The second Epistle to Timothy is both

in form and matter cognate with the first, although in it much less of that generality and vagueness, as it is called, can be shewn. Thus, considered generally, the style of these epistles, so far as it is peculiar, cannot be assailed ; it is clearly vindicated by their design and contents. Also that peculiarity of composition specially characterized by De Wette, appears to me accounted for by these general considerations, that, namely, which consists, as De Wette expresses it, in the writer's digressing from what belongs to the subject of the epistle to so-called common-places, and returning from such a digression to an exhortation. How natural, for example, in Tit. ii. 10, that the apostle should merge the special injunctions (which he does not here enforce one by one because he is not addressing the church), in the mention of the fundamental truth on which all Christian morality rests, and should then return to Titus with the exhortation : *These things speak and exhort*, etc. These fundamental truths form, as it were, resting-places on which the heart of the apostle fondly leans, and where it delights to tarry ; the exhortation, however, by which they are followed up, addressed to the receiver of the epistle, shews that he never loses sight of the object he has in view in referring to these truths. And how easily explicable that such fundamental truths addressed to Timothy or Titus, are not further opened in an official letter. Comp. Planck, a. a. Q., p. 232.

We have hitherto been looking only at those portions of the Pastoral Epistles in which may be perceived a style different from that of the rest of Paul's epistles. We add, in support of their Pauline origin, that particular portions, and especially those which are kindred in contents to those of other epistles, discover a genuine Pauline style. Take as examples the two doctrinal passages which occur in the Epistle to Titus ii. 11–14 and iii. 2–7. The style of these passages must remind every reader of the apostle, even though in others he may not be able to recognize him. Schleiermacher has already remarked how much the introduction ch. i. 1–3 resembles generally that in the Epistle to the Romans, or the Epistle to the Galatians. In 1 Tim. i. 8, seq., we find a passage, which of all the New Testament writers can be ascribed only to the Apostle Paul ; comp. on the passage. We have already spoken of the similarity in style between the second and fifth chapters and certain portions of the first Epistle to the Corinthians. How close the resemblance between the introduction to 2 Tim. i. 3, seq., and that to the Epistle to the Romans, many have already observed. This circumstance—namely, that these epistles approach in style to the rest of the epistles in those passages in which the contents are of a kindred nature, and differ most from them in those places where their specific contents and aim come most into prominence—is certainly the

most favourable testimony to their genuineness, since it explains the difference of style in a way which leaves the Pauline origin unassailed. If these observations are true, all will then depend on the question, how this peculiar style is managed in these epistles. The strongest testimony has been given by the opposing critics, to the method and clearness of the Epistle to Titus; less is said in favour of the second Epistle to Timothy, in which De Wette finds at least here and there the absence of a good grammatical and logical connexion; and least of all in favour of the first Epistle to Timothy, in which Schleiermacher finds no intelligible connexion at all. De Wette, however, thinks Schleiermacher's assertion exaggerated (p. 119); Baur acknowledges no decided superiority in the other two epistles as compared with this, and admits that this epistle also as a whole, is not wanting in unity and in the development of a definite idea (p. 77). So think the representatives of the most recent criticism, and from these opinions we may infer that, granting a difference of style as arising out of a difference of circumstances, these epistles after all do not appear in so unfavourable a light. Baumgarten is the last who has come forward against Schleiermacher, in the defence of the first Epistle to Timothy, in this point in which it has been assailed, comp: a. a. Q., pp. 205–264, and Planck, a. a. Q., p. 116, seq. We shall give special heed to this point in the exposition.

Schleiermacher has gone still farther in his objections to the first Epistle to Timothy, denying to it in general the character of a didactic epistle (p. 128, seq.) It is no real epistle at all, he contends, but only a writing in this form, forged with considerable awkwardness. The explanations he has given respecting the nature of the didactic epistle, and its possible forms, are most worthy of perusal. But he is justly charged with the inconsistency implied in vindicating the genuineness of the Epistle to Titus, and the second Epistle to Timothy, from this same point of view (pp. 141–152). That the disfavour with which he has treated the first Epistle to Timothy is unjust, and that the epistle, when viewed in the same light as that in which he regards the Epistle to Titus, namely, as an official letter addressed by the apostle to a confidential disciple and fellow-teacher, may be explained just as easily as it has already been shown by Planck, p. 105, seq., and is no longer denied by any critic.

Finally, with respect to the peculiarity in ideas and views belonging to these epistles, which De Wette has also ably set forth, as seen from his point of view, p. 117, we shall omit here what refers only to special passages, and direct our attention to what may be said to be common to these epistles. De Wette brings forward as illustrations of this peculiarity, that the writer employs the term

εὐσέβεια to denote Christian piety, and so often enjoins the virtue of σωφροσύνη; and he observes, that this stands in connexion with the predominating tendency to regard life from a moral point of view (by the διδασκαλία ὑγ. De Wette understands the doctrine of morality)—with the frequent injunction and recommendation of good works—with the view that error is connected with an evil, and the true faith with a good conscience—with a vindication of moral merit which stands almost in contradiction to the Pauline doctrine of grace—with the defence of the law, according to which it is admitted that the law may be used on a merely moral footing (which he remarks in reference to 1 Tim. i. 8, seq.) On the other hand, the doctrinal element of Christianity, he says, comes prominently forward, in the frequent expression διδασκαλία and the like, in the abstract view which is taken of the atonement (Tit. ii. 11, seq., iii. 4), in the value that is attached to the holy Scripture. And with this abstract view is connected a universalism, which indeed is not in itself unpauline, but which does not appear in the same polemical relation as we find it in Paul's writings, for example in Rom. iii. 29. Now, while it must be acknowledged that with some exceptions, which we shall have to state, these characteristics have been ably selected and set forth by De Wette, it will yet be found that this peculiarity does not necessitate the supposition of another author, but only of other circumstances with reference to the subject of morality, than those which the apostle has before him in his other writings. It is wrong to take the expression διδασκαλία ὑγ. at once to mean the doctrine of morality. De Wette himself has truly observed on Tit. i. 9, that the expression denotes the same thing as ἀλήθεια ἡ κατ' εὐσέβειαν, Tit. i. 1, consequently not the doctrine of morality, but the Christian doctrine which leads to piety. It is the opposite of the ματαιολογία and the ζητήσεις, which produce no moral fruit. That good works are recommended, is in itself not unpauline. In Rom. xii. 17 he exhorts Christians thus: *taking care to do things of good report in the sight of all men;* and in Eph. ii. 10; Col. i. 10, thus: *being created anew unto good works . . . . that we should walk in them.* "These are," as Harless observes on this passage, "the works which the apostle views as the sound fruits of the tree that has been again restored (Col. i. 10); these alone he calls ἀγαθά, καλά; all the legal performances of self-righteousness on the other hand, lie under the curse (Gal. iii. 10)." As De Wette himself acknowledges farther that the Pauline doctrine of grace is to be found in these epistles, 2 Tim. i. 9; Tit. iii. 5, it is difficult to see what can be inferred from this circumstance against their Pauline origin. The frequency of this injunction (to good works) is certainly not to be denied, but, as will afterwards be seen, neither does it want a sufficient reason. Although, according to De Wette, in

such passages as 2 Tim. iv. 8 ; 1 Tim. ii. 15, iii. 13, iv. 8, vi. 18, seq., the apostle seems to teach a doctrine of grace nowhere else inculcated by him, that, namely, of moral meritoriousness, as belonging even to the individual himself, yet the consideration of these passages respectively, will shew that they contain no doctrine which the apostle does not not teach elsewhere, for example in Rom. ii. 6, seq., *who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life*, etc. Further, the admission that a moral use may be made of the law, 1 Tim. i. 8, in the case of the ἀνόμοις, etc., cannot at all be regarded as unpauline, when compared with such passages as Gal. ii. 19, iii. 23 ; Rom. v. 20, etc. How otherwise can the *lawless, the disobedient, and the profane* be helped, but by the law first of all accomplishing its design upon them, of leading them to the *knowledge of sin ?* Comp. Usteri, a. a. O., pp. 65–75. Moreover, the special polemical reference in which the apostle in this passage speaks of the design of the law, is well worthy of consideration ; comp. the exposition. When again it is characterized as a peculiarity in the views of the writer, that he connects error with a bad, and the true faith with a good conscience, we would say in reply, that this is rather to be regarded as a peculiarity in the errors which he combats, than in the writer's mode of viewing them ; inasmuch as these errors take their rise from men who, just because they wanted the moral energy which is requiste for the apprehension as well as for the preservation of the simple Christian truth, turned aside into those devious by-paths of a mystic Gnosis and asceticism, and sought to propagate their wisdom, not from conviction, or in a spirit of moral earnestness, but for the sake of gain. And this accounts for the same view not being urged in the same degree, against the ordinary Judaistic opponents of the apostle ; although we find something resembling this in passages such as Gal. vi. 12, seq. Finally, with respect to what is further urged, namely, that a universalism is found in these epistles which, though Pauline in itself, is yet not expressed by Paul in the same polemical connexion—all will depend on whether this universalism is in place in the passages concerned ; on which see the exposition. On the other hand, we acquiesce in the truth of De Wette's remarks, that in these epistles the view of life in its moral relations comes into prominence, that good works are frequently recommended, and that, on the other hand, the doctrinal element of Christianity is brought prominently forward in the frequently recurring διδασκαλία and the like (I do not see why the view of the atonement, which we find in Tit. ii. 11, iii. 4 ; 2 Tim. i. 10, can be said to be abstract, inasmuch as the subject is there treated in a general way ; comp. on this what has been said above). Here, however, it must be observed first of all,

that this mode of conception and expression on these topics must by no means be regarded as merely accidental, or in general as having its ground in the individuality of the writer; for he very plainly shews, what is his design in the selection of the expression *εὐσέβεια* or *διδασκαλία*. Compare Tit. i. 1, where the writer in the very outset designates himself in the inscription as *ἀπόστολος κατ' ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν*; or the passage chap. ii. 1, where Titus is enjoined in opposition to the *ματαιολόγοι*, to speak the things that become sound doctrine, *ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ*; or 1 Tim. vi. 3, where the *ἑτεροδιδασκαλεῖν* is explained negatively by *μὴ προσέρχεσθαι ὑγιαίνουσι λόγοις*, and this again by *τῇ κατ' εὐσέβειαν διδασκαλίᾳ*. It can therefore be scarcely doubted, that this style of viewing and presenting Christian truth, chiefly with regard to its moral influence, as truth which is according to godliness; as well as the weight that is given in general throughout these epistles to the practical side of Christianity, stands in close antithetical connexion with the nature of the errors which are opposed. If, however, the one element—the moral—is presented in its totality, this necessitates that the other—the doctrinal—should also be presented more in its abstract form. The true doctrine, is justly placed in opposition to the profitless science of the opponents, which produces no moral fruit. Not to repeat here what has been already said, we refer to the remarks made above on the so-called heretics. In general, however, it must be acknowledged that the danger was always becoming greater that Christianity should be treated as a matter of science, to meet which, a reference to its moral requirements was especially needed. This was a danger most likely to spring up with the longer and by degrees familiar continuance of Christianity; and the history of a later age shews but too plainly how this danger was not without its consequences.

We here close our investigation. A more discerning eye may perceive much that has been here adduced in behalf of the genuineness of the epistles to be untenable, but it must at least be acknowledged by every unprejudiced reader, that the critical problem which lies before us finds an easier and a more natural solution in the way pointed out by us, than in that which is followed by the criticism on the other side; and that what remains yet unaccounted for, is as nothing when compared with the enormous difficulties, in which the result offered by that criticism is involved. We would also, in conclusion, merely call to mind (comp. § 2) how considerable is the weight which is laid in the scale of the genuineness of these epistles, by the external testimonies, according to which the Pastoral Epistles belong to the most favoured, so much so, that De Wette himself shews it to be impossible that they could have been written after the middle of the second century, p. 120.

§ 5. Literature.

Olshausen has adduced (vol. i., Intro., § 9) those exegetical works which embrace the whole New Testament. The homilies of Chrysostom, the exposition of Theodoret and of Jerome, the ἐξηγήσεις of Œcumenius, and the ἑρμηνεία of Theophylact, extend also to these epistles. As belonging to the period of the Reformation, is first of all to be named Luther: Scholia et sermones in I. Jo. atque annott. in ep. Pauli (priorem) ad Tim. et Tit. ed. Bruns., Lub. 1797. Then Melancthon: Enarratio ep. 1 ad Tim., et duorum capp. secundæ. Wittenb. 1561. And chiefly Calvin in his Comment. on the whole epistles of Paul. Ed. by Tholuck, Berl. 1834.

As belonging to the later and the most recent time, may be mentioned, Conr. Vorstii: Comm. in Omnes, epp. ap. exc. II. ad Tim. ad Tit. ad Philem. et ad Hebr. 1631. Benson: Paraphrastical explanations of, and observations on several books of the New Testament. J. D. Michælis: Paraphrasis und Anm. ueber die Briefe Pauli an die Gal. Eph. Phil. Col. Thess. den Tim. Tit. und Philem., Gött. 1750 u 1769. Heinrichs: Im Koppe'schen Bibelwerk. 7 Bd. Gött. 1798. 2 Aufl. 1828. Especially, Heydenreich: Die Pastoralbriefe Pauli erläutert 2 Bde. Hadam. 1826. Then J. F. von Flatt: Vorlesungen ueber die Br. P. an Tim. u. Tit. herausgegeben von Kling Tüb. 1831. The Catholic commentator Mack: Comm. ueber die Pastoralbriefe, Tüb. 1836. Matthies: Erklär. der Pastoralbriefe mit bes. Beziehung auf Authentie und Ort and Zeit der Abfassung, Greifsw. 1840. De Wette in s. Kurzgefassten Handbuch Bd. 2. Th. 5. 2 Aufl. Leipz. 1847. Huthers: Pastoralbriefe, as continuation of the commentary by Meyer.

Mosheim has expounded only the two Epistles to Tim.: Erklärung der beiden Briefe P. an den Tim., Hamburgh, 1755. Wegscheider only the first: der erste Brief des ap. P. an den Tim., neu uebers. und erklärt, Gött., 1810. Then G. E. Leo, Pauli ep. 1 ad Tim., græce cum perp comm. Lips. 1837. On the second Epistle to Tim.; J. Broechner, Commentatio de ep. II. ad Tim. Copenh., 1829. On the Epistle to Titus: Kuinoel, explic. ep. P. ad Tit. commentatt. theol. ed. a Velthusen, Ruperti et Kuinoel. Vol. i., 292. The literature of these epistles is given still more fully in Matthies, p. 49, seq. Winer, Handbuch der theol. Literatur. Works on special points, such as the authenticity, etc., are noticed at the places in which these points are treated.

THE EPISTLE TO TITUS

INTRODUCTION.

I. THE HISTORICAL TESTIMONIES OF THE EPISTLE CONCERNING ITSELF.

1. The *receiver of the epistle* is distinctly named in i. 4. It is Titus, the well-known assistant of the Apostle Paul. His name is nowhere mentioned in the Acts; but we learn from Gal. ii. 3 that he was a Gentile by birth, and that he remained uncircumcised. We do not hear of him again till the occasion of Paul's stay at Ephesus, and then, that he was sent by the apostle as a deputy to Corinth about a collection (2 Cor. vii. 14, xii. 18). On his return thence, he met with the apostle in Macedonia (2 Cor. ii. 13, vii. 6, seq.) From thence he was sent again to Corinth, as the bearer of the second epistle (2 Cor. viii. 6, 16, seq.) Upon this follow the data furnished by the Pastoral Epistles (2 Tim. iv. 10, his journey to Dalmatia, and Tit. i. 5, iii. 12). According to the statements contained in the epistle addressed to him, he had been left by the apostle in Crete to organize a church, and to act as teacher (evangelist). He was not a bishop or an archbishop in Crete, but he laboured there as an evangelist, the peculiar circumstances requiring that he should direct his energies chiefly against prevailing corruptions; and he received a special commission to ordain presbyters, so as to form an outward union of the Christians there into a Christian society. Chap. iii. 12 of this epistle intimates, perhaps, that another would soon relieve him, and says that he was to rejoin the apostle at Nicopolis. Tradition makes him bishop of Crete; on which, and on the literature connected with this, compare Winer's RWB. on Titus, and Böhl, p. 105–120.

According to the plain inscription of the epistle, i. 4, we must consider it as settled that it was designed for Titus, and not for the church, or for the church along with him. Alike its form and contents demand this supposition. With regard to the former, in addition to the address itself, we need only to refer to i.

5, 13; ii 1, 6, 7, 15; iii. 1, 8, 9, 10, 12, 13, 15. Everywhere it is Titus, and Titus alone, who is addressed; nowhere do we find any direct reference to the church; when there is any such reference it is always indirect, through Titus. And, with regard to the contents, it is justly observed that i. 12, seq., does not agree with the epistles having been intended for the church. The moral precepts, also, would in this case have been stated differently. The apostle would not have satisfied himself with a simple enumeration of the things enjoined; on which compare the exposition of ii. 12. This mode of treating his subject, in contradistinction to that of other epistles in which the apostle addresses himself directly to the church (the comparison may be made especially in connexion with ii. 12, see exposition), is suitable only to Titus; and this circumtance, which has been urged as an objection against the epistle, is precisely an argument for its genuineness. That what the apostle says in ch. i. 2, 3, by way of more definitely naming, not of attesting his office, contains nothing against our view of the epistle's having been intended for Titus alone, and that ii. 15, iii. 15, likewise contain nothing against this, we must leave it to the exposition to shew.

2. The *condition of the Christians in Crete*, which was the *occasion* at once of Titus' having been left behind, and of his receiving this apostolical letter, finds a sufficient explanation in the epistle, if we do not allow ourselves to be misled by a preconceived opinion. Criticism itself does not leave us at liberty to suppose that Christianity was first planted there by the apostle. To this supposition, indeed, the contents of the epistle, which was written shortly after the apostle's departure from Crete (comp. on i. 5), and which presupposes that Christianity had been longer in existence there, do not correspond. And what is there to hinder us from supposing, that the apostle was not the first to make known Christiaity there, but found it already existing? (Comp. on i. 5.) And he found there not merely the seed of Christianity, but along with and intermingled with it much that was corrupt, which took its rise especially from the Jewish Christians (i. 10). This element is not treated as a doctrinal heresy, but, on the one hand as a science occupied with unsubstantial things, and having in it no principle of godliness, on the other, as a leaning to the commandments of men, which are likewise destitute of moral power, and which spring from the moral deficiencies of their authors. It was not after the apostle's departure, which was but shortly before this epistle was written, that these corruptions first showed themselves; for the apostle, knows them from personal observation. He himself had openly combated them, and what still remained to be done in regard to them formed part of those things that were wanting which Titus

was fully to set in order. We may gather, besides, from the epistle, that as yet the Christians had not been united into a church. The apostle himself had not been able to ordain presbyters, so that Titus' commission was to establish church order and government. It is remarkable that in this epistle no mention is made of deacons. It is plain from this that the deaconal office was non-essential in comparison with that of a presbyter, as indeed it owed its existence to a necessity which the progress of time evolved (Acts vi. 1).

3. The *contents* of the epistle result simply and naturally from these circumstances which occasioned it. The design of the apostle is to instruct Titus in reference both to the setting up of church government through presbyters, and to his labours as an evangelist in opposition to the prevailing errors. After an introduction, i. 1–4, in which the apostle designates his office with specific reference to the errors that were to be combated, he proceeds to the subject of the ordination of presbyters, and lays down the qualifications which Titus is specially to look for in this work. They are moral qualifications, and a firm adherence to the faithful word and sound doctrine, as the apostle characterizes the apostolic doctrine, in opposition to a vain and morally fruitless tendency, 5–10. The necessity of these qualifications is then shewn by a reference to the prevailing corruptions. Then follows what Titus is to teach, in opposition to the errors of the seducers. He is above all to lay stress on moral conduct, and in a series of predicates, ii. 1–10, those moral qualities which he is to commend are set forth with respect to the distinctions of sex, age, and rank. The reason and confirmation of this moral conduct is then given, vers. 11–15. But the Cretans need also to be reminded how they should conduct themselves towards magistrates, and those who are not Christians generally. This is concisely stated, iii. 1, 2, and it is then confirmed by the consideration of how little reason the Christian has to exalt himself above those who are not Christians, 3–7. On this follows an exhortation addressed to Titus himself, as to what he is to teach, and what he is to let alone, and how he is personally to act towards those who cause division by their perversity, 8–11. The epistle concludes with the mention of some personal matters, with salutations, and the usual benediction. De Wette, with the impartiality for which he is so much to be commended, speaks highly of the clearness and method of this epistle. Still he thinks that the instructions there given to Titus, as well with respect to the appointment of presbyters, as to the subject matter of his teaching, are too general and universally known to be addressed to one who was a helper of the apostle. Compare on this the exposition of the appropriate passages.

4. With regard, finally, to the *time* when, and the *place* where, the epistle was written, as also to the historical circumstances

connected with it in general, the epistle itself informs us that it was written soon after the departure of the apostle from Crete. Further, that the apostle intends to pass the ensuing winter in Nicopolis, and Titus is to join him there; from which, of course, it does not follow that the apostle writes from Nicopolis, as the subscription would lead us to believe. From the circumstance that Apollos is at Crete and is invited to come to the apostle, it may at least be inferred that the epistle was not written till after the apostle's acquaintance with Apollos, consequently not till after Acts xviii, 24, seq. (De Wette). These are the data furnished by the epistle itself on this point. But when was the apostle in Crete? Which Nicopolis is meant? When was the epistle written?

The epistle itself says nothing in reply to these questions. We must therefore seek their solution by comparing and combining the data which history furnishes. The Acts of the Apostles, as is well known, mentions only one visit made by the apostle to Crete, xxvii. 7, seq., on the occasion of his passage from Cæsarea to Rome; and indeed some of the learned have believed that this was the time, when the apostle's stay in Crete, mentioned in the epistle, took place. I deem it superfluous anew to refute, in this investigation, views which have long since been refuted, and which in more recent times have found no new advocate, and refer, therefore, in regard to this hypothesis, to Böhl's conclusive remarks against it, p. 123, seq., Matthies, p. 190. If the Acts of the Apostles give no further positive information on this subject, they, on the other hand, by their acknowledged incompleteness, furnish free scope for hypotheses. I merely notice the view taken by L. Capellus—that the apostle, in his second missionary tour through Syria and Cilicia (Acts xv. 41), made an excursion thence to Crete; against which Böhl, p. 125, seq., Matthies, p. 191, seq. Further, the hypothesis of J. D. Michaelis and others, according to which the apostle, during his stay of a year and a half at Corinth, preached the gospel at Crete (Acts xviii. 1, seq.), is also satisfactorily refuted by Böhl, p. 126, Matthies, p. 191. The circumstance mentioned above—that on account of Apollos, iii. 13, the epistle cannot have been written previous to what we read at Acts xviii. 24, seq.,—is decisive against these views. They have, besides, found no other advocate in more recent times. On the other hand, the view which now comes to be mentioned, namely, that the apostle visited Crete with Titus on the occasion of his return from Corinth to Syria (Acts xviii. 18, 19), and wrote the epistle from Ephesus, has more recently found influential advocates in Hug, Hemsen, and others. But against it likewise may be urged the circumstance just noticed, that it was not till after this that Apollos became a Christian, and still later that he entered into connexion with the apostle.

In no case then could the epistle have been written during the stay in Ephesus, of which we have an account in Acts xviii. 19–22 (comp. Böhl. p. 137), but must have been written at a later period, after the apostle had been in Jerusalem and Antioch, had passed through Galatia and Phrygia, and returned to Ephesus (Acts xix. 1, seq.) But we cannot place, even in this period, the commencement of the relation that afterwards subsisted between Paul and Apollos, according to the account in the Acts of the Apostles (Böhl, p. 138), and then, too (a point which Böhl does not notice), so long an interval between the apostle's departure from Crete and the writing of the epistle, cannot be reconciled with the statement of the epistle itself. For it is to be regarded as a settled point, that the epistle cannot have been written long after the apostle's departure from Crete. How little does this view consist also with the intention to spend the winter at Nicopolis; for the idea of his spending the winter at that Nicopolis, which is situated between Antioch and Tarsus, is not to be entertained; and how many hypotheses must be had recourse to in order to make it harmonize with the accounts about Titus in the second epistle to the Corinthians! Comp. Böhl, a. a. Q. And how little, in fine, this view agrees with all the personal references in the Epistle to Titus, as well negative as positive, has been shewn by Matthies, p. 191, 192. This view will hardly find a new advocate, as indeed it does not occur among those most recently put forth. A step farther on in the life of the apostle has been taken by Schmidt (Einl. ins Neue Test., i. p. 265) and others, inasmuch as he makes out the apostle's stay in Ephesus, of which we have an account in Acts xix. 10, xx. 31, to have been the period, in the course of which the apostle visited Crete and wrote the epistle. Böhl, p. 141; Matthies, p. 192, seq. But the same difficulty encounters this hypothesis—that Apollos was already in Corinth, Acts xix. 1; and also, that although the accounts in the Acts of the Apostles do not exclude the supposition of such an intermediate journey, it is still impossible to shew how the spending the winter at Nicopolis corresponds to these circumstances. This hypothesis also requires us to admit that Titus did not go to Nicopolis, but met the apostle again at Ephesus, whence he was deputed to Corinth; and it may also be objected to it, that nothing is known to us of Tychicus previous to what we read of him in Acts xx. 4. We shall thus have to advance still farther forwards in the life of the apostle. The sole remaining conjecture that is possible —if it is to be supposed that the apostle visited Crete during the period of his history comprehended by the Acts of the Apostles —is, that this visit took place before or during the second stay at Achaia, consequently in the period referred to in Acts xx. 1–3. So Baronius, Lightfoot, Lardner, Hammond, and others, with the most

recent commentator on the Pastoral Epistles—Matthies. We shall therefore enter more particularly into this view as it is represented by Matthies. According to it, the apostle visited Crete during his three months' stay in Greece, left Titus there, and wrote the epistle before his departure for Jerusalem, either from Nicopolis or some place in the neighbourhood. The apostle had gone to Nicopolis in Epirus on account of the plots of the Jews against him, with the view of returning thence through Macedonia to Jerusalem. It must be conceded to this hypothesis, that it partly corresponds to the persons named in the epistle, in connexion with what is otherwise known regarding them, Matthies, p. 201, seq. For both Titus and Tychicus were with the apostle at the same time in Greece, and 1 Cor. xvi. 12 shews this also to have been probable of Apollos, although nothing depends on this in his case, for it is not necessary to suppose that he went to Crete with the apostle. It is also true that Titus is not named in Acts xx. 4, 5, with the others. This, however, is all that favours this view. In everything else it depends for its truth (as Dr. Baur has already observed against Matthies) on the indefiniteness of the accounts in the Acts of the Apostles, which give us no further information regarding the apostle's stay in Greece than is contained in the words xx. 2, 3, *he went into Greece, and there abode three months. And when the Jews laid wait for him as he was about to sail into Syria, he purposed to return through Macedonia.* It must certainly be acknowledged that Luke does not relate with exactness, if the apostle during these three months of which the historian says that he spent them in Greece, visited Crete and preached the gospel there. Matthies himself must also admit that the period of three months is short for the stay in Greece and in Crete together. It is indeed true that the apostle writes in 2 Cor. x. 16, that he purposes to preach the gospel in the regions beyond Achaia; but we have only to call to mind Acts xix. 21, and those passages in the Epistle to the Romans already cited, in which he expresses his intention to come to Rome, in order to be convinced that Crete was not the place referred to. Further, the Nicopolis in Epirus, where the apostle intends to winter, will not correspond to this view, unless violence be done to the words of the Acts of the Apostles, already quoted. According to these words, the plan of his return to Jerusalem was already formed, and it was to be by sea, when the plots of the Jews compel him to take the land route through Macedonia, which he does forthwith, and in which those named in vers. 4 and 5 give him a convoy as far as Asia, they again continuing their journey from Philippi to Troas by land, the apostle, on the other hand, making the same journey by sea, and again meeting his companions at Troas. How should the apostle on this journey have passed over to the western coast of Epirus, to Nico-

polis? And that with the intention of passing the winter there? While his travelling companions go before him to Troas, can he have passed the winter at Nicopolis and yet have met them at Troas? But according to Matthies, the apostle only passed some weeks of the winter at Nicopolis, and proceeded forwards on his journey earlier than he anticipated, when he wrote the epistle from Nicopolis or some place in the neighbourhood. He went then to Nicopolis with the intention of passing the winter there. And from thence he writes to Titus instructing him how he is to fulfil the commission given to him; so that he reckons on Titus' staying for some length of time in Crete. Then he purposes to send Artemas or Tychicus, and not till after their arrival is Titus to come to him at Nicopolis. The apostle then must have intended to remain at Nicopolis at least so long as was necessary for all this to be done, while his travelling companions are already on their way to Troas, where he is to meet them. How is this conceivable? And further, the apostle intends to send Tychicus to Crete; the same who, according to Matthies, is represented as having, along with several others, accompanied the apostle from Greece, and gone before him to Troas at his own suggestion, while the apostle, owing to the plots that were formed against him, goes to Nicopolis, and writes this epistle from Nicopolis or some place near it, after Tychicus had already set out on his journey to Troas before him, at the apostle's own suggestion. This is a manifest contradiction. In general, however, the statement in the Acts does not warrant the supposition that the apostle's companions set out before him, and Matthies must rather have recourse to the conjecture, that the whole company intended to pass the winter at Nicopolis. (Compare Meyer on the passage.) But the hypothesis under consideration is also chronologically untenable. The expression, *I have determined to winter*, Tit. iii. 12, if not unduly refined upon, must be regarded as having been written before the winter set in; comp. 1 Cor. xvi. 6. If now, as Matthies maintains, the apostle passed only a few weeks at Nicopolis, is it possible that, notwithstanding the haste with which he makes this journey to Jerusalem, he should not reach Philippi till Easter? (Acts xx. 6.) And leaving this out of view, can it be deemed probable that the apostle should prepare to journey from Corinth to Syria by sea at the setting in of winter? Does he not say in 1 Cor. xvi. 6, that he intends to spend the winter in Corinth? And what hinders our supposing that he did this, as it does not appear that the plots of the Jews had given any cause for fear until he was about to set sail (*μέλλοντι ἀνάγεσθαι*)? If this was the case, then we can understand how he should arrive at Philippi at Easter. But we need not lay stress on probabilities; we have already seen that this hypothesis is involved in impossibilities and contradictions. Böttger has put forth quite a

new view regarding the time of Paul's stay at Crete, and the date of this epistle a. a. Q. Abth. 4, p. 1–12. According to it the apostle was not once merely, but twice at Crete. First, in the period referred to in Acts xviii. 11, during the first stay in Achaia, then in that of Acts xix. 22, 23, during his from two to three years' stay at Ephesus; and he was even on the point of visiting Crete once more on his return from Greece to Jerusalem, when pirates hired by the Jews shewed themselves and compelled him to take another direction. Titus was dismissed in a boat or second ship (?) to Crete, with parting words to this effect, "Set in order what is still wanting in the churches at Crete: as soon as I effect my escape I will write to you." The apostle then went by Messenia and Elis to Epirus. From that place he writes to Titus, and remains there until Titus has set in order the churches in Crete, and comes to him to Nicopolis, although "his journey is towards Macedonia," and he is in great haste still to arrive at Jerusalem in proper time for the feast of Pentecost. This view unites in itself the difficulties of several others, and falls to pieces on Tit. i. 5, according to which the apostle was with Titus at Crete; nor does it agree any better than those before mentioned with the simple account in Acts xx. 3, 4. For *μέλλοντι ἀνάγεσθαι* does not surely mean: at the moment when the apostle was about to reach the high sea? And *ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας* does not surely imply; the apostle had sailed to Epirus in order to pass the winter there, and afterwards to return through Macedonia; but, that he chose to perform the journey by land rather than by sea.

But against all these views, which would bring the apostle's visit to Crete and the date of the epistle within the period described by the Acts of the Apostles, might be urged, not merely the circumstance that it were strange to find in Acts xxvii. 7, seq., no mention made of Christians in Crete, if indeed the apostle had laboured there before and Titus had set churches in order. I lay no particular stress on that; but it appears to me that the close kindred relation which the Pastoral Epistles bear to one another in form and matter would remain unaccountable in spite of all that Hemsen says to the contrary, if the Epistle to Titus were separated from the others by any considerable period of time; as De Wette also admits. Comp. the General Introduction. And what special objection can be drawn from the epistle itself, against the supposition of its having been written during the period between the first and second imprisonment (the possibility of a second imprisonment being once granted)? In the personal references no contradiction can be discovered; the apostle had already been long acquainted with Apollos; and, with the manner in which Tychicus is mentioned, Ephes. vi. 21; Col. iv. 7, correspond. The apostle's return to the east is rendered

certain by Phil. i. 25; ii. 24; Philem. 22. The visit to Crete then finds a natural occasion in Acts xxvii. 7, seq. Matthies, a decided opponent of this view, thinks, that a journey comprehending such a circuit from east to west must have been fruitful in events; the period between the first and second imprisonment was that in which the distresses of the Christians were severer than ever; and yet no word of all this is found in the epistle. But the reason of this appears at once, if the apostle after he was liberated was with Titus in Crete. All that he had to communicate on these subjects would thus have been told to Titus before. If, however, as I am constrained to think, on the ground of the passages in the Epistle to the Philippians and in the Epistle to Philemon, the apostle went to Crete immediately after being liberated, and not first to Spain, he would then have nothing to tell about a journey extending from east to west. If the epistle, moreover, is from beginning to end purely an official communication designed to give the necessary instructions and hints to Titus in a concise form; what place is there in it for such accounts as those to which Matthies refers? Comp. here also what is said in the General Introduction. When, however, Matthies goes on to say, that the planting of the Cretan churches, the place from which the epistle was written, as well as the apostle's stay (in Nicopolis?), must remain in deep obscurity, we would refer in reply to the General Introduction, where it has been shewn how fully on our hypothesis all the data of the Pastoral Epistles harmonize with each other.*

II. Critical Objections.

Those which are urged specially against this epistle, and in particular against its historical intimations, are the following (comp. De Wette, p. 1, seq., of his commentary).

1. The epistle can find no place in the history of the apostle's life; in reply to which all that is necessary has been said in the General Introduction.

2. It is said to have been written shortly after the planting of the churches in Crete, and before they were fully settled. But with this do not agree the complaints which we find in the epistle of the number of heretics in Crete, and their pernicious influence (i. 10, seq.), insomuch that even in the choice of a presbyter it was to be a question, whether he held fast the true doctrine (i. 9). "How could such a reaction be formed so speedily in the bosom of the Cretan Christianity? And if it be supposed that those heretics were strangers who had forced themselves in on the church, they must at

* Compare the appendix at the conclusion of the epistle.

least have plied their disorderly course for some length of time, so that the epistle could not have been written shortly after the planting of Christianity in the island." To this we reply, that De Wette himself shews that Christianity cannot have been planted for the first time in Crete shortly before by the apostle. It is thus quite unnecessary to suppose that such a reaction was formed so speedily; it may have been formed long before. Hence the conjecture is also unnecessary, that strangers intruded themselves on the church, who yet must have pursued their disorderly course for some length of time, according to which the epistle cannot have been written shortly after the planting of Christianity in the island. It was, in fact, not written shortly after the planting of Christianity; for the apostle did not plant it, but found it already there. His epistle, which was written shortly after his departure from Crete, was not therefore written shortly after the planting of Christianity there, and the "heresy" did not first make its appearance after his departure; on the contrary, the apostle knows it from personal observation, from having seen it for some length of time, as even De Wette maintains, p. 2. Finally, nothing is said in the epistle of a heresy properly so called. It is evident then, that in order to the removal of these objections, the critics who urge them need only to give credit to the statements of the epistle itself, which they themselves acknowledge, against their supposition that it was the apostle who planted Christianity in Crete, for which there is no foundation in the epistle.

3. The great success which is said to have attended the apostle in Crete, implies such a measure of receptivity for the gospel on the part of the inhabitants, as gives an appearance of injustice to the charge brought against the Cretans in i. 12, seq., as to their depraved disposition, a charge too founded on foreign testimony. For the same reason the absence of all joyful and thankful acknowledgment on the part of the apostle seems strange. In the Epistle to the Galatians, although the first part is not written in a tone of grateful acknowledgment, there are still not wanting many kind and confidential expressions. To this we reply: that this epistle, unlike that to the Galatians, was not addressed to the church. If this had been the case, then doubtless it would have contained expressions of the same nature. Chiefly however: from what source do we learn of the great success which Paul had at Crete? The epistle says nothing of this: it does not represent the spread of the gospel there as the work of the apostle at all. On the contrary, the apostle had there observed grevious corruptions in the Christian life, as De Wette himself admits, and was not able entirely to put them down during his stay; wherefore he left Titus behind to set in order what was still wanting. The charge against the national

character of the Cretans may therefore have been well founded, a charge confirmed, too, from other sources. There appears the utmost propriety in the apostle's making this charge to rest on foreign testimony, that, namely, of a poet who was regarded by themselves as a prophet.

4. But the moral and ecclesiastical state of the Cretan Christians, implies that Christianity must have existed for a greater length of time there; in proof of which reference is most justly made to the words of i. 6, *having believing children*, and to the moral qualifications that are elsewhere laid down there. To this we have nothing to say, but to accept it as an acknowledgment of our assertion. The critics have not been able even in the remotest degree to prove that it cannot have been so, and that the apostle must have been the first who carried the news of the gospel to Crete; comp. Acts ii. 11, and on i. 5 of this epistle.

5. It is remarkable, as the epistle was written soon after the apostle had been in Crete, that we find in it not a single allusion to what he experienced and did there, etc. Quite different is the case in 1 Thess. To this objection also what has been already said applies, viz., that the apostle does not write to the Cretans. In that case, probably such allusions would not have been wanting. It was unnecessary for the apostle to speak of these things to Titus, who had been in Crete at the same time with himself, and had seen and heard everything along with him.

6. It is objected that the epistle does not answer its end, or correspond to the relation between the writer and the receiver. What is said as to the qualifications to be looked for in the choice of presbyters is self-evident. The same may be said of the other point, namely, the refutation of the heretics. As on the one hand, they themselves are indistinctly characterised, so on the other nothing is said in opposition to them which might serve as a suitable refutation. This end is not served by what is said in i. 15 on things pure and impure, or by the superficial moral rules in ii. 1–10, coupled with the reference to the practical spirit of Christianity ii. 11–14. Such are the objections made by the critics, who here and there also make trifling admissions. With regard to the charge that i. 5–9, ii. 1–3, is too general and self-evident, we have endeavoured to reply to it in the exposition. Further, that the moral precepts in ii. 1, seq., are superficial, and not founded on any principle, is, when viewed in the light of vers. 11–14, altogether incorrect. In general it is a strange method, to aim at establishing conclusions regarding the genuineness of an epistle, on the ground of its containing what is otherwise known or unknown. That method alone can be the just one, which inquires whether the contents of the epistle correspond to the state of things with which it deals. If this state

of things render it necessary to lay an emphasis on things already known, no one surely is entitled to take offence at the fact of their being already known. We only add that Schleiermacher (Sendschreiber, p. 195) acknowledges how characteristic are the precepts in the epistle to Titus, according to the distinctions of sex and age. Here then also we have arbitrary suppositions of the critics, which they have only to sacrifice to the real contents of the epistle, in order to come at the truth. Again it is said that the heretics are indistinctly characterized. We have already seen, and the exposition will further shew, what a distinct picture is drawn in this epistle of the corruptions of the Cretan Christians. If, however, it is Gnostics similar to those of the second century (De Wette), or even these themselves (Baur) that are meant, then we freely confess that they are not only indistinctly, but *very* indistinctly characterized. It is, moreover, remarkable that De Wette should here say that the heretics are "indistinctly" characterized, after saying that the apostle wrote concerning them with "a knowledge which presupposed a lengthened observation of them" (p. 2.) A similar reply is to be made to the objection, that this epistle contains nothing in opposition to these heretics that might serve as an apt refutation of their errors, and that this desideratum is not supplied by the "superficial and familiar moral precepts," in ii. 1–10; iii. 1, seq. This opinion is founded on the erroneous supposition that the Pastoral Epistles aim at refuting a dogmatical system. What the apostle says on "the heresy," is more by way of characterizing than of refuting it; besides, ii. 1, seq. is not in the remotest way intended to serve as a refutation of heresies. Here also are manifest the false assumptions. The epistle becomes altogether unintelligible on the supposition of its having been written in the second century for the purpose of combating the Gnostics and promoting hierarchical tendencies, on which comp. the General Introduction, § 8.

EXPOSITION

OF THE

EPISTLE TO TITUS.

§ 1. Inscription and Salutation.

(i. 1–4.)

The inscription and salutation are in the apostle's usual manner. He designates himself by his apostolical office, whence flows his authority to give the instructions and exhortations that follow. He then names the person to whom the epistle is addressed, with a reference to the relation in which he stands to him, and ends with the usual apostolical salutation. The commencement of this epistle bears a close resemblance to that of the Epistle to the Romans, and the Epistle to the Galatians, inasmuch as in these epistles also the designation ἀπόστολος is more exactly defined. And it may be inferred from this that here also, as in them, the more full and definitive representation of the apostle's apostolic office, stands in closest connexion with the design of the epistle, and as it were a comprehensive index to its contents. But while in its opening this epistle bears as a whole a common stamp with the others, it displays here also along with this similarity, the peculiarity which belongs to its contents, and consequently to its form; and that in a manner at at once so easy, and so decided, as to be altogether unaccountable in an imitator of the apostle's epistles, who wished to conceal himself. For what could have been easier and more natural, than for an imitator to avoid such peculiarities as *servant of God, God our Saviour, Christ our Saviour,* and in these also to adhere to the pattern presented in the rest of the apostle's epistles?

Ver. 1.—*Paul, a servant of God, and an apostle of Jesus Christ,* etc. Δοῦλος θεοῦ here, in the same sense as in Acts xvi. 17; Rev. i. 1, xv. 3, x. 7, etc., not as in 1 Pet. ii. 16; Rev. vii. 3, etc. It is the more general designation of the office, which finds its special expression in what follows, namely ἀπόστολος, etc. Hence Calvin justly observes: he thus descends from the genus to the species. The two predicates by which the apostle here designates himself, occur nowhere else in the same connexion. Even the expression

servant of God, is not used by the apostle elsewhere in this particular sense; although we find *servant of Jesus Christ* in Rom. i. 1.; Gal. i. 10; Phil. i. 1, as the more general form of his official designation, and also as designating the relation in which the Christian as such stands to Christ as his *Lord*, 1 Cor. vii. 22; Eph. vi. 6; in both these passages, however, the context gives special occasion to this appellation. Rom. i. 1 has most similarity to this passage, as there the apostle first represents himself generally as the *servant of Jesus Christ*, and then in like manner adds the more special designation, *called to be an apostle*. If it was his design in this passage to represent his office in its twofold aspect, with reference both to *God* and to *Christ*, we find the complete counterpart of this in Rom. i. 1, where, with reference to the former he calls himself, *servant*, with reference to the latter, *apostle*. It may be said with truth that the apostle must thus express himself according to his usual manner. The only question is, why he here in particular designates his office in this twofold aspect. To this it has been answered that he has already in his eye the Jewish opponents, in opposition to whom he aims at establishing his own authority and that of Titus; or he so characterizes himself on account of the church, and in order that by this appeal to his own dignity and authority, more weight and value might be imparted to the arrangements of Titus, who was commissioned by him. But the epistle was not written for the church, and much less for the opponents, so as to give any occasion for confirming his authority and that of Titus; it was written only to and for Titus, with reference to whom there was no necessity for any such attestation of the apostle's official standing. It might indeed be supposed, nevertheless, that the thought of those Jewish teachers called forth in the apostle's mind the consciousness, that as he was an apostle of Jesus Christ, so was he also and therewith a servant of God; and thus, while he refers to his calling, in which the exhortations that follow have their ground, he calls himself *a servant of God* as well as an *apostle of Jesus Christ*. But are we not here within the sphere which belongs to a writer's individuality, and where explanation finds its limit? Who will venture to explain the reason why the apostle designates himself in Rom. i. 1, by *servant of Jesus Christ*, in 1 Cor. i. 1, by *called to be an apostle*, in 2 Cor. i. 1, by *apostle*? (Δέ after ἀπόστολος is not to be understood as expressing opposition, but serves merely to introduce something different, Winer's Gr., § 53, 7.) On the other hand, the design of the following expressions which more exactly define ἀπόστολος is manifest: *according to the faith of God's elect*, etc. We have already noticed the similarity here to Rom. i. 1, seq.; Gal. i. 1, seq. The relation of these words to the subsequent contents of the epistle is not to be mistaken. They describe the end of his apostolic

office as the producing of faith in the elect of God, and the knowledge of the truth, whilst the subject matter of his preaching, with which he was entrusted, according to the commandment of God our Saviour, is described as the hope of eternal life, which God that cannot lie, promised before the world began, but hath in his own time manifested his word through the preaching which is committed to the apostle. The manner in which the apostle here more exactly defines his office, can be understood only by contrast with those whose knowledge was not directed to the truth that leads to godliness, and whose doctrine had not for its essential contents the hope of eternal life. And errors of this kind are in fact represented in the epistle, i. 10–16, iii. 8–11. And besides the particular passages which directly refer to those corruptions, the whole epistle is but an efflux and evidence of the apostolic calling, which has for its end the faith of the elect, and the knowledge of the truth according to godliness, and the hope of eternal life for its essential import. On the construction of vers. 1–3, which proceed without interruption, see Winer's Gr., § 62, 4, p. 499. In particular, it is to be observed that *κατὰ πίστιν . . . . . καὶ ἐπίγνωσιν* do not mean "according to, or in conformity with" the faith and the knowledge. The faith and knowledge of individuals, are not the rule or measure of the apostle's office. The true rendering of *κατά* is "for, to," by way of distinction. Comp. Winer's Gr., § 49, d., p. 358 ; 2 Tim. i. 1 ; 2 Cor. xi. 6. It occurs nowhere else in connexion with *ἀπόστολος*. On the absence of the article with the following nouns, *πίστιν, ἐπίγνωσιν, ἐκλεκτῶν*, comp. Winer's Gr., § 19, 2 b., with *θεοῦ*, § 19, 1, Anm., with *ἀλήθεια*, ibid.—*Κατὰ πίστιν ἐκλεκτῶν θεοῦ*.—The expression *ἐκλεκτοί* is transferred from the Old Testament Israel to that under the New Testament dispensation ; comp. Deut. xvi, 2, 21 ; Ps. cv. 43, cvi. 5, etc., בְּחִירֵי־יְהוָה. This designation has its ground not in anything belonging to those who are thus distinguished, but in the eternal act of the Divine will, the *πρόθεσις*, Rom. viii. 28, or *ἰδία πρόθεσις*, 2 Tim. i. 9, in virtue of which they are fore-ordained in Christ to salvation. How the predestination is realized in time is shewn in Rom. viii. 30, compared with Luke xviii. 7 ; Rom. viii. 33; Col. iii. 12, etc. Matthies observes on this expression, that the difficulty in the way of taking *κατά* as a final preposition is shewn by this, namely, that *ἐκλεκτοί* must then either be understood of those who are not Christians, but are to be brought to the faith according to the Divine decree, or if it be understood of Christians, that *κατά* requires an extension of the sense, namely, "for the furtherance of the faith of the elect." But *κατά* means generally, "for, to." The sense is : the faith of the elect is aimed at.—*Ἐκλεκτοί*, however—which, as the parallel member, *εἰς ἐπίγνωσιν*, etc., proves, is to be taken quite generally, not with reference to certain individuals—

signifies neither Christians nor not Christians, but such as are chosen of God to salvation. The faith of the elect of God is the destination of the apostle's office; it is all one whether the κλῆσις has already taken effect in them or not. For, that his apostolical office hath this end and design also with regard to those who are already Christians, is plain from Phil. i. 5, etc. De Wette's supposition of a *prolepsis*, in support of which he adduces 2 Tim. ii. 10; Acts xiii. 48, is therefore unnecessary. The first of these passages is in regard to this point quite the same with the present, and the second shews, how all faith on the part of individuals rests on the Divine fore-ordination, which manifests itself in their becoming believers; so that they do not become *elect* by their faith, but become believers because they are *elect*. Comp. Eph. i. 4, and on the whole subject Rom. i. 5. When, moreover, we consider the reference to the peculiar error combated in the epistle, in this more full and exact representation of the apostolical office, which comes out especially in the parallel clause καὶ ἐπίγνωσιν, etc., we cannot help thinking that this expression also, *elect of God*, is used in opposition to those whose *faith* rested on no such *election of God*.—Καὶ ἐπίγνωσιν, etc.; in these words the apostle denotes the second thing at which his office aims. By this ἐπίγνωσις is meant a knowledge resting on faith, and penetrating ever farther and farther into the truth. Comp. Phil. i. 9. For ἐπίγνωσις is, as Wahl observes: Plena et accurata cognitio. Comp. on ἐπίγνωσις, Harless on Eph. i. 17, p. 95, seq. On ἀλήθεια, the Christian truth, comp. Eph. i. 13. This *truth* is more exactly defined in the words which follow, as a truth which leads to godliness. On the article coming after the noun in ἀληθείας, comp. Winer's Gr. § 20, 4. It is the opposite of a knowledge which has not to do with the truth that leads to godliness, but that leads away from this, i. 11; i. 16, etc. Κατά, as before, comp. 1 Tim. vi. 3. Here also Matthies takes κατά in the sense of "comformable to," although he understands by ἀλήθεια evangelical truth, as if the godliness to which this truth alone can lead, were a rule lying beyond it. Εὐσέβεια is not used by the apostle except in the Pastoral Epistles; it is found, however, in Acts iii. 12; 2 Pet. i. 3, 6, and in other places. On the other hand we find εὐσεβεῖν in an address by the apostle, Acts xvii, 22; and in like manner εὐσεβής, Acts xxii. 12; ἀσεβής, Rom. iv. 5, v. 6; ἀσέβεια, Rom. i. 18, xi. 26. If the apostle had to combat in the Pastoral Epistles an error which tended to ἀσέβεια (2 Tim. ii. 16), as is abundantly evident from the representation which is given of the opponents therein referred to, it is easy to account for the frequent occurrence of the term εὐσέβεια in these epistles; it thus belongs to those expressions, the use of which is at once explained by a reference to the state of things which the apostle had in his eye. And what more natural than that the

apostle who, at Rom. iv. 5, v. 6, denotes the state of men previous to conversion by the term *ἀσεβής*, should use the term *εὐσέβεια* in opposition to those errors which result in a knowledge morally unfruitful, and lead away from a moral course, when he is laying stress on the moral aspect of Christianity, seeing that this term denotes the opposite of that which he expresses by *ἀσεβής* and *ἀσέβεια* (Rom. i. 18), and which he here finds fault with in his opponents? If *ἀσέβεια*, as the reverse of the *εὐσέβεια* here used, is a Pauline expression, then *εὐσέβεια* cannot, as De Wette maintains, be an unpauline expression and idea; and its use is fully accounted for by the errors which are combated. Or, should the apostle have used the expressions *θεῷ λατρεύειν* or *δουλεύειν*, in opposition to the morally unfruitful, or rather altogether immoral course of those *ματαιολόγοι*; expressions which De Wette says he might have used, but which would only by possibility have conveyed his meaning, inasmuch as De Wette himself admits, that no expression can be found in the other epistles to denote that which the apostle had to say in the given circumstances? On the idea implied in *εὐσέβεια*, comp. ii. 11, 12; 1 Tim. i. 5.

Ver. 2.—*In hope of eternal life*, etc. These words, as De Wette has already observed, are to be understood neither as more exactly determining the *godliness*, nor the *truth* which leads to *godliness*. For what proper sense do the words receive from Matthies' explanation: "the truth which is conformable to piety derives its existence from the hope of eternal life?" Is not the *ἀλήθεια* represented as the objective truth; on which the by-clause *ἡ κατ' εὐσέβειαν* can make no alteration? Nor can these words be connected with *ἀπόστολος*, for in this case the co-ordinate position of *ἐπί* with *κατά*, would have been signified by a *δέ* or in some such way. It only remains then with De Wette to connect *ἐπ' ἐλπίδι* with the whole sentence *κατὰ πίστιν*, etc., or with the second member, *καὶ ἐπίγνωσιν*. The latter seems to me the more natural. The apostle has just said what that is, which is the aim of his office, namely, the faith of the elect, and the knowledge of the truth according to godliness; and he might have mentioned as a third thing at which the apostolical office aims, the hope of eternal life. But he prefers, after having in the words, *truth which leads to godliness*, more exactly determined the subject matter of this knowledge, to mention the third thing likewise in its relation to the knowledge thus determined; it is a knowledge the subject matter of which is that *truth*, and the ground and condition of which is the hope of eternal life, by which it is borne up and directed. *Ἐπί* I take in the sense "on or with;" comp. Winer's Gr., § 48, c., p. 351. Olshausen, the end; "towards the hope." On the idea expressed in *ζωὴ αἰώνιος* compare iii. 7. There lies in the words *ἐπ' ἐλπίδι*, a further opposition to that

vain talking, i. 10; iii. 9, which discloses nothing of this hope of eternal life. Very little weight will be given to De Wette's objection, that the apostle never makes *eternal life* the subject of hope, and of Old Testament prophecies. Is not this eternal life represented as the end of all our striving in Rom. ii. 7; Gal. vi. 8, etc., as the sum of that which Christ hath obtained for us, Rom. v. 21, vi. 23? Why then may he not represent it here as the object of Christian hope, and as the sum of all the Divine promises? The single passage, Rom. vi. 23, the gift of God is eternal life in Christ Jesus our Lord, is sufficient to justify this. The apostle then characterizes this *ζωὴ αἰώνιος*—for the *ἣν* refers to it—as the subject of promise by the infallible God, *πρὸ χρόνων αἰωνίων*. *Ἐπηγγείλατο* in the sense of promise, as used elsewhere by the apostle, Rom. iv. 20; Gal. iii. 19. *Ἀψευδής* only here; with respect to the idea, comp. Heb. vi. 18; Rom. iii. 4, xi. 29; 1 Cor. i. 9. *Πρὸ χρόνων αἰωνίων* may denote either what has been before all time, as in 2 Tim. i. 9 = *πρὸ τῶν αἰώνων*, 1 Cor. ii. 7, or what has been done before everlasting, *i. e.*, very ancient times. This indeterminateness has its ground, in the absence of the article being possible in each of the two cases. The sense of the passage is therefore not at once to be determined by a comparison with 2 Tim. i. 9, 10, and Rom. xvi. 25, where *χρόνοι αἰώνιοι* occurs, but solely from the context. We have in the passage a double antithesis composed of *ἐπηγγείλατο* and *ἐφανέρωσε*, and of *χρόνων αἰωνίων* and *καιροῖς ἰδίοις*. Now while the last expression does not necessitate our supposing as its opposite that which has preceded all time, the first expression is decidedly against its interpretation; for *ἐπαγγέλλεσθαι* can by no means be used to denote a promise of eternal life made before all time, and recourse must then be had to the grammatically incorrect rendering: promittere decrevit (Heydenreich.) It may be so explained in 2 Tim. i. 9 (comp. the exposition), but, while *δοθεῖσαν* in that passage may correspond to this act before all time, *ἐπαγγέλλεσθαι* does not; and so with the analogous passages, Eph. iii. 9, the mystery which *was hid* in God, *ἀπὸ τῶν αἰώνων*, Rom. xvi. 25, the mystery which was *kept secret*, *χρόνοις αἰωνίοις*, 1 Cor. ii. 7; Col. i. 26; Eph. i. 4, *hath chosen* us in him, *πρὸ καταβολῆς κόσμου*. All these passages, as they agree with 2 Tim. i. 9, so they as directly contradict the sentiment that the *ζωὴ αἰώνιος* was before all time the subject of a Divine promise; for then a *mystery sealed* or *hid in God*, *ἀπὸ τῶν αἰώνων*, would be impossible. So also De Wette. Olshausen appears to understand the expression of the Divine decree, as he refers to Eph. iii. 11; 2 Tim. i. 9; De Wette, on the contrary, refers justly to Luke i. 70; Rom. i. 2. *Ἀπ' αἰῶνος* in the former of these passages has substantially the same sense as the clause here. It corresponds to the aim of the passage, which represents that which is now re-

vealed as a thing long before promised, to refer it with Grotius to the earliest promises of salvation, which is here denoted by ζωὴ αἰώνιος. The whole by-clause, however, has undoubtedly for its object to bring into view the greatness and importance of that which is now made manifest, inasmuch as it forms the essential subject matter of the apostle's preaching, and must form also, as the *hope of eternal life*, the fundamental tone of mind in the Christian, ii. 13.

Ver. 3.—*Hath manifested.* The strict antithesis to this is the expression *hid*, in Col. i. 26, etc., which again is perceptible in every other modification of this antithesis, comp. Rom. xvi. 25, 26; 2 Tim. i. 9, 10. Thus in our passage the term *promised* marks the relatively *hid*, and the fulfilment of the promise is the *manifestation*, as the full revelation of the thing promised. That φανεροῦν in the same connexion as here is an expression familiar to the apostle, is shewn by the passages above cited. Καιροῖς ἰδίοις—καιρός properly "measure" consequently not synonymous with the preceding χρόνος, but denoting the right point of time; καιροί, the seasonable times, comp. Meyer on Acts i. 7. Ἰδίοις, with retrospective reference to the subject, namely, God, denoting the times appointed by him, Acts i. 7; 1 Tim. vi. 15. The word is here used in its original signification, from which its other meanings, "fit, adapted to," are derived. On the sense of the whole expression, comp. Gal. iv. 4. Τὸν λόγον αὐτοῦ here takes the place of the preceding ἦν. It will be seen at once why the apostle changes the object, or rather its designation: eternal life is still in its manifestation future, and is revealed only as λόγος. From this it follows that the *eternal life* is to be understood as specifically included in the *word*, Rom. vi. 23; comp. Winer's Gr., § 63, 1, I. 1, p. 501. It is therefore incorrect to understand the expression τὸν λόγον αὐτοῦ as standing in opposition to ζωὴ αἰώνιος. But this *word*, it is added, is revealed ἐν κηρύγματι, by which is to be understood the apostolical annunciation quite generally, in the form of an annunciation of salvation; so κήρυγμα, 2 Tim. iv. 17; 1 Cor. i. 21. *Which is committed to me*, the apostle adds this to express that that eternal life long since promised, and now manifested, is the subject-matter of his preaching. On the construction of ἐπιστεύθην, comp. Gal. ii. 7; 1 Cor. ix. 17. Winer's Gr., § 39, 1, p. 232. *According to the commandment of God*, etc., in like manner, Rom. xvi. 26; 2 Cor. viii. 8; 1 Cor. vii. 6, 25. The more common expression in this connexion, namely, *according to the will of God*, is found also in the Pastoral Epistles, 2 Tim. i. 1. To *God*, the appellation *our Saviour* is added. The same designation of God is found in Luke i. 47, and Jude 25, and frequently in the Septuagint, as the translation of the Hebrew יְשַׁעְיָה, יְשׁוּעָה and the like, Ps. xxiv. 5; Is. xii. 2, xlv. 15, 21; then also in Sir. li. 1, comp.

Wahl; in the Pastoral Epistles, 1 Tim. 1, ii. 3, iv. 10; Tit. ii. 10, iii. 4; in like manner it is often used of Christ, Tit. i. 4, ii. 13, iii. 6; 2 Tim. i. 10; as also elsewhere in the epistles of the apostle, Eph. v. 23; Phil. iii. 20; and likewise in John iv. 42; Acts v. 31; 2 Pet. i. 1, etc. The Pastoral Epistles then contain the ordinary use of the word in common with the other epistles of Paul, the more extraordinary use as applied to God, at least in common with the New Testament writings, and the usage of the Old Testament. The idea itself, expressed by the word, is altogether Pauline; comp. 2 Cor. v. 19: *God was in Christ reconciling the world unto himself*, etc. How then should the expression itself, or the frequent use of it in the Pastoral Epistles (it occurs in all six times) prove anything against their genuineness? Is it an evidence of the spuriousness of the Epistle to the Philippians, that the term *συναθλέω* occurs only there, and occurs there several times? Comp., besides, the General Introduction.*

Ver. 4.—The person is here designated to whom the epistle is addressed: to Titus, mine own son, etc. It is therefore arbitrary to suppose the epistle written at the same time for the church. The benediction at the close by no means requires this supposition, comp. infra. The contents of the epistle, too, as we shall see, accord only with the view of its having been addressed to Titus, i. 12, seq. *Son*, comp. 1 Cor. iv. 17; Philem. 10, points to the conversion of Titus, through the apostle. *Γνήσιος*, genuine, comp. Phil. iv. 3; on the whole expression see 1 Tim. i. 2. *According to the common faith*, belongs not to *τέκνον* alone, but to the expression as a whole. He is a genuine son in virtue of the common faith. Chrysostom's remark is substantially correct, *τῷ κατὰ τὴν πίστιν εἰπεῖν τὴν ἀδελφότητα ἠνίξατο*, but corresponding less closely to the idea of the apostle, inasmuch as the *κατά* serves more exactly to determine the preceding expression. De Wette's opinion, however, that *κατὰ τ. π.* is inappropriate as corresponding rather to *ἀδελφός*, is without foundation. The earthly father might designate his child by *γνήσιον τέκνον κατὰ κοινὸν αἷμα*, with as much propriety as a brother designates his brother by *γνήσιον ἀδελφὸν κατὰ κοινὸν αἷμα*. Upon this follows the usual apostolical salutation. *Ἔλεος*, which we find in 1 Tim. i. 2; 2 Tim. i. 2, is spurious in this passage, according to C.[a*]D.E.F.G., etc., comp. Tischendorf. The clause *our Saviour*,

* De Wette considers what is said in this inscription, vers. 2 and 3, by way of confirming the apostle's official authority, to be unsuitable, on the supposition of its having been intended for Timothy. But according to the interpretation given above, vers. 2 and 3 are not intended to confirm, but rather to characterize the apostolic office in a manner corresponding to the contents of the epistle. That the writer designates himself as an apostle, cannot appear unsuitable in an epistle, which as an official communication is, from beginning to end, an expression of apostolic authority.

added to *Jesus Christ*, is peculiar to this passage, for in 1 Tim. i. 2, 2 Tim. i. 2, the common expression *our Lord* is used. On χάρις, etc., comp. Olshausen at Rom. i. 7.

§ 2. INSTRUCTIONS IN REGARD TO THE APPOINTMENT OF PRESBYTERS.

(i. 5–16.)

The apostle begins by reminding Titus of the commission given him to ordain presbyters, ver. 5; he then in vers. 6–8 specifies the qualifications of a presbyter in a moral point of view, then with respect to doctrine, ver. 9, and confirms the necessity of these qualifications, vers. 10–16, by a reference to the circumstances of the Cretan Christians, which demand on the part of the presbyter, a decided adherence to the true and sound doctrine, and an energetic application of it.

Ver. 5.—The apostle enters forthwith in medias res, as at Gal. i. 6. For this cause have I left thee in Crete, that thou mightest set in order what is yet wanting, and appoint elders in every city (from city to city) as I had instructed thee. De Wette thinks that the words seem to imply, that Paul now for the first time makes Titus aware of his object in leaving him in Crete. Erroneously, even as shewn by the words, *as I had instructed thee;* but also apart from this. For when the apostle sets himself to give Titus further directions as to the execution of the commission which he had received, what more natural than that he should state in the outset the commission itself, as the theme, so to speak, of what follows? The assertion is therefore well founded, which critics have urged strongly for a negative purpose, namely, that the epistle was written soon after the apostle's departure from Crete; since it is presupposed that Titus had not yet fulfilled the commission given to him. But the difficulties which are built on this fact, have their ground properly not in the fact itself, that the epistle was written shortly after the apostle's departure, but in the false premises that Christianity was first planted and propagated in Crete by the apostle; while its contents compel us to suppose that Christianity had already existed in Crete for some length of time. Need we then maintain that, because this epistle presents unmistakeable traces of an earlier existence of Christianity in Crete, it is therefore not genuine? Is it inconceivable that, as in so many other places (Acts viii. 4, seq., ix. 31, seq., xi. 19, seq.), in Phœnicia, Cyprus, Antioch, so also in Crete, the gospel was first announced, not by an apostle, but by some other instrumentality, which was followed up by apostolical

agency, purifying, confirming, uniting, and setting in order the elements already existing? It is certain that the number of Jews in Crete was very large, as may be seen from i. 10 compared with Acts xi. 19. Acts ii. 11 shews that Cretans were present at the Pentecostal miracle. Might not the seed of Christianity have been transplanted to Crete at that time, while, by the subsequent intercourse of the Jews of that island with Jerusalem, and its proximity to Greece, it might have been further spread? How far these hypotheses may be true is to us a matter of indifference; so much at least is shewn, that the traces of Christianity's having existed in Crete for some length of time, furnish no decisive evidence against the genuineness of this epistle. In what way, however, the special objections which critics have brought forward, are removed by this the true view of the case which the epistle itself presents to us, has been already shewn in the Introduction, and will be further confirmed in the exposition of particular passages.

We suppose, then, that the apostle, on his arrival at Crete, found Christianity already planted and propagated there. But beside the truth, and connected with it, he found also many corruptions springing chiefly from Jewish-Christians; much idle talking, foolish disputation on subjects having nothing in common with the morally renewing and quickening power of the truth; much that was morally lax and altogether immoral in conduct. The *faith* was there, but there was a want of *soundness in the faith*. In like manner, in consequence of the absence of apostolical guidance hitherto, there was a want of all church order and government. The apostle, during his short stay, set himself to remedy these defects, and to advance the Christianity of Crete both in respect of its external form and internal nature. His work, however, was not fully accomplished when he had to leave the island. He, therefore, left Titus behind, not as bishop or as archbishop, but, if we may use an expression belonging to a later period, as apostolical delegate, that he might set in order what was still wanting, and in particular ordain presbyters from city to city. For we may well suppose, that it was not the outward organization of a church which the apostle had seen to be above all wanting in Crete, but that he had sought chiefly to improve the Christianity itself which he found there, so that the former was for the most part what he had left over to Titus. For the most part—for that this did not exhaust his commission, is evident from i. 13, chap. ii. and iii. The apostle wrote this epistle in order to give him instructions as to the manner in which he should fulfil his commission. It has indeed been thought strange that the apostle should have written such an epistle to Titus so soon after having left Crete, and that he did not say to Titus by word of mouth what he found necessary, before his departure. We may confidently

leave this objection to itself, if only the contents of the epistle itself are found to be appropriate, and to correspond to the state of things that existed.

For this cause I left thee, etc.: thus the apostle begins. Instead of κατέλιπον, the reading ἀπέλιπον is confirmed by preponderating authorities. The words, *for this cause*, point emphatically to the following sentence which states the object for which Titus was left behind. This is denoted by the words, *that thou mightest set in order*. Here also the reading wavers between ἐπιδιορθώσῃ as middle, and ἐπιδιορθώσῃς, which is supported by A.D.*E., etc. Lachmann has decided for the latter, and Tischendorf, in his latest edition, for the former. On grammatical grounds, the active is certainly to be preferred, comp. Winer's Gr., § 38, 6, p. 230. Nothing in reply to the question, what did the apostle himself accomplish, can be obtained from the expression τὰ λείποντα in itself. It only says: Titus is to bring completely into order what it was not possible for the apostle to set in order. The following καί brings into prominence one deficiency, and which Titus was to remedy, namely, a church government. To introduce such a church order, after the pattern of other Christian churches (1 Tim. iv. 14), is the first and the chief part of his commission. From city to city (κατὰ πόλιν, Acts xv. 21, etc.), where Christians are to be found (κατ' ἐκκλησίαν, Acts xiv. 23), is he to appoint presbyters, as the apostle on leaving Crete, had instructed him (διατάσσομαι found elsewhere in 1 Cor. vii. 17, ix. 31). De Wette observes quite correctly in regard to the ὡς, that it refers not merely to the *that*, but also to the *how*, which latter is further laid down in the statement of the qualifications of those who are to be chosen. Καθίστημι, properly to "set down," = "to appoint." So, frequently, Luke xii. 14; Acts vii. 10, etc. Compare, chiefly, Acts vi. 3, where the same expression is used of the deacons who are to be appointed. The expression throws no light on the question whether this appointment of presbyters was to be with or without the co-operation of the church. In the passage last adduced, καθιστάναι expresses an act common to the apostle and the church. In Acts xiv. 23 we read χειροτονήσαντες αὐτοῖς πρεσβυτέρους, which, compared with 2 Cor. viii. 16, represents the idea of a co-operation on the part of the church as the more probable, although it does not necessitate such a supposition, comp. Acts x. 41. Baur has sought to make out that the expression κατὰ πόλιν πρεσβυτέρους is favourable to his view, inasmuch as every church, here every πόλις, had but one president or ἐπίσκοπος, not several, while he says that we are not warranted in understanding the plural (presbyters), otherwise than of the collective idea which lies in the κατὰ πόλιν. But the apostle would have expressed himself very inaccurately if the sense of the words were, that only one elder

was to be appointed in every city. The very expression κατὰ πόλιν —in every single city—obliges us to apply the plural (presbyters) to the individual city, as also Matthies has admitted, who refers justly to Acts xv. 21. That the expression πρεσβύτεροι designates the same office as ἐπίσκοποι (comp. ver. 7), is acknowledged by all who *can* acknowledge it. Compare the General Introduction, and Matthies' dissertation on the subject, p. 78, seq. With regard to the difference between the two terms, we fully agree with Baur, that ἐπίσκοπος designates the representative of the office in his relation to the church, as indeed the expression itself intimates (and we learn with certainty from passages such as Acts xx. 17, compared with ver. 28 ; 1 Pet. v. 1, 2), and, referring to 1 Pet. v. 1, and 1 Tim. v. 19, that πρεσβύτερος was used for the collegial relation of the presbyters. But for what reason was πρεσβύτερος used in this case ? Clearly, as may be seen from the expression itself, which indicates the ground upon which persons were to be chosen to this office, because πρεσβύτερος designates the office with respect to the honour which it implies, whilst ἐπίσκοπος points rather to its duties, as consisting in the oversight of the flock entrusted to the bearer of the office.* The reason, then, why πρεσβυτέρους is employed in this passage is, that it treats quite generally of the setting up of this office, of the appointment of persons who are to take this place of pre-eminence as elders, while afterwards, at ver. 7, ἐπίσκοπος is used as marking the qualities requisite in a presbyter with reference to the church over which he is placed, for the right performance of the duties of his office. With reference to the whole passage, the words of Chrysostom may properly find a place here: "thou seest here a soul free from all envy, everywhere seeking the welfare of the disciples, and not concerned whether it be accomplished by himself or by another." This passage, as indeed the whole epistle, clearly proves the importance of the outward government of the church. The condition of the Christians in Crete, as described in this epistle, clearly evinces the danger that springs from the absence of an external form of church life. In place of the certain word that has been objectively given (the faithful word according to the teaching), the subjective element comes into prominence in the *unruly* and *vain talkers;* and the spiritually healing, morally cleansing, and sanctifying power of the gospel, is enfeebled wherever the office of Christian discipline is not exercised. Or, again, do not vers. 9 and 10 shew plainly, that the apostle, in the appointment of presbyters, aimed at putting a salutary check to the spread of idle spec-

* Comp. Neander, a. a. O., p. 252; πρεσβύτεροι, the appellation borrowed from Judaism, of those who are appointed to preside over churches, and more especially designating the honour of the office; ἐπίσκοποι, the Greek name, more especially designating its duties.

ulation, and of that moral unsoundness which ever goes along with it? But we learn as clearly also from the present passage, that the external organization of the church pre-supposes a certain measure of Christian knowledge and feeling in the church. It was not the apostle's first object when he came to Crete, although he doubtless found Christians there already, at once to form them into churches and to give them elders. This work was left to Titus. As little, however, did he wait until all the evils which affected the Christianity of the Cretans were removed; but after the commencement of a right Christian feeling and life had been made in the several places, he caused presbyters to be appointed, in order that through the power of the office, what was still unsound might be carried forward to perfect soundness of the faith.

Vers. 6–8.—The apostle now mentions the qualifications of a presbyter, primarily, in a moral point of view. Ver. 6 contains the chief qualifications, and these, in fact, as the particular details of the general direction already given to Titus; for the words, εἴ τις, etc., can be understood only in their connexion with what immediately precedes; comp. Matthies. Ver. 7 is then a confirmatory explanation of ver. 6. Qualifications with respect to the presbyter's own person, and with respect to those belonging to him, are specified in ver. 6. In the former respect it is required that he be *blameless*, and *the husband of one wife*. Ἀνέγκλητος, one against whom no charge can be brought; so 1 Cor. i. 8; Col. i. 22; 1 Tim. iii. 10. The word again occurs in ver. 7, where it is confirmed by the expression *as the steward of God*, while in vers. 7 and 8 its import is explained. Now this first word shews what in the apostle's estimate was mainly to be looked to. It is the moral estimation in which the person to be selected was held, the reputation which he had amongst men, on which above all he lays stress. For an efficient discharge of the duties of the office can be conceived of only on the supposition of a good reputation. De Wette expresses his astonishment that Titus should be enjoined to have respect first of all to outward unblameableness, and then to other moral qualities, in part equally external; he thinks that Titus ought before all to have preferred such as had approved themselves to him or to the apostle, to be especially zealous, devotedly believing, warm and animated in their attachment to the gospel. What is here said is, according to De Wette, so very self-evident, that it could be of very little assistance to Titus. But are not those which De Wette thinks would have been suitable qualifications, equally self-evident, and even more so? It appears to me that here also the reasoning sets out from false premises, assuming that Christianity was first settled in Crete by the apostle, while according to the admissions of the critics themselves the epistle teaches the contrary, and again overlooking

the special necessities of the Christians in Crete, and the consequent requisites of a presbyter. Moreover, considered in itself, there appears to me to be great wisdom in the apostle's requiring, that in the selection of a man for the office of presbyter, particular regard should be had to the moral estimation in which he is held in the sphere over which he is to preside; and while Titus would most naturally look out for such as had shewn themselves to be faithful and zealous adherents of the gospel, the apostle's injunction reminds him to have respect also to the moral reputation in which the persons to be chosen are held, by the churches which are to be formed. Let us consider further, however, the state of things in Crete. The Christian life there was unsound in the twofold respect of morality, and of doctrine. What then was more necessary than that those whose vocation it was to counteract these evils, should in the first place be themselves morally pure and blameless, so as to be able to rebuke others (i. 13), and then firm adherents of the sure doctrine, and free from the infection of that idle speculation and disputation which so much prevailed? The apostle, however, requires both, vers. 5–9. Add to all, finally, this—that Christianity had already existed in Crete for some time, so that an opinion might, and indeed must already have been formed, respecting the Christian disposition and conduct of individuals—and the objection of the critics disappears of itself, for even De Wette admits, that on the supposition of Christianity's having been of some time's standing in Crete, the qualifications here specified would be most suitable to an ecclesiastical office. Chrysostom has already well expressed the sense of the apostolical injunctions thus: "he desires that the person who rules may give no handle to those over whom he is to rule; wherefore he says, if any one be blameless," etc. It is in like manner only from this regard to the moral estimation in which the person to be chosen is held by the church, that we can explain the succeeding qualification, *the husband of one wife*. Not as if this in itself were one of the principal marks of morality, or as if the contrary were the mark of an immoral disposition—for how many must there have been to whom this criterion could not at all be applied—but here again it is the above consideration leads the apostle to lay on this qualification so great stress, that he will have those who do not possess it unhesitatingly excluded from the office of a presbyter. With respect to the sense of the words *husband of one wife*, we do not deem it necessary to shew, that it is not here required that a presbyter should be married. Against this the μιᾶς is decisive, which cannot be here put for the indefinite article, comp. Winer's Gr., § 18, 9, note, p. 107, altogether apart from the view which the apostle elsewhere expresses (comp. 1 Cor. vii. 1, 7, 8, 37, 40). Still less can it be meant to express that a married man is not to be excluded—for those

qualifications are here enumerated which one *must* have in order to be fit for becoming a presbyter. It is also quite evident that the words are not to be understood as referring to conjugal fidelity. On the other hand, the view is certainly grammatically correct, which explains the expression of having more than one wife at the same time. Those who take this view appeal to Rom. vii. 1, seq.; 1 Cor. vii. 8, 9, 39, in which the apostle permits a second marriage, and with which the present passage would not agree if it were understood to refer to second marriage; and further, to the fact that polygamy strictly so called really prevailed at that time among the Jews, and that this practice might easily pass over to the Gentile-Christians in Crete, through the pernicious influence of the Jews, very many of whom, it is well known, were living there. (Jos. Antt. XVII. 1, 2; Just. M. dial. c. Tryph. § 134, ed. Col.) So Calvin, Beza, Heinrichs, Schleiermacher. Notwithstanding, however, that the apostle permits second marriage in general—though he at the same time gives the preference to the unmarried state—it does not follow that the present passage cannot be intended to forbid second marriage in a presbyter. Although the Christian as such may be under no obligation to abstain from second marriage, this may yet with the utmost propriety be required as a qualification in him who, as presbyter, is to preside over a church, from a regard to his reputation in the church, and even also from regard to the heathen (that the word may not be blasphemed). And that the having been married only once, in opposition to second marriage, was considered as a mark of higher moral strictness and firmness, appears from Luke ii. 36, 37, and from all the ancient ecclesiastical writers, as Heydenreich has proved with reference to Athenag. Leg. pro Christ., p. 37; Theoph. ad Autol. III., p. 127, ed. Col.; Minuc. Felix Octav. Tertull. ad ux. 1, 7; exhort. cast. c. 7; de monag. c. 12; Orig. c. Celsum III., p. 141. The same view of second marriage is found in the ancient heathen writers, as De Wette observes, and Heydenreich in p. 169 of his commentary; comp. also Mack on the passage, and Böttger, V., p. 78, seq. With regard to the other reason adduced in support of the view that this passage refers to polygamy, it is no valid objection, that if polygamy were meant, the prohibition would then be applicable to all Christians; for the μὴ ὀργίλον, another of the presbyter's qualifications, is equally applicable to all Christians. But are we to believe that the apostle thought it necessary to mention this among the first things to Titus, that no one living in polygamy should be appointed as a presbyter? We know of no single case of the kind among the Christians. Quite decisive, however, against this interpretation, and in favour of that which takes the words to be directed against deuterogamy, as Heydenreich, Mack, Matthies, and others have already observed, is the passage

1 Tim. v. 9, where the expression ἑνὸς ἀνδρὸς γυνή cannot possibly be understood as the opposite of having more than one husband at the same time. In both places it is ecclesiastical distinction that is spoken of, and in both places the having been but once married is specified as a condition of this. 1 Tim. iii. 2, 12 is thus to be understood in the same sense as this passage. This circumstance belongs to the ἐγκράτεια, ver. 8, and it is required, not of all, but of those who are to have the oversight of churches, as a proof of moral strictness; and the reason of its being required lies in the moral estimate in which second marriage was held, to which we have already referred above. To this also correspond the views and practice of ecclesiastical antiquity, to which Tertullian has borne testimony, de monag. c. 12, who, as a Montanist, was addicted to the view that second marriage was inadmissible in the case of all without distinction, and brings as an objection against the Catholic view, "that they say the apostle has permitted second marriage, so that he has bound under the yoke of monogamy those only who hold office in the church." Comp. Heydenreich, p. 166, seq. "Such as were living in second or third marriage were not admitted to the pastoral office," p. 168, seq.

If the qualification expressed in the word *blameless*, and the others laid down in vers. 5–8, are objected to as too general and self-evident, we have, on the contrary, in that which we have just been considering, one of a very special nature. But this very circumstance has been laid hold of as a mark of the spuriousness of the epistle. The requirement is too positive, observes De Wette; and Baur, appealing to passages in writings of the second century, partly those adduced above, and partly others of a similar import, finds in this circumstance a new confirmation of his view respecting the origin of the Pastoral Epistles about this period. For all will concede to him against Schleiermacher, that there is no ground for understanding the expression in question in first Timothy differently from here. Dr. Baur refers us to the circumstances of that period, in which such a number and variety of notions on the subject of marriage were put in circulation by Gnostics and Montanists on the one hand, and their opponents on the other. It was therefore natural, he says, that the writers of these epistles should not overlook this so important question of the time, but in accordance with their mediating aim, should express a conciliatory opinion also on this question, to the effect, namely, that second marriage is not to be forbidden in the case of Christians generally, but in the case of the office-bearers, to whom this prohibition was first of all applied, and, for the furtherance of the ecclesiastical system which these epistles aimed at confirming, could not but be ever more and more strictly applied. (P. 112–120 die, s. q. Pastor-

albriefe.) Here again is confirmed, what we found it necessary to state in the General Introduction in opposition to Baur's whole reasoning, namely, that in treating the positive evidence for the origin of these epistles in the second century, the negative argument, that they do not correspond to the period to which they claim to belong, is neglected. Is it then inconceivable, that the apostle who prescribes second marriage for those who cannot contain, because it is better to marry than to burn, 1 Cor. vii. 9, should require of presbyters such a degree of continence as is implied in their not living in second marriage? Did the Christian view which prevailed in the second century on the subject of second marriage, and which in the Shepherd of Hermas, in Athenagoras, in Tertullian, and others (comp. Baur, p. 117), goes the length of an entire prohibition of deuterogamy in every case without exception, stand in no connexion with the first century, and specially with the apostolic era? Do not the catholic writers of the second century, according to the passage cited above from Tertullian, appeal expressly to the apostle? See further the General Introduction. Comp. also on this subject, Böttger V., p. 76, seq. Chrysostom, places this matter in its proper point of view: "Although second marriage may not be prohibited by the law, still it is a thing open to many objections."

A further desideratum in a presbyter, not with respect to his own person, but with respect to those belonging to him, is specified in the words *having faithful children*. That πιστά is not to be taken in the merely external sense of belonging to the Christian church, is evident in itself, and is shewn by the following words, *not accused*, etc. Πιστός, as at Eph. i. 1; Col. i. 2. We find the same requisition in 1 Tim. iii. 4, where it is confirmed in the following verse: for if a man know not how to rule his own house, how shall he take care of the church of God. These are simple things; but the wisdom which they display consists just in this, that the significance of these simple things is rightly appreciated. The expression *not accused*, shews again the apostle's point of view. Chrysostom observes: "the apostle does not merely say that they are not to be licentious, but that they are not even to be accused of this—not to have an ill report." Ἀσωτία, licentiousness; in like manner, Eph. v. 18; 1 Pet. iv. 4; Luke xv. 13. Comp. on the first passage Harless's inquiry into the signification of the word, Ἀνυπότακτος, insubordinate; 1 Tim. iii. 4, positively, ἐν ὑποταγῇ: Heb. ii. 9. The objection founded on this requisite, namely, that it presupposes the previous existence of Christianity in Crete for some length of time, can, after what has already been said, present no difficulty. Μή here, as in the following characteristics, because the *idea* of an efficient bishop is expressed, Winer, § 55, 2, p. 423

In ver. 6 the apostle reminds Titus of the direction already given to him, and urges it anew. Then follows in ver. 7, the reason of his requiring that a presbyter should have the qualification already expressed in the word *blameless*, which may be said to comprehend in itself every other: δεῖ γάρ, etc., says the apostle. The emphasis rests on the word δεῖ; the apostle points at the necessity implied in the relation conformably to which this requisite is laid down. This relation is however indicated in the expression ἐπίσκοπος; the presbyter, in so far as he is overseer, shepherd of the flock, must be open to no objection, if he is to guide the flock. Thus the change of the designation from πρεσβύτερος to ἐπίσκοπος is explained; comp. above, ver. 5. The apostle still brings into prominence the idea implied in ἐπίσκοπος, in the words that follow: *as the steward of God.* Θεοῦ emphatically placed before; as God's steward. He is God's steward, inasmuch as the house of God, *i. e.*, the church, is entrusted to his management. It is wrong to take this as equivalent to 1 Cor. iv. 1, *steward of the mysteries of God;* for ὡς in its reference to ἐπίσκοπος can only express the idea already implied in the word ἐπίσκοπος, that he is steward of the house, which, according to 1 Tim. iii. 5, is the *church of the living God.* Comp. on this use of οἶκος, 1 Pet. iv. 17; Heb. iii. 2, 5, 6, x. 21; and the Hebrew בַּיִת יְהוָה, Numb. xii. 7; Hos. viii. 1, as also the metaphor frequently used by the apostle, *temple of God*, 1 Cor. iii. 16, vi. 19; 2 Cor. vi. 16; Eph. ii. 21; and οἰκοδομή, 1 Cor. iii. 9; 2 Cor. v. 1; Eph. ii. 21. The import of the general term *blameless*, is then unfolded in the following specific qualities, in which there is an unmistakeable reference to the vices that were prevalent in Crete; comp. ver. 12, and Winer, R.W.B., on Crete. He is not to be αὐθάδης, properly qui sibi ipse placet; occurring also in 2 Pet. ii. 10, and in the Sept. where it is used for עַז, Gen. xlix. 7, יָזִיר (proud, arrogant), Prov. xxi. 24 (comp. Wahl). It denotes a self-loving, imperious, violent disposition. Ὀργίλος found only here, iracundus. Μὴ πάροινον here, and 1 Tim. iii. 3, vinolentus. In 1 Tim. iii. 8, this is expressed by *not given to much wine.* The word includes at the same time the signification, "impudent, insolent." *No striker*, in the same connexion, 1 Tim. iii. 3, which shews plainly the intended connexion with the preceding. *Not given to filthy lucre*, also at 1 Tim. iii. 8. The same quality is enjoined upon bishops at 1 Pet. v. 2; where αἰσχροκερδῶς stands in opposition to προθύμως; to be understood not of disreputable trafficking apart from the office, but of base eagerness after gain in the office, as we learn from ver. 11; 1 Tim. vi. 5; 1 Tim. iii. 3; and 1 Pet. v. 2. Comp. De Wette. That disposition and manner of conduct are meant, which make of the *living of the gospel* an affair of gain. An injunction especially necessary for Cretans.

In ver. 8 the opposite qualities are specified. They are, how-

ever, only the same qualities viewed positively. *A lover of hospitality*, the opposite of *given to filthy lucre*, so at 1 Tim. iii. 2; 1 Pet. iv. 9. *Hospitality* is likewise enjoined upon all Christians in Rom. xii. 13; Heb. xiii. 2, compared with 3 John 5; a virtue for the injunction of which there were special reasons in the circumstances of the time. *Φιλάγαθος* only here, loving what is good and those who are good, comp. Passow; not specifically benevolent, but as opposed generally to the corrupt tendencies before mentioned. *Sober, just, holy, temperate*—thus the apostle continues to designate the substantial elements of personal character positively, in opposition to the negative characteristics before specified. The word *σώφρων*—as also *σωφροσύνη, σωφρόνως, σωφρονέω, σωφρονίζω, σωφρονισμός*—has been found fault with by the critics. *Σώφρων* certainly occurs only in the Pastoral Epistles, three times in this epistle, and in 1 Tim. iii. 2, in the same connexion as in this passage. *Σωφρόνως, σωφρονίζω, σωφρονισμός*, occur, each once in these epistles, comp. Tit. ii. 12, ii. 4; 2 Tim. i. 7; on the other hand, we find *σωφρονέω* and *σωφροσύνη* besides Tit. ii. 6, 1 Tim. ii. 9, 15, in many other passages, as—the former in Mark v. 15; Luke viii. 35; Rom. xii. 3; 2 Cor. v. 13; 1 Pet. iv. 7—the latter in Acts xxvi. 25. *Φρήν* used by Paul only in 1 Cor. xiv. 20, where it occurs twice; besides *ἄφρων, ἀφροσύνη*, in several passages, and *ἄφρων* in a moral sense, comp. Eph. v. 17, and Harless on the passage. It is evident even from this collation of passages, how little reason there is for finding anything perplexing in the use of the word in these epistles. And when we consider further, that as the critics themselves admit, greater stress is laid on the moral features of Christianity in these than in the other epistles, inasmuch as the circumstances of the church required it, the reason of this expression being more frequently used becomes self-evident. In the second epistle to Timothy, where the circumstances are different, we find only *σωφρονισμός* in one passage. Böttger V., p. 5, correctly observes, that "the expression *σώφρων* is in strict connexion with the metaphor then before the apostle's mind, of soundness and unsoundness in religious knowledge and religious conduct. For *σώφρων* = *σῶς φρεσίν*, denotes sanitas mentis—and this, both intellectually in opposition to *μαίνεσθαι*, comp. *σωφροσύνη*, Acts xxvi. 25, and in opposition to desires and passions as a malady affecting man's moral nature. Here, it is opposed to the passionateness expressed in *ὀργίλος*, and the following term, as such, while *φιλάγαθος* is opposed in general to the objects there specified, towards which the propensity is directed; it therefore means "discreet, sober." *Just, holy*, both ideas are also elsewhere connected by the apostle, comp. Eph. iv. 24; 1 Thess. ii. 10. On the signification of *ὅσιος*, neither "pious," nor "devoted to God," but pure, holy, as a personal quality, see Harless on Eph. iv. 24

Δίκαιος also thus designates not the special virtue of justice toward others, a sense in itself not suited to the context, but in general moral probity, as afterwards at ii. 12; Eph. iv. 24; 1 Thess. ii. 10. The expressions *lover of what is good*, etc., are not intended to designate special and particular virtues, but to set forth in its various aspects that fundamental state of mind and heart which is right Comp. on Phil. iv. 8, 9. The explanation: "just towards men, pious towards God," must therefore be rejected. Ἐγκρατῆ used only here, and in this connexion referring not merely to the sexual, but to the passions generally; Chrysostom: "one who has his passions under command." It is he who has himself in his own power, continens; the word in its reference particularly to the lusts and desires, contains a more special idea than σώφρων.

Vers. 9–16.—The qualification of an ἐπίσκοπος with respect to doctrine, and confirmation of this by a reference to the state of things in Crete.—Ver. 9. The positive enumeration of the requisite qualifications, leads the apostle beyond what the antithesis would have required, inasmuch as he adds the qualities which a bishop must have with respect to doctrine. Chrysostom: τὰ μὲν γὰρ ἄλλα καὶ ἐν τοῖς ἀρχομένοις εὕροι τις ἄν—ὃ δὲ μάλιστα χαρακτηρίζει τὸν διδάσκαλον τοῦτό ἐστι τὸ δύνασθαι κατηχεῖν τὸν λόγον.—*Holding fast the faithful word*, etc. Ἀντέχεσθαι, similarly Matth. vi. 24; Luke xvi. 13, of adherence to a master; by the apostle in 1 Thess. v. 14, in the sense "taking care of." The radical signification in the genitive construction is, "to hold fast by" = "to abide by." So Herod. I. 134, ἀντέχεσθαί τῆς ἀρετῆς, comp. Passow. On the frequent use of the word in the Septuagint, see Wahl. Τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου does not express two co-ordinate properties of the λόγος; but κατὰ τὴν διδαχήν more exactly determines the λόγος. Still the κατά may be variously rendered. Calvin, = "for, to," as i. 1; others in the general signification "with respect to," which certainly would yield the suitable sense: "sure with respect to instruction," *i. e.*, the λόγος is described as a sure rule for those who teach. But neither of these significations corresponds to the right explanation of πιστός, which denotes the credibility of the *word*, according to iii. 8; 1 Tim. i. 15, iii. 1, iv. 9; Rev. xxi. 5, xxii. 6; hence Calvin has been led into the mistake of taking πιστός = utilis. We abide therefore by the signification "according to, conformable to," so that κατὰ διδαχήν denotes the ground of the credibility, in so far as the *word* rests on the apostolic *teaching*. This characteristic forms an antithesis to the immediately following ματαιολογία, which does not abide by the sound doctrine, *teaching things which they ought not*, ver. 11. Ὁ λόγος, without explanation, elsewhere also with the apostle designates the Christian doctrine, Gal. vi. 6; Phil. i. 14; Col. iv. 6; 1 Thess. i. 6 The design of this qualification is then

given, *ἵνα*, etc. He is to be able both to admonish with the sound doctrine, and to refute gainsayers; and only then is he qualified for both of these ends, when he can insist, not on a mere subjective opinion, but on a word delivered to him, and credible because thus delivered to him. *Παρακαλεῖν* is one part of his function as a teacher in connexion with the following *in the sound doctrine*. Ἐν shews that *παρακαλεῖν* here signifies not "to comfort," but "to admonish." Ἡ *διδασκαλία ἡ ὑγιαίνουσα* is another expression which critics have put into their index prohibitorum. *Διδασκαλία* is often used by the apostle, Rom. xii. 7, xv. 4; Eph. iv. 14; Col. ii. 22, to signify both the teaching and the doctrine itself in which instruction is given, as a comparison of the passages cited will shew. It has the same twofold signification frequently in the Pastoral Epistles, 1 Tim. i. 10, iv. 1, 6, 13, 16, v. 17, vi. 1, 3; 2 Tim. iii. 10, iv. 3; Tit. i. 9, ii. 1, 7, 10; here as also at ii. 1 it means the doctrine. There is therefore here as yet nothing unpauline. Ὑγιαίνουσα, and *ὑγιής* in the sense in which it is here used, occur only in the Pastoral Epistles, and in them very often, 1 Tim. i. 10, vi. 3; 2 Tim. i. 13, iv. 3; especially in this epistle, i. 9, 13, ii. 1, 2, ii. 8 (*ὑγιής*), partly in connexion with *λόγος* or *λόγοι*, and partly with *πίστις*. The opposite occurs in the metaphor: *νοσεῖν περὶ ζητήσεις*, 1 Tim. vi. 4, where also *ζητήσεις* is opposed to *λόγος* and *διδασκαλία*, as *νοσεῖν* to *ὑγιαίνειν*; to this belongs also *γάγγραινα*, 2 Tim. ii. 17. De Wette rightly refers for an explanation to 1 Tim. iv. 6, *the good doctrine*, 1 Tim. vi. 3, *the doctrine according to godliness;* especially however would we refer in connexion with this passage, to the words in the opening of the epistle, *the truth which is according to godliness*. Even from the employment of this term more exactly to define the apostolic office, as also from its frequent recurrence, we may infer that it is not chosen by the apostle at random, and for which any other might be substituted from his other epistles. And the critics are warranted in characterizing it as unpauline, only when they can point out a corresponding one from the other epistles, which might replace that here selected. So long as they are unable to do this, we must maintain that the apostle himself, even if he be not the writer, would have had recourse in this case, to an expression not found elsewhere in his writings. It is in an expression like this recurring thoughout the Pastoral Epistles, that we see their peculiar phraseology closely connecting itself with the state of things which the writer has in his eye. See the General Introduction. Has the apostle in his eye a state of things in the church, which consists in a knowledge directed to useless subjects, to *fables* and *commandments of men*, ver. 14, iii. 9, which bear no fruit of moral improvement—a state not indeed of open warfare against the truth, but of such an undervaluing of what is essential, as results in the loss of that power of godliness which

lies in the truth, and in a gradual falling away of individuals from the faith—what designation could be more suitable, than that which is here selected, and which is drawn from the image of bodily health and sickness? Sound doctrine, *i. e.*, the truth which leads to godliness, i. 1, or *the doctrine which leads to godliness*, 1 Tim. vi. 3, is necessary in order that those infected with the spiritual malady of vain speculation and moral apathy, may be restored, and brought back to true soundness of faith. Moreover, De Wette errs in explaining *sound doctrine* of moral doctrine; it is rather the Christian doctrine viewed as a doctrine which produces the fruits of godliness, and is opposed to those *questions* which bear no such fruit; see 1 Tim. vi. 4. Thus the expression is fully vindicated, as the adequate designation of a new state of things in the church of the apostolic era. We learn also from the other epistles of Paul how easily he could command new expressions when such were necessary. Comp. also on this the General Introduction.

A bishop must be able to admonish with the sound doctrine, and secondly to confute the gainsayers, inasmuch as he himself stands on the sure ground of wholesome doctrine. For he has to deal with a contentious and refractory people in Crete, as is added in ver. 10 by way of confirming the necessity of such qualifications; for there are many unruly and vain talkers and deceivers, chiefly they of the circumcision, whose mouths must be stopped. Καί before ἀνυπότακτοι is not found in A.C. and others. Tischendorf has received it again on the authority of D.E.F.G.I.K., etc., and justly; comp. De Wette. There are many and unruly ματαιολόγοι and φρεναπάται. The former expression occurs again in an abstract form at 1 Tim. i. 6; similar designations of the corruption which is assailed, such as *foolish questions*, *empty babblings*, etc., occur often. It is not, however, to be said with De Wette, that the heresy is *characterized* as vain talking, for this overlooks what is specific in the expression; it is not a heresy that is spoken of, but merely a vain talking What is the import of this ματαιολογία we learn from i. 14, iii. 9 Φρεναπάτης only here, but φρεναπατᾷν is found in Gal. vi. 3. Both expressions denote the evil, the cure of which can be wrought only by the *doctrine* mentioned before. The next words tell us from what source this evil chiefly proceeds: *chiefly they of the circumcision*, comp. with ver. 14. We learn from Josephus and Philo that great numbers of Jews were at that time living in Crete. Comp. Winer, R.W.B., on Crete. Those here alluded to are not to be conceived as without the Christian pale, but as Jewish Christians, who do not abide by the simple truth of the gospel, but mingling with it their own ingredients, obscure the truth, and hinder their own moral progress. They have, however, had some success among the Gentile-Christians; hence μάλιστα.

Ver. 11.—*Whose mouths must be stopped:* ἐπιστομίζειν is found only here, os obturo, to muzzle; in sense = ἐλέγχειν, ver. 9. Their pernicious influence is described in what follows: who subvert whole houses teaching things which they ought not, for filthy lucre's sake. Ἀνατρέπω = everto, here and in 2 Tim. ii. 18; in this passage it is a figure corresponding to οἴκους. The other passage shews the sense of the word, as its *object* is there stated to be—*the faith of some.* This is the effect of their talking—it leads of itself even further from *faith* and *godliness*, comp. 2 Tim. ii. 16. But were this *vain talking* and *vain babbling*, together with the things mentioned in ver. 14 and in iii. 9, in decided opposition to the truth, a heresy strictly so called, and not rather an absorption in things which do not lead to salvation, and are destitute of all moral efficacy, it is impossible to conceive how even a forger should have addressed to Titus iii. 9, and repeatedly to Timothy i. 6–20, iv. 2–16, etc., the admonition not to meddle with these things. This is conceivable only on the supposition that they had a harmless appearance, but might still lead gradually away from the true foundation of faith and life. De Wette also coincides indirectly in this view, as he observes that the expression, *things which they ought not*, but vaguely defines the heresy; an expression, however, all the more suitable on our theory. On μή beside ὅς comp. Winer's Gr., § 55, 3, p. 426, 1 Tim. v. 13. *For the sake of filthy lucre*, comp. above on *αἰσχροκερδῆ* and 1 Tim. vi. 5–10. This motive imputed to these opponents, as well as the entire description and confutation of them, shews that we have not here the same hostile principle of Judaism as in the Epistles to the Galatians, Corinthians, and Philippians. There—Jewish-Christians are described whose zeal for the law made them the enemies of the apostle; here, people whose object is gain, and who seek to make those ingredients with which they disfigure the Christian truth, and which they give out for wisdom, subservient to their own selfish interests. We find the same thing described in 1 Tim. i. 6, where the expression *vain talking* is farther explained by the words, *wishing to be teachers of the law*, ver. 7. Comp. also *the contentions about the law*, Tit. iii. 9 and i. 14.

Ver. 12.—One of them, their own prophet has said, the Cretans, etc. One of the three citations from heathen poets which we meet with in the apostle's writings. We have here a complete hexameter. Comp. Winer's Gr., § 68, 4, p. 563. The other citations are in Acts xvii. 28; 1 Cor. xv. 33. The poet whose words are cited is Epimenides of Gnossus in Crete, who flourished in the sixth century before Christ; they are said to be taken from a writing of his περὶ χρησμῶν. The beginning of the verse Κρῆτες ἀεὶ ψεῦσται is found also in Callimachus the Cyrenæan, who flourished in the third century before Christ—in his hymn in Jov. v. 8, where the charge of

lying refers to the circumstance that the Cretans showed Jupiter's tomb in their island. Theodoret considers the words as cited from him, a view the incorrectness of which has been shewn by Jerome and Epiphanius. Comp. against it Matthies. The words designate the well-known national character of the Cretans, as described by many other profane writers, comp. Winer R.W.B. on Crete. Κρητίζειν was used synonymously with ψεύδεσθαι, as κορινθιάζειν = scortari. Κακὰ θηρία denotes their wildness, rudeness, covetousness, cunning. Γαστέρες ἀργαί, for they had the reputation of being drunkards, licentious, idlers; *the tarrying long at the wine* was regarded by them as an accomplishment, comp. ii. 3; Hug Einl. ii. p. 298, seq. The critics introduce several objections here. Referring the words *one of themselves* exclusively to the preceding *they of the circumcision*, they regard the application of the verse as farfetched and unsuitable, since it can be applied properly only to Cretans, while here it is applied to native Jews (comp. Baur die so. g. Pastoral-briefe, p. 121.) De Wette himself has defended the author of the epistle from this charge, and shewn that it is altogether unnecessary to impute to him such an absurdity. He observes correctly that the indefinite reference in the words *one of themselves*, applies to the Cretans *not as being heretics, but as giving consent to such*, an idea already involved in the expression *whole houses*, and μὴ προσέχοντες, ver. 14. So Böttger, a. a. Q. V., p. 21: "what Paul says from ver. 12 onwards, refers to those who may have been led away by the heretics, and characterizes them as persons whom it would not be at all difficult to lead away. The expression *whole houses* forms the transition from the heretics to the church." Böttger shews also that the apostle, having in his mind the proverb which begins with the *Cretans*, naturally said, *one of themselves*, not *one of the Cretans*, in order to avoid repetition. Accordingly, ver. 12 is to be taken not so much as a confirmation of the preceding, as a reason for what follows; still I am not inclined to make so pointed a distinction, between the false teachers and those whom they led away as Böttger does, who maintains that ἐλέγχειν cannot apply to heretics, against which, however, are vers. 9, 10, iii. 10; as indeed the expression heretics in general is not quite suitable. A further objection is brought by the critics against the designation of Epimenides as a prophet. "It almost appears," says Baur, "as if the writer calls the poet a prophet, in order that he may regard his saying as an immediate prophetical reference to these very heretics *of the circumcision*." This view is naturally adopted by the opposing critics, as furnishing a needed starting point. They proceed to say: "a writer who, like the author of these epistles, does not write from the actual state of things before him, but must first create his material, naturally seizes hold of everything

that may serve his purpose . . . inasmuch as here, however, where he was speaking of heretics, he thought it necessary to bring in the anti-Judaism of the apostle, the application of this verse in such a connexion was very infelicitous." But, according to Baur, the object of the writer of this epistle was to gain over the Jewish Christian party. What inducement then had he to introduce here the anti-Judaism of the apostle? That Epimenides was really reputed to be a prophet in ancient times, we learn from various authorities. Plut. Solon. c. 12; Plato legg. 1, 642. Cicero de divin. 1, 18 (vaticinans per furorem.) "Whether the apostle himself held Epimenides for a prophet," observes Matthies justly, "is quite another and a different point," and, "if heathen idols are loosely termed *gods*, surely the apostle might, without doing violence to Christian piety, give to an important heathen personage the name of *prophet*, which was generally assigned to him." The context, however, shews plainly why the apostle retains the appellation which the Cretans assigned to Epimenides. "If he stood so high in their estimation, then must a saying of his have come to them with authority," as Böttger rightly observes, p. 22. On the expression ὁ ἴδιος αὐτῶν προ. comp. Winer's Gr., § 22, 7, p. 139; the pronoun expresses only the idea of "belonging to," the ἴδιος makes the antithesis: their own poet, not a strange one. Finally, the critics find the charge here brought against the Cretans to be unjust (De Wette, p. 2–10), since the apostle seems to have had so much success in his labours amongst them, on which see the Introduction. The apostle, however, is just saying here, that precisely on account of this national character Christianity in Crete was exposed to great danger.

Ver. 13.—This testimony is true, the apostle adds, wherefore rebuke them sharply that they may be sound in the faith, etc. Ver. 13, according to De Wette, applies not to the heretics, but to those whom they had seduced into error, or as I would be inclined to express it—it designates the persons meant as those who had been led away, but who themselves might again be the means of leading away others; comp. Matthies. The word *wherefore* shews plainly the reference of ver. 12 to what follows. Because that is true set them right. The expression δι' ἣν αἰτίαν occurs again only in 2 Tim. i. 6, 12; and Heb. ii. 11. The apostle here drops the reference to the bishops who were to be appointed, and lays on Titus himself the charge of applying the proper remedy. Thus the term ἔλεγχε forms the natural transition to the further exhortation addressed to Titus, ii. 1, seq. Ἔλεγχε, as at i. 9, is set them right with reprehension; and he is to set them right *sharply*: the nature of the people requires this. A hint worthy of practical consideration! Ἀποτόμως is also found in other epistles of the apostle, and is used only by him. As an adverb it occurs in 2 Cor. xiii. 10—as a substantive,

Rom. xi. 22; in the latter passage it stands opposed to χρηστότης, in the former it is characterized as a means to edification. Sharpness and severity are but the other side of love itself, when the wounds can be healed only by cutting. "Sharply, because such persons could not be brought down by gentleness; inflict, therefore, he says, a heavier stroke," Chrysostom. The object of this procedure is then stated—*that they may be sound in the faith.* There is no reason for taking ἵνα here = ὅτι. It expresses the same thing as εἰς οἰκοδομήν in 2 Cor. xiii. 10; only the apostle adheres to the metaphor employed in ver. 9. They are infected with the malady of *vain questions*, etc., 1 Tim. vi. 4, comp. with Tit. iii. 9. "Plainly not heretics," observes De Wette also here, and Matthies is quite right when he says, that the words *in the faith* express precisely the thing in which, as unhealthy persons they need restoration. "For their faith was infected with the heresy—their evangelical nature partly corrupted; ἐν, however, is not = διά, but denotes the element of life in which they may rejoice in perfect health, if only their faith is emptied of all foreign and morbid ingredients." It is evident from this, how entirely different the state of things here from what we find for example in the Epistle to the Galatians, where the apostle addresses those who had been led away in the words, *ye are removed unto another gospel*, i. 6, and again, *Christ is made of none effect to you*, v. 4. We have here not a doctrine opposed directly to the gospel and the faith—but an *unsoundness in the faith*, and in *the truth which is according to godliness*, as the apostle indicates in the very outset of the epistle.

But the apostle himself proceeds, in ver. 14, to explain more fully this *unsoundness*, by describing the malady of which the Cretan Christians must be cured. It is plain from vers. 6–9 that he does not intend to say, that all without exception have been infected with this malady. "Not giving heed to Jewish fables and commandments of men that turn from the truth." On προσέχειν, comp. Winer's Gr., § 52, 14), p. 384; νοῦν is not to be supplied, as in 1 Tim. i. 4, iv. 1, and elsewhere; Heb. ii. 1; Acts viii. 6, xvi. 14. For the more general use of the word, 1 Tim. iii. 8, iv. 13, comp. Heb. vii. 13. These *fables* are mentioned also in 1 Tim. i. 4, iv. 7; 2 Tim. iv. 4. In the passage first cited it occurs along with *endless genealogies*, with which comp. Tit. iii. 9, where in like manner genealogies are specified as the subject with which these opponents employ themselves. In that passage also we find *the questions* and *strivings about the law* which are mentioned in Tit. iii. 9 in the same connexion, comp. 1 Tim. i. 7, vi. 4. *Vain talking* is also specified there, in connexion with these errors, i. 6. We find there also the same thing placed in opposition to those errors, namely, *soundness*, as associated with the true doctrine, 1 Tim. i. 10, vi. 3 (νοσεῖν occurs ver.

4)—and the same stress laid on the practical side of Christianity of which we have an indication in the frequent use of the word *godliness, godly*, 1 Tim. ii. 2, iii. 16, iv. 7, vi. 3, 6, 11. And the second Epistle to Timothy partakes also in proportion of these peculiarities. Everywhere do we find this error traced to the same state of mind as its source, comp. Tit. i. 15, 16; 1 Tim. i. 19, vi. 5, etc., to the same governing motive, Tit. i. 11; 1 Tim. vi. 9; and described as leading to the same result, Tit. i. 11, 13; 1 Tim. i. 4, vi. 4; 2 Tim. ii. 14, seq., ii. 23. In short, there can be no question that by these fables, together with the genealogies and the more indefinite designations such as questions, vain talking, strifes of words, etc., one and the same error is to be understood, as indeed the most of expositions proceed upon this understanding.

If, now, we look more particularly at the passage under consideration, it is manifest, as has already been observed, that the *giving heed to Jewish fables*, together with what follows, denotes the malady with which the Christianity of the Cretans was infected, and of which they must be cured in order to come to *soundness in the faith*. The opposite of these errors is the *sound doctrine*, as we learn from ver. 13 and ii. 1. That this *doctrine*, however, is nothing else than *the doctrine according to godliness*, 1 Tim. vi. 3, or as it is called in our epistle, i. 1, *the truth which is according to godliness*, is admitted by De Wette, and is in itself evident. Thus the *fables*, as also the *commandments of men*, are designated here only as things which do not tend to godliness, which do not promote true piety. And quite the same thing is predicated of them in 1 Tim. i. 4, *which minister questions rather than godly edifying in faith*. Titus as well as Timothy is admonished not to meddle with these things; comp. 1 Tim. i. 4, vi. 20; 2 Tim. ii. 16, 23, with Tit. iii. 9; and the being taken up with these things is everywhere described, not as what is directly opposed to the Christian truth, but as a tendency which is vain and fruitless, not productive of true godliness but rather gradually leading away from the truth which tends to godliness, and from the faith. Comp. iii. 9 of this epistle with 1 Tim. i. 4, iv. 7, vi. 4, 21; 2 Tim. ii. 14, 16, 17, 23. Commentators generally have paid too little attention to the circumstances here noticed—inasmuch as they have characterized this error at once as a heresy—and the critics to whom we have referred still less. How weak and pointless would be such designations as profitless, unfruitful, if errors directly opposed to the truth are meant? How could the apostle warn even Timothy and Titus against it if it were a heresy strictly so called, and not rather things which appear harmless, but which are in themselves useless and vain, and from being unfavourable to moral earnestness become dangerous to the faith? So much with reference to the passage before us; that the case is not otherwise

with the other passages will be shewn in the exposition. The expression μῦθοι itself, which besides in the Pastoral Epistles occurs only in 2 Pet. i. 16, is here sufficiently determined by being opposed to the *faithful word*, etc., ver. 9, and by its connexion with *commandments of men*, and must denote that which is not to be depended on, which wants a sure foundation. Still more pointed is 2 Tim. iv. 4, where μῦθοι are opposed to ἀλήθεια; similarly 1 Tim. i. 4, where προσέχειν μύθοις defines more exactly ἑτεροδιδασκαλεῖν, and 1 Tim. iv. 7, where the μῦθοι stands opposed to the λόγοι τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας. To this corresponds the use of the word in 2 Pet. i. 16, where *following cunningly-devised fables* is opposed to *being eye-witnesses* of the event referred to. Again, the contents of these *fables* evidently pertained to religion, for how otherwise could soundness in the faith be opposed to them, or how could they result in apostacy from the faith? A more particular description of them, however, cannot be obtained from the epistles, except that we may suppose the fables to have been closely connected with the genealogies on the authority of 1 Tim. i. 4, where they occur together, and Tit. iii. 9, where in the enumeration of the characteristics of the general error to which they belong, the *fables* are not mentioned, but the *genealogies* are put in place of them. We learn only further from 1 Tim. iv. 7, that they were *profane* and *old wives' fables* (comp. the exposition), and from the passage before us that they were of Jewish origin and character, like the *commandments of men* with which they are connected; a designation which certainly corresponds but little to the Valentinian system, the entire character of which, according to Baur's own representation, rather denies than betrays its Jewish origin (Gnosis, p. 122). Thus the passage before us, in connexion with the kindred passages in the other epistles, furnishes only certain general marks from which to draw the special signification of μῦθοι. These alone form the sure results of the exegesis; everything further belongs to historical research, and we refer to the General Introduction, § 4.—Along with the *fables* the apostle also mentions *the commandments of men, who turn away from the truth*, as a source of unsoundness, comp. iii. 9. So also 1 Tim. i. 7, *wishing to be teachers of the law*, iv. 8, *bodily exercise*—(iv. 3 goes further). The expression, *commandments of men*, implies an antithesis to the *commandments of God*, whose place they usurp, comp. Matth. xv. 9; Mark vii. 7; Col. ii. 22. That also which in its nature and import is godly, may by a perverted application become the *commandments of men*. *Men who turn away from the truth*, ἀποστρεφομένων τὴν ἀλήθειαν. The verb in an active signification, also in Rom. xi. 26, and the same as here, Heb. xii. 25. The middle in a transitive signification, hence the accus. Comp. Winer's Gr., § 38, 2. With respect to the sense,

Matthies well observes, "they turn away from the truth in that . . . . they let the revealed word of truth disappear amid their selfish degenerate tendencies." We learn from vers. 15 and 16 to what these commandments referred, namely, to the distinction between clean and unclean, with which we naturally associate the prohibitions in regard to food, and whatever else belongs to a *bodily exercise*. But it is not the common Jewish view that is here meant, which injured the faith by giving undue prominence to the law: this is evident from the expression *commandments of men*, and from the apostle's entire mode of opposing the error; and it has also been declared by Neander, and even by his opponent Baur (die s. g. Pastoralbriefe, p. 22, seq.), while De Wette understands by it not simply the Mosaic prohibitions with regard to food, but the traditional additions and exaggerations which these underwent. As these seducers thought to improve Christian truth intellectually by their additions, they would also promote its moral perfection by their commandments, while in reality by both alike they hindered true soundness in the faith. I coincide with Baur when he maintains (p. 230) that the opponents in this passage bear much less of the common Judaistic character than the Colossian heretics, and that the mode of opposing them here is quite different from that in the Colossians, where the apostle certainly contrasts the inferior position of Judaism with the higher one of Christianity. But what right has Baur to throw this passage and 1 Tim. iv. 1, together, when the expression, *latter times*, in that passage, points to a future period, and forbids (as he himself maintains) our connecting it with earlier and already existing heretics, such as were those in Colosse? Does the expression not then also forbid our thinking of contemporary errors, as required by Tit. i. 14? And how little does it agree with the contents of our epistle to assert, that it differs from that to the Colossians in the error which it opposes being more radically subversive of Christianity? For where the trace of any such radical contradiction to Christianity in our epistle? Quite the contrary is the case. Nowhere does it point to any fundamental opposition to the truth; it speaks only of perversities which promote neither genuine and essential knowledge, nor true godliness, but rather lead away from these. If, however, the characteristics of the heretics in this epistle are to be regarded as applicable to Marcion, and to him alone, then indeed must we attribute to them a view of the world, as held by the Gnostics together with a dislike of its Creator, opinions with which such epithets as *profitless* and *vain*, as well as the warning addressed to Titus against meddling with such things, as illy accord as does the opposition to it implied in the *sound doctrine*, i. 9, ii. 1. And even then it must still be shewn that the characteristics can correspond only to Marcion. For the

Jewish Christians at Rome, according to Baur's own representation, had a dualistic notion of the world radically akin to the later Ebionitism. Or if it be objected, as by Baur, to this analogous case, that there is a wide interval between the germ and the theoretically-developed system, then where do we find such a system in this epistle? *All things are pure*, says the apostle, in opposition to these commandments of men, and he says just the same in Rom. xiv. 20. And how shall it be proved that the germ which existed in the church at Rome grew into a system such as that of the pseudo-Clementine homilies; and yet that from the ascetic principles of the opponents referred to in our epistle, only a Marcionite system could result, as Baur maintains; especially "when the notions with respect to the world entertained by the writer of the Clementine homilies bear quite the character of the Marcionite dualism?" (Christ. Gnosis, p. 325.) We would simply say with reference to the degree of asceticism represented in this passage, that although it goes beyond the mere insisting on the Mosaical prohibitions of meats, we can point to analogous manifestations in the apostolic time, as at Rom. xiv., and in the Epistle to the Colossians.

Ver. 15.—This ascetic tendency, which places the distinction of clean and unclean in the things themselves, and consequently in the use of these finds a hindrance or a furtherance to moral perfection, is opposed by the apostle in the assertion, that the distinction does not lie in the things themselves, but in the disposition of him who uses them. Where that is pure, then all is pure; in the other case, nothing is pure. The phrase *πάντα καθαρά* (for *μέν* is to be cancelled according to A.C.D.*E.*F.*G., etc.) is found also at Rom. xiv. 20. The sentiment is the same, the connexion in which it is there used is different. There, it is an acknowledgement of the truth which those whom the apostle is setting right bring forward in their defence, and the *but* which follows, places in opposition to this truth the other, which in consequence of it was forgotten by them. It would be wrong to transfer this reference to the passage before us, and here also to take the *all things are pure* as an acknowledgment on the part of the apostle according to which he combats a false view of Christian freedom. Against this is the expression, *commandments of men*, and the form in which he opposes the error, as we may see clearly by comparing the passage in Romans with 1 Cor. vi. 12, x. 23; for it will at once be perceived that the *but* here introduces no such sentiment as could be contrasted with the phrase immediately preceding. Quite as mistaken is the view which explains the *all things* to mean the errors of the opponents, according to which the apostle would say, that these do not injure the pure; against this view De Wette and Matthies have said all that is necessary. Πάντα (here as universal as at Rom. xiv. 20, and 1 Cor. vi.

12) can denote only the entire range of those things to which the distinction between pure and impure can be applied; still, as De Wette remarks with truth, it is not actions, but the materials of action that are meant. *Pure*, in opposition to the view which finds something impure in the things themselves, so that their use has something polluting in it. The words of Rom. xiv. 20 explain those before us. And we learn from Acts x. 14, xi. 8, how closely connected such a view was with the Old Testament stand-point, so that we need for its explanation no Gnostic aversion to the creation. Τοῖς *καθαροῖς*, not the dative of estimation, "in the estimation of the pure," but "pure for them in the use," as the antithesis shews. It is also shewn in the antithetical terms *defiled* and *unbelieving*, the latter of which is explanatory of the former, what kind of purity is meant—that purity, namely, of mind and heart which proceeds from faith. It is arbitrary to assign to the word the signification of "free from prejudice," as is done by De Wette, although in 1 Cor. x. 28, 1 Tim. iv. 4, knowledge is mentioned as a condition of the state expressed in the term *καθαρός*; comp. Rom. xiv. 14. As to the pure all things are pure, so to the defiled and the unbelieving nothing is pure, *i. e.*, the impurity of their mind is reflected from the things with which they come into contact: "all things become to them the materials of sin." (De Wette.) On *μεμιαμμένοις* instead of *μεμιασμένοις*, Winer's Gr., § 15, p. 81. The word commonly used to express Levitical purity, John xviii. 28, and in the Septuagint, is here transferred to the mind, comp. Heb. xii. 15; Jude 8. On this very account, perhaps, is the designation *unbelieving* added, which determines the sense of the preceding expression to be, the impurity of unbelief. That the apostle has here in his eye the authors of those *commandments* (ver. 14), we learn from the following words, *but*, etc., which refer specially to them. These words declare in a positive form why nothing is pure to the *defiled* and the *unbelieving;* this, however, is stated, not in the form of a reason, but simply as the opposite of what precedes, as in 1 Cor. xv. 10, *ἀλλά* also is used, where, however, the sentiment might quite as well be applied in a causal form. "But their mind and conscience is defiled." The defilement which already exists within them communicates itself to everything with which they come into contact; even the purest thing thus becomes impure. By *νοῦς* the apostle denotes not merely the understanding, but the entire mental habitus; *συνείδησις*, however, is conscience, the moral consciousness of my thoughts and feelings, and manner of conduct in their relation to the law. It is a standing feature of the errors combated in the Pastoral Epistles, that they have their source in a defiled conscience, a depraved mind, which has no relish for the simple truth of the gospel, and therefore leads into those by-paths of error; for the re-

ception of Christian truth, as well as the maintenance of it, requires a certain moral integrity not to be found in persons of this description.

Their moral deficiency is described in ver. 16. They are men entirely wanting in moral earnestness, and in all power for what is good. "They profess that they know God, but in works they deny it, being abominable and disobedient, and unto every good work reprobate." After *ἀρνοῦνται* supply *εἰδέναι*; compare on the expression ii. 12; 1 Tim. v. 8; 2 Tim. ii. 12, iii. 5, and elsewhere, 1 John ii. 22, 23; Luke xxii. 57, etc. That it does not elsewhere occur in the apostle's writings is indeed true, but no one will therefore hold the sentiment to be unpauline. Βδελυκτοί only here, in the Sept. used for תּוֹעֵבָה, does not designate the seducers as idolators, but, in its connexion with the following general predicates, denotes their moral abandonment, which is such as to make them an abomination. The expression, however, is not selected without a reference to the foregoing; while they lay stress on the contracting of *abomination* from outward things, they themselves are *abominable*, comp. Rom. ii. 22, and Lev. xi. 10, 13, seq. *Disobedient*, as at iii. 3, namely, towards God; compare with Eph. ii. 2, v. 6. Ἀδόκιμος = reprobus, here as elsewhere in a passive signification, 2 Tim. iii. 8; Rom. i. 28; 1 Cor. ix. 27, etc. The critics have also much to object to in this passage "on the heretics," ver. 10–16. They find the heretics themselves indistinctly characterized (so De Wette, Einl. p. 3); this, however, will not agree with what De Wette himself says in the page immediately before, that the apostle warns Titus against the heretics, "from a knowledge which implies a lengthened observation of them." Further, it is alleged that the apostle says nothing which might serve as an adequate refutation, of their errors. But only on the supposition that we find here the forms of the later gnosis already distinctly stamped, can the designation, as also the refutation, of the errors appear to be inadequate. That without this supposition the passage presents a distinct view of the error of these opponents in its source, its manifestations, and its results, has been shewn in the exposition. Nor do I know what more suitable confutation could have been given of those who, themselves inwardly impure, lay stress on a certain outward purity, than that which the apostle has given in ver. 15. Any difficulty in determining with certainty the sense of this or that expression is accounted for by the fact, that the apostle was writing to Titus, who knew well what the apostle meant, and for whom the indications which he gives as to the real source of the error were amply sufficient

§ 3. WHAT TITUS IS TO TEACH IN OPPOSITION TO THE FALSE TEACHERS, AND HOW HE IS TO ACT.

(Ch. ii. 1—iii. 11.)

A. In reference to the right deportment of Christians, and that according to sex, age, and rank. (Ch. ii. 1—15.)

The apostle now lays down what Titus is to teach, in opposition to the vain, unprofitable talk, the contents of which are specified at ver. 14 as fables and commandments of men, and to which belongs no morally regenerating influence. He states it summarily in ver. 1 as *the things which become sound doctrine*, an expression which could not be selected in opposition to a cardinal heresy, but only in opposition to a doctrine destitute of the fruits of godliness. He further explains in ver. 2—10, what he means by *the things which become*, etc., inasmuch as he there prescribes to Titus how he is to exhort the aged men in the church, ver. 2, then ver. 3 the aged women, in order that through their instrumentality the younger persons of their sex may be directed to what is good. Then ver. 6, how he is to exhort young men, where also the apostle, ver. 7 and 8, interposes an admonition to Titus, to show himself a pattern in conformity to his calling. Then ver. 9 and 10, what is necessary for slaves, in order that they may adorn the doctrine of God. From these injunctions intended for individuals, according to sex, age, and rank, the apostle then, ver. 11, reverts to the great truth on which the foregoing exhortations are founded (γάρ), namely, that the end for which the divine grace hath been manifested in regard to all is, that we might begin and carry forward a new godly life here below, in the expectation of the glorious appearing of Him, who designed by his death to purchase a peculiar people for himself, zealous of good works. This then Titus is to urge in every way on those under his care, and not to give himself any concern about his youth. Thus the apostle concludes, in order, at iii. 1, to pass to a new admonition bearing on a different relation, that, namely, in which Christians stand to magistrates.

Ver. 1.—Titus, in opposition to the seducers described before and their doings, is to speak what becomes the sound doctrine. Ἃ πρέπει cannot denote the true doctrine itself in opposition to the error, but only what is conformable to the sound doctrine which leads to godliness; it designates, as is plain from what follows, the right moral deportment as founded in the facts of the gospel plan of salvation (ver. 11). If then Titus, in opposition to the prevailing error, is to urge with all his might the moral requirements of Christianity, and to enjoin a moral conduct corresponding to

the sound doctrine, the main and essential characteristic of that error must have been clearly its moral unfruitfulness, and its tendency to divert from strenuous efforts after holiness by leading its followers to occupy themselves with profitless questions. The objection, that the opponents would assuredly have also subscribed to the moral precepts that are laid down, proceeds therefore from an entirely false point of view. For the apostle does not confute the opponents with these precepts, but tells Titus what he is to insist on, namely, on a conduct becoming the gospel, a conduct the real nature of which he further shews with reference to the natural distinctions of sex, age, and rank. It is not said that those opponents denied the rightness of these moral precepts, but only that it is necessary in opposition to them to turn away the attention from subjects morally unprofitable, and to lead to a manifestation of faith in a corresponding moral conduct. Calvin says well, "besides, he therefore deals more in exhortations, because those who were intent on useless questions needed chiefly to be recalled to the study of a holy and honest life; for there is nothing that will more effectually allay the wandering curiosity of men, than their being brought to recognize those duties in which they ought to exercise themselves."

Ver. 2.—The apostle now begins with his moral injunctions for the aged. *That the aged men be sober*, etc. On *πρεσβύτας* comp Philem. 9; Luke i. 18, denoting merely the age, and therefore to be distinguished from *πρεσβύτερος*, the official designation. *Νηφαλίους*, "sober" in the proper sense of the term, comp. i. 7; ii. 3 is found also in 1 Tim. iii. 2, 11; *σεμνούς*, besides in the Pastoral Epistles, occurs only in Phil. iv. 8, "dignified." *Σώφρονας*, "steady, discreet," comp. on i. 8. *Ὑγιαίνοντας*, etc., sound with respect to faith, love, patience. The expression comprehensively denotes that moral perfection which we expect chiefly in a *πρεσβύτης*. *Patience* is used here in place of *hope* (comp. 1 Cor. xiii. 13), with the view of giving prominence to that moral energy, in virtue of which the Christian stands fast, comp. 1 Thess. i. 3, in which both are connected. Chrysostom, "the apostle has well said *in patience*, for this is especially suitable to old men." On the connexion between *love* and *patience* comp. 1 Cor. xiii. 7. De Wette's remark is unfounded, that *ὑγιαίν.* in reference to *τῇ ἀγάπῃ* and *τῇ ὑπομονῇ* is an inexact expression for: fruitful in love, strong in patience. *Ὑγιαίνων* denotes the man who is as he ought to be, in a normal condition in every respect

Ver. 3.—*The aged women likewise*, etc. A similar character is required in them, hence, *likewise*, which places them side by side with the *aged men*. *Κατάστημα* used by the profane writers and elsewhere (Ign. ad Trall. c. 3), not merely of the dress, but of the whole deportment. *Ἱεροπρεπεῖς* only here, conveniens hominibus

Deo sacris (Wahl), is explained by 1 Tim. ii. 10, *which becometh women professing godliness*, Eph. v. 3, *as becometh saints*. Their priestly calling should manifest itself in their whole conduct. Jerome: "that their very gait and motions, their countenance, their speech, their silence, may carry in them a certain dignity of sacred beauty." *Not slanderers, not given to much wine*, faults of which the first is frequent in this class, the second doubtless bears reference to the national character of the people. Not slanderers, 1 Tim. iii. 11, not given to much wine—not indulging the inclination for wine. Similarly 1 Tim. iii. 8, comp. with 2 Pet. ii. 19. Further, καλοδιδασκάλους only here, honestatis magistræ; not by public addresses (1 Tim. ii. 12; 1 Cor. xiv. 34), but by private admonition and the example of their conduct, in order that through them the young women might be directed to what is good.

Ver. 4.—Ἵνα σωφρονίζωσι (Tischendorf, σωφρονίζουσι, according to A.F.G.H. comp. Winer's Gr., § 41, 1), τὰς νέας. Σωφρονίζειν only here = to set right. The following infinitives depend on σωφρονίζωσι, although the following σώφρονας may certainly seem strange according to this construction; hence many commentators rather take these infinitives as dependent on λάλει, ver. 1. Against this, however, is the infinite εἶναι, which in this case would better be wanting, and also that the following special characteristics are more suitable to young wives (by νέας are to be understood married women), and, lastly, that in reference to these too little would be said in proportion. It is doubtless, not by chance merely, that the apostle gives directions for the younger women to be taught by the elder, and not directly by Titus, which also Chrysostom and others have noticed. They are to be directed to love their husbands and children, for in this lies the foundation of all domestic happiness; further, to be modest, chaste, keepers at home, kind, obedient to their husbands. If σωφρονίζειν comprehends all the following characteristics, then in its more general signification of "to set right," it must be understood as = νουθετεῖν or παιδεύειν, as Theophylact explains it. Σώφρονας is then "discreet, judiciously modest." (Matthies.) Ἁγνός in its more special signification = chaste. Οἰκουρούς (according to C.D.***H.I.K., etc., and οἰκουργούς according to A.C.D.*F.G.; the latter occurs nowhere else = active in household affairs. Hesychius, οἰκουρός· ὁ φροντίζων τὰ τοῦ οἴκου καὶ φυλάττων· οὖρος γὰρ ὁ φύλαξ λέγεται; comp. 1 Tim. v. 13; Prov. vii. 11. Ἀγαθάς is not to be connected with οἰκουρούς, as the latter is already a complete idea in itself; but = "kind," as Matth. xx. 15: 1 Pet. ii. 18; Rom. v. 7. Heydenreich: "their thriftiness must not degenerate into avarice." *Subject to their husbands*, Eph. v. 22; Col. iii. 18, etc. Ἴδιος ἀνήρ, husband, comp. Winer, § 22, 7, p. 189. *That the word of God be not blasphemed*, comp. ver. 8 and 10;

I Tim. v. 14, vi. 1; Rom. ii. 24. Theophylact: "unless we are virtuous blasphemy will come through us to the faith." Chrysostom connects with this especially the case of a Christian wife having a heathen husband. An unnecessary limitation, as the comparison with other passages shews.

Ver. 6.—The apostle now turns to the younger men. They stand opposed to the *πρεσβύτας*, ver. 2, just as the *νέαι* to the *πρεσβύτιδες*, ver. 3. Young unmarried woman are therefore not to be included in the *νεωτέρους*; for that the *νέαι*, ver. 4, are spoken of in close connexion with the *πρεσβύτιδες*, is accounted for by the relation which is to subsist between them as teachers and taught, and can therefore not be brought as a proof against this division. The apostle sums up in the word *σωφρονεῖν* every duty to which they are to be admonished. Calvin: bene compositos, rationi obtemperantes. Chrysostom: "nothing is so hard and difficult at this age as to overcome pleasures and follies."

Ver. 7.—To this class Titus himself belongs (comp. ver. 15), and therefore the apostle here interposes an admonition to him, to shew himself a pattern of good works. The apostle thus gives us to understand that all teaching and exhortation are useless, unless the teacher's example confirm and enforce his word. Titus is to shew himself in every respect a pattern of good works. On *περί* as denoting the objects about which an action is conversant as = "in respect to," see Winer's Gr., § 49, i., p. 361; comp. 1 Tim. i. 19; 2 Tim. iii. 8, and also elsewhere, Phil. ii. 23; Luke x. 41, etc. On the middle *παρεχόμενος* connected with the reflex pronoun, see Winer's Gr., § 38, 6, p. 231.—*Καλῶν ἔργων* as ver. 14, iii. 8–14; 1 Tim. v. 10–25, vi. 18, and *ἔργα ἀγαθά*, 1 Tim. ii. 10; 2 Tim. ii. 21; Tit. iii. 1. "A characteristic of the Pastoral Epistles," observes De Wette on this expression; he himself however refers to Eph. ii. 10; *created in Christ Jesus unto good works*, where we find quite the same expression and idea—for by these good works are to be understood, as Matthies expresses it, the attestation of evangelical life. It is the manifestation of that in the life, which the apostle denotes in ver. 1 by *ἃ πρέπει* as the import of his admonitions. Comp. General Introduction, § 4. The only thing then in regard to this expression, that is peculiar to the Pastoral Epistles, is the more frequent use of it. But the nature of the error opposed in these epistles, fully explains its more frequent use; comp. moreover, *καλοποιεῖν*, in 2 Thess. iii. 13.—*Τύπος*, used in like manner of the apostle in Phil. iii. 17, comp. the comment. Then follow the words: *ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν* (the older and more authorized reading *ἀφθορίαν* signifies the same thing), *καὶ σεμνότητα*, etc. In order to the right understanding of these words, it must not be overlooked that they set forth that in which Titus is to shew himself a pattern of his own instructions to

others. Further, that διδασκαλία may signify as well the doctrine in which instruction is given as the teaching itself, we have seen at ver. 9. It will therefore not do to connect ἐν τῇ διδασκαλίᾳ with the immediately preceding, according to which the sense would be: Titus is to shew himself in every department of his teaching a pattern of good works. This limitation of the example to the teaching, yields no suitable sense, and the words thus constructed can give no other sense. If, then, Titus is to shew himself in all respects as a pattern, then in the words, *in doctrine*, the special sphere of his vocation is brought into prominence, after the foregoing expression περὶ πάντα had set forth in a general form all things in which he is to be a pattern. As well generally as specially in his official calling is he to shew himself a pattern. Then, however, *uncorruptness* is not a quality of the doctrine, but a personal quality; for this is required by τύπος, and also by the quality expressed in the word following, namely, *gravity*. Ἀφθορία signifies, therefore, not purity of doctrine, but sincerity of mind in teaching, and is to be compared with 2 Cor. xi. 3, *lest your mind should be corrupted* (φθαρῇ) *from the simplicity that is in Christ*. Σεμνότης is thus a dignified seriousness in setting forth Christian truth. The end sought is, that the learners may, through his instructions, be penetrated with the personal sincerity—"which is concerned only about the communication of the pure truth" (Heydenreich)—and the deep seriousness of the teacher. Thus does he who teaches shew himself a *pattern* in his teaching; the truth and power of that which he makes known is perceived in his own person. The verb παρεχόμενος is to be connected with these substantives, as also with the following λόγον ὑγιῆ, comp. Acts xix. 24; Col. iv. 1.

Ver. 8.—If our interpretation is so far correct, λόγον ὑγιῆ cannot be understood of private conversation, as Calvin explains it; sanus sermo ad communem vitam et privata colloquia refertur. After the foregoing expression *in doctrine*, which transfers us to the sphere of Titus's official calling, a new characteristic would certainly be requisite, in contradistinction to it, in order to intimate that the λόγος does not also belong to it. But neither does λόγος ὑγιής denote the sound Christian doctrine, for this would not correspond to ἀκατάγνωστος and the reference to τύπος; rather, λόγος ὑγιής and ἀκατάγνωστος in close connexion with the preceding, designate the qualities and character of the discourse, *sincerity* and *seriousness* in the speaker being presupposed: it will be sound speech that cannot be condemned. Ἀκατάγνωστος only here, comp. κατεγνωσμένος, Gal. ii. 11. The apostle now adds, as at vers. 5 and 10, the design of all this; it is that the enemy may be ashamed, having no evil thing to say of us. Περὶ ἡμῶν, not περὶ ὑμῶν, is certainly the true reading according to critical authorities; it is likewise suitable that the apostle place

himself in the same category with Titus when speaking of the διδασκαλία. It is difficult to say with certainty whether Christian or heathen opponents are referred to in the expression, *he that is of the contrary part*—for the apostle must certainly have had in his mind either the one class or the other. If the former, reference is made to i. 9; 2 Tim. ii. 25 (Heydenreich), and in favour of the latter, the analogy in vers. 5 and 10, and 1 Tim. v. 14 is appealed to (De Wette.) It appears to me from the whole context, in which Titus is enjoined to teach and to labour in opposition to the false seducers (comp. ii. 1), and from the apostle's placing himself here in the same category with Titus, more natural to refer the expression to these opponents. If Titus oppose them without being, as here admonished, a pattern in his whole deportment, he will not escape their malicious retorts. Ἐντρέπεσθαι, literally to be turned in upon themselves = "be ashamed," 1 Cor. iv. 14; 2 Thess. iii. 14, etc., φαῦλος, comp. John iii. 20, v. 29; Jam. iii. 16; Rom. ix. 11.

Vers. 9, 10.—The construction interrupted in vers. 7 and 8 is now without any further notice continued; the infinitives, therefore, are dependent on παρακάλει, ver. 6. The apostle gives here also special injunctions to be addressed to slaves, as in Eph. vi. 5, seq.; Col. iii. 22; 1 Tim. vi. 1, seq.; 1 Cor. vii. 21; comp. also 1 Pet. ii. 18. The reason of these repeated exhortations is plain. In no rank was the high idea of Christian freedom and equality more in danger of being misapplied, than in that of the slave, which indeed appeared to be a direct contradiction of this idea. Hence the apostle's sentiments on the subject of their emancipation, 1 Cor. vii. 21; hence the ever recurring exhortation to *subjection* and *obedience*. And indeed whether the master was a heathen or a Christian, in either case it was natural for the slave who had become a Christian to forget his place, and to seek either to exalt himself above his master, or to put himself on a level with him. Thus in this passage also the first thing that is enjoined is *subjection to their masters*. Ἰδίους δεσπότης like ἴδιος ἀνήρ, ii. 5. Δεσπότης, not κύριος, as in 1 Pet. ii. 18. Still more is required of them in the words following: ἐν πᾶσιν εὐαρέστους εἶναι to be complaisant in everything. The word is often used by the apostle, Rom. xii. 1, xiv. 18, etc. It denotes that zeal in the discharge of duty which does even more than is required, that service which anticipates the command, and seeks in everything to gain the good will of the master. Not answering again (Rom. x. 21), not purloining (literally not putting anything apart for themselves), Acts v. 2, 3, but shewing all good fidelity. On πίστις, comp. Rom. iii. 3. Ἐνδεικνυμένους—a word often used by the apostle, and only by him. Ἀγαθήν, in opposition to a service which aims merely at a good appearance; comp. the passages adduced above, Eph. vi. 5, seq.; Col. iii. 22, seq. There also ἵνα points to the obligation of

Christians to give testimony to the gospel in their conduct. "For the heathen," says Chrysostom, "do not judge of the Christian's doctrines from the doctrine, but from his actions and life." "That they may adorn the doctrine of our Saviour God in all things. Ἐν πᾶσι answers to the πᾶσαν. Their conduct is an ornament to the doctrine, inasmuch as it reveals the power of godliness that lies in it. *Our Saviour God*—this appellation of its author at once denotes the essential import of the doctrine, and points to the ground of the obligation to such a conduct, which is further explained in what follows. There is therefore here no reason for surprise at this circumlocution for the gospel.

Vers. 11–14 explain further the ground of obligation to such a deportment. The connexion is this: the appearance of the grace of God has for its end the sanctification of men. Some understand the words of ver. 11, *for the grace of God hath appeared*, etc., as confirmatory of all that precedes from ver. 1 onwards, others only from ver. 9 onwards. It appears most natural to refer them to the sentiment immediately preceding, in which is already contained the reference to the ground of the obligation to adorn the doctrine by a holy walk. The explanation itself, however, is not to be understood as having special reference to the *slaves*, but is expressed in a general form, and refers equally to all, so that substantially we have here the confirmation of all the foregoing exhortations from ver. 1 onwards. "For the grace of God which bringeth salvation hath appeared to all men, teaching them," etc. Ἐπεφάνη, so again at iii. 4; comp. Luke i. 79, *to give light* to them that are in darkness (Isa. ix. 2, lx. 1, seq.); Col. i. 26. The use of the word in Acts xxvii. 20, shews from what the metaphor is taken. Similar passages are Rom. xiii. 12; 1 Thess. v. 5, 8, where the time of the appearance of this grace is denoted by *the day*. A comparison with these passages shews at the same time that the appearing of the grace of God is not to be referred exclusively to the incarnation; but rather (with De Wette and Matthies) to the whole work of redemption, "the highest cause of which lies in the grace of God." Ἡ σωτήριος πᾶσιν ἀνθρώποις. Tischendorf has retained the article, according to C*** D***E.I.K., etc., rightly, as I apprehend, although contrary to other authorities likewise weighty; for the emphasis in the sentiment rests not on σωτήριος but on *teaching*, which is to be closely connected with *hath appeared*. Σωτήριος without the article would obscure the otherwise clear connexion. The term is then all the more expressive, as an appositional designation of the χάρις. The apostle does not speak of the teaching power of the grace of God without specifying the essential import of this grace, upon which this teaching power rests. The ἡ σωτήριος points back to the σωτήρ, ver. 10, as also the clause χᾶσιν ἀνθρώποις, to the universality of this

grace as contemplated in the foregoing exhortations, ver. 1, seq. There is no ground for supposing that the apostle here, as it were, in passing, takes a side glance at Jewish or even at Gnostic particularism. Such adversaries he would oppose in quite a different way. The critics only betray the insufficiency of their proof, when they argue from passages so remote from a polemical aim as the one before us. So also Matthies, p. 132. On the connexion of *πᾶσιν ἀνθρώποις* whether with *ἐπεφάνη*, or with *σωτήριος*, or with both, commentators differ. The construction with *σωτήριος* is alone conformable to the context, for connected with *ἐπεφάνη* it is quite aimless and obstructive. For what has *πᾶσιν ἀνθρώποις* to do with *παιδεύουσα ἡμᾶς*? On *σωτήριος*, comp. Eph. vi. 17.

The discipline which the manifested grace of God exercises, is described in ver. 12, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present time; ver. 13, in expectation of the blessed hope and appearance of the glory of the great God and our Saviour. Παιδεύουσα, says the apostle; grace exercises discipline, it cannot be received unless its disciplining power is experienced (comp. Heb. xii. 6, 7; 1 Cor. xi. 32). Its aim is then stated both negatively and positively. For *ἵνα* has here its *final* signification. The negative side, as that which is presupposed in the positive, is denoted by *ἀρνησάμενοι*. On *ἀρνεῖσθαι*, comp. what has been said on i. 16. *Θανατοῦν*, *θανατοῦσθαι* is used similarly by the apostle in Rom. viii. 13, vii. 4. *Ἀρνεῖσθαι*, the opposite of *ὁμολογεῖν*, i. 16, is a denial in heart and deed. Luke ix. 23; Rev. ii. 13, may be compared as passages analogous to this; and besides 1 Tim. v. 8; 2 Tim. iii. 5. *Τὴν ἀσέβειαν* (comp. on *κατ᾽ εὐσέβειαν*, i. 1) designates the condition of the unconverted in its most fundamental aspect as separation from God, which has for its reverse side a cleaving to the world, and to that which is in the world; *worldly lusts*, as it is here expressed. Κοσμικός occurs besides only in Heb. ix. 1, as denoting what belongs to earth. 1 John ii. 15, 16, may be considered as a comment on this passage, *love not the world, neither the things that are in the world;* and then *all that is in the world* is described as the *lust of the flesh*, etc. The worldly lusts are lusts directed to the *things that are in the world*. Comp. Gal. v. 16; Eph. ii. 3. In contrast with this condition of the man, who is not yet walking in the light of grace, it is said farther *that we may live soberly, righteously, and godly*. Σωφρόνως, in opposition to the lusts which had the mastery over him before, comp. on i. 8. Δικαίως denotes, in general, right conduct conformably to the law of God; *εὐσεβῶς*, in opposition to *ἀσέβεια*, right conduct in its deepest source—godliness. The sum of Christian morality is here set forth in its fundamental aspects; the limits of its various spheres are, however, not marked off here, as many com-

mentators imagine, so as that σωφρόνως denotes virtue as regards ourselves, δικαίως as regards our fellow-creatures, and εὐσεβῶς as respects God. Σωφρόνως can with as little propriety be referred merely to one's self as δικαίως merely to others, and by εὐσεβῶς is also denoted the whole sphere of the Christian life. Comp. Matthies on the passage. Ἐν τῷ νῦν αἰῶνι, the apostle adds this in opposition to what follows, which refers to the αἰὼν μέλλων, comp. 1 Cor. i. 20, iii. 18, 19.

Ver. 13.—Looking for, etc. As in ver. 2, the words *in hope of eternal life* serve more exactly to determine the preceding, so here the words *looking for*, etc., ver. 13, serve the same purpose, comp. Phil. iii. 20, 21. There lies in this expectation an antidote to the *worldly lusts*, and a stimulus to live in the present time, conformably to this expectation. Προσδέχεσθαι as usual in the signification, "expect," Luke ii. 25, 38; Mark xv. 43. The object of this expectation the apostle denotes by *blessed hope and appearing*, etc. Ἐλπίς is consequently to be taken objectively (as in Rom. viii. 24; Col. i. 5), and connected with the following genitive τῆς δόξης. Προσδέχομαι with ἐλπίς is in like manner found in the Sept., Job ii. 9. The apostle calls this hope μακαρίαν (an expression elsewhere used by the apostle, Rom. iv. 7, 8; 1 Cor. vii. 40), as bringing the expected blessedness. The words following define this hope in the expectation of which we are to live. On the expression ἐπιφάνεια, comp. ver. 11. We have thus a double *appearance*, an appearance of grace (ver. 11), as the ground and source of all new life, and an appearance of glory as the end and aim of the former. De Wette has given a place in his critical index to ἐπιφάνεια as being instead of παρουσία, 1 Tim. vi. 14; 2 Tim. iv. 1, 8; Tit. ii. 13. But we find also in 2 Thess ii. 8, the expression, τῇ ἐπιφανείᾳ τῆς παρουσίας, which shews both that ἐπιφάνεια differs from παρουσία, as referring to the visibility of Christ's coming, and also that the expression is elsewhere used by the apostle with reference to the coming of Christ. In the following words τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, the question is, whether *the great God and our Saviour* are to be taken as predicates of one and the same person, namely, Jesus Christ, or denote two different subjects: God (the Father) and Jesus Christ. In favour of the former—that one subject is meant, are the most of the Fathers, and many of the more recent commentators, as Mack, Matthies, Usteri; the latter view, however, has its representatives also among the Fathers, as Ambrose, and Grotius, Wetstein, Heinrichs, De Wette, have acquiesced in it, while others are doubtful. Olshausen favours the former view, which refers both predicates to Christ. Winer has shewn (§ 19, 5, Anm.) that the question cannot be decided on grammatical grounds. It has indeed been maintained that the article must be

repeated before σωτῆρος ἡμῶν, if it designates a new subject in reply to which again, it has been justly said, that σωτῆρος, because defined by the genitive ἡμῶν, does not require the article, and that it is absent in cases quite similar to the present, 2 Thess. i. 12 ; 2 Pet. i. 1 ; Jude 4. These passages also prove, that in case the words σωτῆρος ἡμῶν apply to a second subject, it is not necessary that Ἰησοῦ Χριστοῦ should precede them. But it is difficult also from the context, to obtain a decided reason either for one or the other view. For, to the objection against the hypothesis of one subject, namely, that on account of ver. 14, the appellation, *great God*, cannot be applied to Christ—what Heydenreich has already observed is a sufficient reply, namely, that Christ is also represented as *Saviour*, and in this respect the words of ver. 14, *he gave himself*, could be predicated of him. And the objection has just as little weight, that if Christ were the subject of both predicates, σωτῆρος, according to the apostle's usual manner, must have been placed before μεγ. θεοῦ ; against which, in like manner, Heydenreich has said what is necessary. On the other hand, what is said against applying μεγ. θεοῦ to God the Father—namely, that it is not the appearance of the majesty of God, but of Jesus Christ, that is represented as the object of hope for the day of the second coming—in so far as it denies the possibility of such an application, has no weight ; for the advocates of this view, as De Wette, have justly referred to the fact, that according to passages such as Matth. xvi. 27 ; Mark viii. 38, "Christ appears in the glory (*i. e.*, the majesty and omnipotence) of the Father, and at the same time in his own glory (Matth. xxv. 31), and consequently that his appearance may be represented as at once the appearance of the glory of God, and of his own glory. If, however, so much must be granted, that the glory, in which Christ appears can be described as the *glory of God*, it is still singular, that God and Christ are here placed in an equal relation to this glory of the future appearance. It is in reality Christ himself who will then appear *in the glory of his Father*, not God himself, as, in this case, quite different relations to the glory would be expressed by the genitive in this passage. Matthies has indicated the same thing, when he says (p. 139), that if both subjects were to be connected with the ἐπιφάνεια, then in order to be grammatico-logically correct, instead of καὶ σωτῆρος ἡμῶν, it would have to be ἐν σωτῆρι ἡμῶν Ἰησοῦ Χριστοῦ, or τοῦ σωτῆρος ἡμῶν ἐν τῇ δόξῃ τοῦ μεγάλου θεοῦ. The attempt to evade this by explaining ἐπιφ. τῆς δόξης of that manifestation of glory in which Christians shall at a future time take part, involves at once an entire misconception of the idea implied in ἐπιφάνεια, and a departure from the objective sense of the passage. But still more important is the consideration derived from the accustomed style of the apostle, who nowhere else speaks of this hope without

its being referred to Christ, while *ἐπιφάνεια*, as also *παρουσία*, is never used of the Father, but only of the Son, also in the Pastoral Epistles, 1 Tim. vi. 14; 2 Tim. iv. 1, 8. This circumstance alone appears to Olshausen to be decisive. Consider also how natural it must have been for the apostle—if contrary to the general usage, he here meant to name two subjects—distinctly to indicate this, while, on the contrary, the expression which he employs is most naturally understood of one subject; that the context affords no reason why God should be named besides Christ in reference to the *ἐπιφάνεια*; that in ver. 14 there is no reference to the *great God;* and, finally, that the epithet *μεγάλου* is nowhere else used in reference to God (the Father), and that its application to *θεός* here is much more easily explained by a reference of *θεός* to Christ. ("God the Father too did not need the exalting and laudatory epithet *μέγας*; this rather refers to Christ," "Usteri Paul. Lehrb. 5, Aufl. p. 326; and Olshausen refers to 1 John v. 20, *the true God.*) It is most natural therefore to understand the words *great God* of Christ. In proof that nothing in the doctrinal system of Paul contradicts this view, I refer to Usteri a. a. Q., 324, seq., and Olshausen on Rom. ix. 5.—The expression, *great God*, occurring nowhere in the New Testament, but frequently in the Old, comp. Deut. vii. 21, x. 17, etc., is warranted by the context, which refers to the glory of his appearance, in like manner as the expression *true God* in 1 John v. 20. On *δόξης* Calvin well observes: gloriam Dei interpretor non tantum, qua in se ipse gloriosus erit, sed qua tunc se quoquoversus diffundet, ut omnes electos suos ejus faciat participes.

Vers. 14, 15.—"Who hath given himself for us, that he might redeem us from all unrighteousness, and purify us to himself a peculiar people, zealous of good works. These things teach and exhort, and rebuke with all authoritativeness. Let no one despise thee." On the connexion of the relative sentence, ver. 14, De Wette justly observes, that the atoning work of Christ already indicated in the words *the grace that bringeth salvation*, and in which lies the power to teach, is here supplementarily recalled to mind. And it is just this teaching element in the saving grace, which is here brought into prominence and explained. He has given himself —*ἔδωκεν* emphatically, Olshausen—namely, in his atoning death; comp. Gal. i. 4, ii. 20; Eph. v. 2, 25, etc., where *διδόναι* and *παραδιδόναι* in like manner occurs. That he might redeem us, comp. Matth. xx. 28; Mark x. 45; *to give his life a ransom*, and the commentary on the passage and 1 Tim. ii. 6; *λυτροῦσθαι*, as here, 1 Pet. i. 18; Luke xxiv. 21. That from which he has redeemed us is the *ἀνομία* (comp. ver. 12, denying ungodliness), in bondage to which we were till then, Rom. i. 24. The context shews why the state from which we are redeemed is described as a state of *unright-*

eousness; the moral servitude implied in a right Christian conduct, is placed in opposition to the bondage of unrighteousness. The whole expression, however, turns on the real force of the word *ἀνομία*, as used by the apostle. Ἀνομία denotes the essence of sin, comp. 1 John iii. 4; *sin is the transgression of the law* (*ἀνομία*). That he might purify unto himself a peculiar people. On *καθαρίσῃ*, 2 Cor. vii. 1; Eph. v. 26; Heb. ix. 14. Both *λυτροῦσθαι* and *καθαρίζειν* denote the permanent result of his giving himself to death, and correspond to the *παιδεύουσα* above. Comp. on the idea at Rom. iii. 21, 25. *Λαὸν περιούσιον* must be understood as the accus. of the predicate: that he might purify us to himself for, etc. Περιούσιος only here, similarly 1 Pet. ii. 9: *λαὸν εἰς περιποίησιν* correspond to the Heb. סְגֻלָּה עַם, which the Septuagint renders by this expression. On the derivation and meaning of the word see Winer's Gr., § 16, 3, p. 88; as *ἐπιούσιος* from *ἐπιοῦσα*, so *περιούσιος* from *περιοῦσα*. Not merely proprius, as Winer says; Wahl and De Wette rightly, peculiaris = peculiar; Theodoret; *οἰκεῖος*, in which lies the accessary idea of being separated to the service of God. Comp. Harless on Eph. i. 14—diligent in good works. Ζηλωτής here the same as in 1 Cor. xiv. 12. It occurs besides often in connexion with *νόμου*, Gal. i. 14; Acts xxi. 20, etc. So also *ζηλόω* in the same sense as here used only by the apostle, 1 Cor. xii. 31. On *good works*, comp. on ii. 7. When De Wette says that it is not the atonement but moral cleansing that is here spoken of, he is right only in so far as that here the atonement is represented in its moral efficacy. For how can the words, *he gave himself for us*, in which lies the ground of all moral renovation, be otherwise understood than of the atoning death of Christ? Ver. 15, pointing back to ver. 1, shews plainly that the apostle concludes with this verse in order to pass on to something new. But the apostle exhorts Titus here not merely to *speak* (ver. 1), but to *exhort* (ver. 6) and to *rebuke;* Titus is to labour for the bringing about of this moral renovation, in each of these forms, that of simple address, of exhortation, of rebuke. Ταῦτα is, with De Wette, to be immediately connected with *λάλει*. With all authoritativeness; corresponding to this is the word *sharply*, i. 13; it means with all the authority of his office. Chrysostom: "Both with authority and with all power." The word *ἐπιταγή* is used by Paul, besides in the Pastoral Epistles, only in those to the Romans and Corinthians. The next words, *let no one despise thee*, in which Titus is enjoined to conduct himself in a firm and vigourous manner, follow naturally upon the preceding, *with all authority.* Calvin and many others think that in these words "he addresses the people rather than Titus;" a view quite unfounded, favored, as already observed, by nothing elsewhere in the epistle, and here also unnecessary. Olshausen has also taken this erroneous

view. De Wette renders rightly: speak so as to command respect, as 1 Tim. iv. 12, where the additional words *but be a pattern*, leave us in no doubt as to the meaning. Περιφρονεῖν, to look over one, = "to despise," found only here; elsewhere καταφρονεῖν.

At the close of this section of the epistle, we advert again to the critical judgment which De Wette has pronounced upon it. He acknowledges the clearness and excellent method of this section, but maintains that there is nothing in it which could serve as an adequate confutation of the adversaries. But it is to be borne in mind that it was not written for the confutation of the adversaries, but for the purpose of letting Titus know what he was to insist on, namely on the evidencing of faith in the conduct, on a practical Christianity, and with this view are set before him the exhortations he was to make according to the distinctions of sex, age, and rank, with a regard to the prevailing errors. But De Wette pronounces the moral precepts here laid down superficial, and founded on no general principle; the reference to the moral spirit of Christianity so general and aimless as to make it appear that the Cretans as yet understood nothing of practical Christianity; and these well-known precepts and practical truths peculiarly unsuitable, as addressed to a helper of the apostle. To all these objections it is a sufficient reply to point to the real state of the matter. The Cretans had not indeed fallen away from the faith, nor become addicted to any carnal heresy; but their Christianity was morbid and infirm, and there prevailed among them a foolish tendency to occupy themselves with things not vitally connected with the doctrine of salvation, and which therefore produced no moral fruit in the life. In opposition to such errors, what else can the apostle do but direct Titus to insist on right moral conduct, on the display of the fruits of the truth in godliness, both in old and young? How a godly old age should shew itself in man and woman; how those who are younger should adorn the gospel in their walk; and how, in an especial manner, the genuine Christian spirit should display itself in those who are slaves—these are the points which are simply and plainly set before Titus, in a series of characteristics in every respect suitable, and marking the very thing that is necessary in the different relations with which they are connected. (Compare Schleiermacher, p. 195.) The apostle would certainly have put these exhortations in another form if they had been addressed directly to the church. Not that he would then have had reason to say what was less known and familiar. We can infer this from the passage which treats of slaves, to which, as cited above, we have several parallels in the other epistles of the apostle. Is what he addresses to slaves in Col. iii. 22, seq., Eph. vi. 5, seq., at all materially different from what we find here? The *subjection* enjoined is there cer-

tainly explained more particularly as to its proper form; the injunction is more enforced by the appropriate motives; but would the apostle write to Titus in exactly the same manner as if directly addressing the slaves? Precisely in this difference do we recognize a recommendation of this epistle, as it clearly reflects the difference of circumstances. The objection of superficiality will therefore not disturb us, so long as it is not shewn that the moral precepts here laid down substantially correspond to the state of things to which they relate. To what else could those be admonished who had deviated from the right moral track, than to true morality? These moral precepts are finally held to be not founded on any principle. But what other principle should they or could they have, than that which is given in ver. 11, seq., the reference, namely, to the great truth, that our moral renovation is founded on the sacrifice of Christ, and is binding upon us as his people? The apostle dwells fondly on this truth; but just on this account the passage is no common-place, but in its entire connexion is closely related to what precedes. To the objection that this was familiar to Titus, I reply that we find the same in Phil. iii. 20; 2 Cor. v. 18–21; 1 Pet. i. 18, as here.

B. What Titus is to teach with regard to the right conduct of Christians towards the world, with a word of exhortation to him on his position in reference to the prevailing errors.

Chap. iii. 1–11.—The apostle having shewn, in chap. ii., what is the conduct which becomes the members of a Christian church, and that according to the distinctions of age, sex, and rank, now opens with a new series of exhortations having reference to the deportment of Christians in general, towards the magistracy, and towards those who are not Christians generally, vers. 1 and 2. In order to shew them how little cause they have to exalt themselves, he reminds them of their previous state, and how they owe their exaltation, not to their own merit, but solely to the mercy of God. Vers. 3–7. This Titus is emphatically to hold up before them, and upon this he is to insist, that they now walk worthy of the gospel; on the other hand, he is not to meddle with that foolish and profitless talk which was prevalent, vers. 8, 9. An heretic he is to shun after a repeated admonition, and to leave him to the fate which he has chosen for himself, vers. 10 and 11.

Ver. 1.—Put them in mind, adds the apostle, to be subject to magistrates and powers to obey, to be ready to every good work. Ὑπομίμνησκε occurs again at 2 Tim. ii. 14, but besides also in five passages of the New Testament; this word also has been put into the index prohibitorum. What more suitable word could the apostle have chosen, when his object was to remind them anew of something which they should know, but seem to have forgotten? Could he use

ἀναμιμνήσκειν, 1 Cor. iv. 17 ; 2 Cor. vii. 15, and not also *ὑπομιμνήσκειν* ? comp. also Böttger, p. 4, who rightly observes that *ὑπομιμνήσκειν*, as used in the Pastoral Epistles, denotes what is the business of the teacher, and in a transitive signification expressing an injunction as here, could be used only in reference to a teacher. How easily the opposition of Christianity to heathenism might lead to a false view with regard to the relation of Christians to the heathen magistracy, we learn from Rom. xiii. 1, seq., 1 Pet. ii. 13, seq., where it is prominently shewn that obedience to God requires subjection to such ordinances of man ; comp. also 1 Tim. ii. 1, seq. When to this we add that a people like those of Crete (comp. Hug. Einl. II., p. 299) must have been of a rebellious disposition, and that the Jews of that period, of whom many were then living in Crete, shared with them in this, we shall not find it necessary, in order to explain the apostle's admonition, to suppose, with Olshausen, that heretics were spreading false views of Christian freedom. *Ἀρχαί* and *ἐξουσίαι* here connected as in Luke xii. 11 ; the difference is that between magistracies and powers. *Πειθαρχεῖν* must with De Wette be taken as grammatically independent. *Ὑποτάσσεσθαι* denotes their proper position with regard to the powers, *πειθαρχεῖν* the obligation to obedience resulting therefrom. And it is *willing* obedience which the apostle requires : *be ready to every good work.* These words still refer to the magistracy. It is of course implied that the magistracy requires good works, comp. Rom. xiii. 3 ; 1 Pet. ii. 14, seq. The idea that obedience is not to be rendered to what is evil is therefore not intended, and does not belong to the context, comp. Matthies.

With ver. 2, the apostle passes to the subject of a right deportment towards those who are not Christians generally, as the newly-introduced object—*no man*—shews. "To speak evil of no man, not to be quarrelsome, gentle, shewing all (possible) meekness towards all men." The reference to those who are not Christians generally, as is noticed also by De Wette, comes into view especially in the last words. *Βλασφημεῖν* (properly *βλάπτειν τὴν φήμην τινός*, Wahl) according to Theodoret = *μηδένα ἀγορεύειν κακῶς*. Olshausen refers it to the magistrates, against which are the words, *no one.* The word is elsewhere used by the apostle, Rom. iii. 8, xiv. 16 ; 1 Cor. iv. 13, etc. *Ἄμαχος* occurs again only at 1 Tim. iii. 3. *Ἐπιεικεῖς*, comp. on Phil. iv. 5, derived from *εἰκός*, yielding, gentle, mild. On *πραότης*, 2 Cor. x. 1, as here in connexion with *ἐπιείκεια*, 1 Cor. iv. 21, as the opposite of severity = mansuetudo erga alios, comp. Winer on Gal. v. 22 ; Harless on Eph. iv. 2 ; Tholuck. zur Bergpr., p. 82, seq. *To all men*—these epistles give prominence not merely to the universality of grace which the critics have held up, but also to the right deportment of Christians towards all men, compare 1 Tim. ii. 1, seq. On *ἐνδεικνυμένους*, comp. chap. ii. 10.

Ver. 3.—Here follows, as confirming the propriety of the conduct here required towards those who are not Christians, a reference to the fact that the Christian himself was formerly in the same state of ungodliness as those who are not Christians are now, and that he owes his deliverance from this state not to his own merit. This reference gives us plainly to perceive, that the Cretan Christians thought they found in their Christianity a reason for looking down on those who were not Christians, and imagined that they owed no debt of love to them. Indeed when Christianity becomes an external affair of mere knowledge, it is quite natural that false conceit should go hand in hand with it, that the man who possesses the truth thereby stands on an elevation above others.—"For we also were once foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, hating one another." Such a picture does the apostle hold up before them of their former state. In their uncharitable contempt of their neighbour, they seem to have quite forgotten that it is their own previous character which they now find in those who are not Christians, and on account of which they despise them. Chrysostom: "therefore revile no one, he says, for such wast thou." In the successive clauses of this verse we mark the progress from the inward source to the outward expression, and its consequences. Ἦμεν with emphasis first: we were ποτέ; the antithesis is in ver. 4, ὅτε δέ. We have here the well-known Pauline antithesis of ποτέ and νῦν, comp. Rom. xi. 30: Eph. ii. 2, 11, 13, v. 8; Col. i. 21; iii. 7, 8; the two angles of the Pauline system. With this passage as a whole, compare specially that cited from Ephesians. Καὶ ἡμεῖς = we too, as those before mentioned still are. This καί shews plainly what is the apostle's object in referring to their former condition, namely, to shew how little reason the Christian has to look down upon those who have not yet attained to the possession of the blessings of salvation. On the reference of ἡμεῖς there is difference of opinion. The context decides that it is the difference between Christians and not Christians, that is here spoken of. It is otherwise in Eph. ii. 3, where the contrast is drawn between Jews and heathen. The apostle then means himself, together with all who are now converted, chiefly with reference to the Cretans, comp. i. 11. On the other hand we learn from Eph. ii. 3, how unhesitatingly the apostle predicates what he here says in ver. 3 of the former condition of the converted Jews, equally with that of the Gentile Christians. Ἀνόητοι denotes the state of man as destitute of the true knowledge of God = ἄγνοια, Eph. iv. 18, the result of his own fault, Rom. i. 18, seq. Ἀπειθεῖς, disobedient, in this general description of course not to be explained of disobedience towards magistrates (so Heydenreich), but towards God, comp. i. 16, and Rom. xi. 30; Eph. ii. 2; Col. iii. 6.

So in like manner in Eph. iv. 18, along with *ἄγνοια*, the darkening of the understanding, is mentioned the *blindness of the heart*. Πλανώμενοι scil. *ἀπὸ τῆς ἀληθείας* where *ἀλήθεια* denotes not abstract truth merely, but the sum of what is morally good; hence *πλανώμενοι* is not the same as *ἀνόητοι*, but a result of the two first predicates, and = *πλάνη*, Eph. iv. 14; Rom. i. 27. Comp. Harless on the former passage. Similarly Eph. iv. 18, *alienated from the life of God, through the ignorance that is in them because of the blindness of their heart*. With special reference to the term, comp. Jas. v. 19, 20; Heb. v. 2. The words following describe the further consequences of this state, *serving divers lusts and pleasures*, etc., comp. Eph. ii. 3; on *δουλεύειν* comp. chiefly Rom. vi. 6. The term denotes the power which sin acquires over men, by which it makes them slaves. Ἡδοναί De Wette remarks is not Pauline; the word is indeed accidentally not found in the other epistles, but every epistle of the apostle contains words that are not Pauline in this sense. Comp. Luke viii. 14; Jam. iv. 1, 3; 2 Pet. ii. 13. The word denotes the voluptates carnis. With as much reason might De Wette have said that *ποικίλαις* is not Pauline, as it is found only in the epistle to the Hebrews. *Living in malice and envy*. Κακία is explained by its connexion with *φθόνῳ*; it is as in Eph. iv. 31 (where special manifestations of it are denoted in the preceding words), and Col. iii. 8 = malignitas. Significat hoc verbo animi pravitatem, quæ humanitati et aequitati est opposita, et malignitas vulgo nuncupatur. Calvin cited by Harless on Eph. iv. 31. Διάγοντες = "living in," occurring again only at 1 Tim. ii. 2, connected with *βίον*. The two last predicates, hateful, hating one another, are to be taken together as forming an antithesis, and denoting the consequences resulting from what is said immediately before; they refer to a reciprocal deportment, Rom. i. 29; Gal. v. 15. It would be unsuitable to suppose here any reference to the relation between Jews and Gentiles, of which nothing is said. So once (*ποτέ*).

Ver. 4–7.—To this he now opposes a *ὅτε δέ*, not, however, with the view of giving a description of the new state introduced by the *ὅτε*, in contrast with the former, but to shew in the connexion how little reason the Cretans have to be proud of themselves. It is through the *kindness* and *love* of God that they have been saved, not in consequence of their own merit, but solely in virtue of his compassion, through the work of salvation and the efficacy of baptism. When the connexion is rightly considered, the objections which have been brought also against this part of the epistle fall of themselves to the ground. It then appears quite evident, for what reason *the kindness* and *love of the Saviour-God* are mentioned so emphatically in connexion with the work of salvation, without our needing to have recourse to Marcion's God of love in order to ac-

count for it. Further, the words, *not by works of righteousness which we have done*, are then explained, and the only thing inexplicable, is that such an expositor as De Wette should stumble at them. Finally, it is then evident why precisely the saving efficacy of baptism is brought prominently forward. When, however, says the apostle, the kindness and philanthropy of our Saviour God appeared, he saved us not on account of works in righteousness which we had done, but in virtue of his mercy through the bath of regeneration and renewing of the Holy Ghost, which he has shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace we should become heirs according to the hope of eternal life.

Ver. 4.—As is clear from the connexion given above, Heydenreich incorrectly traces the scope of the passage when he says :—Now however the grace of God manifested towards us in Christ, lays us under obligation to cultivate other and worthier dispositions. As if we were transferred back to chap. ii. 11.—The apostle's object is merely to shew, how little the Christian is at liberty to exalt himself above him who is not a Christian ; inasmuch as he was formerly himself nothing better, and has become better not through any merit of his own.—With respect to the construction, when the connexion is rightly apprehended, as describing not the introduction of salvation in general, but the change that has passed upon individuals, there can be no question that the answering clause already begins with the words *not by works*, etc. It is therefore superfluous to recur, with Matthies, to the grounds of the Pauline system of doctrine. *But when—of God*, the anterior clause denotes only what is necessarily pre-supposed in *he saved us*. The salvation must first exist, before individuals can enter on the possession of it. That *kindness and love* answer here to the idea more commonly expressed in the word *grace*, is quite correct. Substantially the same thing is expressed here as at ii. 11 by the *grace of God which bringeth salvation*. It is however easy to see why the apostle expresses himself differently here. His object is to shew how little the Christian can speak of his own merit, in comparing himself with those who are not Christians ; hence in the very outset, and still more pointedly in what immediately follows, the prominence which is given to the goodness and benevolence of God, in which alone lies the ground of the appearance of salvation in general, as in regard to the individuals who partake of it, it lies in the saving mercy of God. De Wette himself has shewn that the use of the expression χρηστότης is altogether Pauline, by referring to Rom. xi. 22, Eph. ii. 7, where the word occurs in the same connexion. On the relation of χρηστότης to χάρις the passage last cited throws light, inasmuch as χρηστότης is there adduced as proof of the χάρις. Comp. Harless on the passage

The same applies to φιλανθρωπία. The Divine χάρις manifests itself in the form of kindness and philanthropy. These expressions are all the more suitable here, as in ver. 3 the natural condition is described in its entire wretchedness. The expression φιλανθρωπία (Acts xxviii. 2) occurs nowhere else. As a parallel to the thing expressed by the word, De Wette adduces John iii. 16; he might have adduced from the epistles of the apostle those passages which we have already cited, if such had been necessary. On the expression ἐπεφάνη all that is necessary has been said at ii. 11; on σωτῆρος θεοῦ at i. 3. Baur would recognize in the tracing back of the atonement to the kindness and benevolence of God, an accordance with the Marcionitic phraseology, against which Böttger, a. a. Q. p. 105, refers to Rom. viii. 31—39; v. 8, seq.; ii. 4, and the passages already quoted above.

Ver. 5. . . . . he has saved us not in consequence of (= on account of) "works wrought by us in righteousness," as De Wette renders. On ἐξ comp. Winer's Gr., § 47, under ἐκ. p. 329. The words τῶν ἔργων τῶν ἐν δ. are placed in their true light by De Wette's translation just quoted, and his explanation: "not, as Matthies thinks, of works appearing in the form of the δικαιοσύνη, for ἐν δικ. like ἐν θεῷ, John iii. 21, denotes the state of mind and feeling in which these works are done." Comp. on Phil. i. 11, *fruits of righteousness;* Winer's Gr., § 48, ἐν. We find the same exclusion of man's works of righteousness, in Eph. ii. 8, 9, *by grace ye are saved . . . not of works.* De Wette thinks the sentiment unsuitable in both passages, as it is the sinful state of those who were formerly heathen, that is spoken of before. This is quite true, in so far as, from the foregoing description, their not having been saved on account of their own works was *self-evident.* But the apostle nevertheless expressly declares it, and he must have had a special reason for doing so. This reason is plain; he aims at strongly representing the saving grace as free and undeserved, by expressing it in a negative (οὐκ, etc.) as well as in a positive form. The emphasis in the sentiment of this passage rests indeed entirely on the *not.* It is a very abstract logic that will stumble at this. Harless, on Eph. ii. 9, does not seem to have even imagined that any such objection could be raised. We learn from the passages adduced by him, how truly Pauline this antithesis is, Rom. iii. 20, iv. 2; Gal. ii. 16, iii. 2; Phil. iii. 9. How much importance the apostle attaches to this "unsuitable" exclusion of man's works, appears from the words immediately following, ὧν ἐποιήσαμεν ἡμεῖς (quæ nos fecissemus). *We,* as opposed to, *his mercy.* The true cause of our salvation already indicated negatively, and thus expressed with all emphasis, is given in the words κατ' αὐτοῦ ἔλεον. On κατά, Winer's Gr., § 49, d., p. 358. By virtue of his mercy he has saved us, comp. 1 Pet. i. 3. On ἔλεος, Rom. ix

23, xi. 31 ; Eph. ii. 4 ; Gal. vi. 16. It denotes in these passages the *ground* of salvation. Here it denotes the *means* of salvation in the case of individuals, after the kindness and philanthropy of God has already been manifested in the objective facts of the gospel. Evidently, therefore, the apostle cannot here be speaking of those facts connected with the gospel, upon which hangs the possibility of salvation, but only of the means by which God brings the individual into a state of salvation—into the possession of those redemption blessings which are already objectively present. And here again the train of thought which is exhibiting only the part which God performs in our salvation, does not admit the mention of what is required on the part of man, as the subjective instrument or condition of his entrance on salvation. Hence it is not said, *διὰ τῆς πίστεως* (Eph. ii. 8, comp. with Phil. iii. 9, *ἐπὶ τῇ πίστει*, and Harless on the former passage), for the apostle's aim here is not to describe the new state of the man, but to point to the act and saving agency of God in regard to the individual by which the new state is brought about, and which shews more than anything else, that this new state does not rest on man's merit or on his doing. And what act of God's saving mercy towards the individual could this be, other than baptism, through which the man is planted into the fellowship of the Three One God, which is a putting off of the body of the flesh (*σῶμα τῆς σαρκός*, Col. ii. 11), and a putting on of Christ (*Χριστὸν ἐνεδύσασθε*, Gal. iii. 27), in short—which, as it is described in our passage, is a bath of regeneration ? It is this which transfers the man from the state described in ver. 3, to the new life of the Spirit ; it is the sure foundation upon which, in regard to the individual, rests all farther increase in the life of the Spirit. Thus we understand why baptism is here referred to as the means of salvation. And this the apostle designates by *λουτρὸν παλιγγενεσίας*, *bath of regeneration:* for we scarcely need refute the view, which regards this as merely a metaphorical expression, a view also applied to Eph. v. 26. Comp., moreover, what Harless says against it on the passage adduced.

With regard to the passage before us, Heydenreich has already said all that is necessary, p. 329, seq., when in opposition to all those views, which hold *λουτρόν* to be a metaphorical description of the change that has taken place, or to denote the Divine Spirit himself, and the purifying, renewing, and exalting power of this Spirit, or the abundant communication of the Spirit, or the Christian doctrine—he urges with truth, that the regeneration and renewal which the Spirit of God effects are sufficiently denoted by the words *παλιγγ.* and *ἀνακ.*, that the Spirit of God himself, and his gracious influence, are never denoted by *λουτρόν*, and that the agent in our renewal is by *πνεῦμα ἅγιον* plainly distinguished from his agency (*παλιγγ.*

and *ἀνακ.*), and the instrument he employs, *λουτρόν*. He farther observes with perfect justice, that *λουτρόν* is anything but a suitable emblem of the abundant communication of the Divine gifts of grace, or the sanctifying influence of the Divine Spirit; a bath can only be the symbol of cleansing, not of the abundant overflowing of certain blessings; and if reference be made to *ἐξέχεε*, ver. 6, as explaining the *λουτρόν* (Teller), it must still be said, that a bath and the outpouring of a rich overflowing fullness of strength and blessing, are plainly quite different ideas. Finally, to represent the doctrine of Christ as *λουτρόν*, were a metaphor quite foreign to the New Testament. Enough has been said for the refutation of these interpretations, although in a grammatical point of view much more might be said. But it must create surprise, to find Matthies still saying: if by *λουτρόν* we understand not so much a mere allusion to the idea of baptism, as rather the express designation of the outward act of baptism (?), then must the whole passage appear indistinct and self-contradictory, from the confusion of the material element with the spiritual principle of life, while yet Paul himself repeatedly places the true significance of baptism in the symbolical reference to Christ, and the evangelical renewal of the life (Rom. vi. 3, seq.) But how then will Matthies remove this indistinct commingling of the material element and the spiritual principle of life, seeing that it is plainly said of baptism, *ἵνα αὐτὴν ἁγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι*? Is *λουτρὸν τοῦ ὕδατος* here also a "bath of the Spirit?" Comp. Harless' excellent interpretation of this passage. And if the symbolical reference will suffice for such passages as Rom. vi. 4; Gal. iii. 27; Col. ii. 12, will it also suffice for 1 Pet. iii. 21, where of the *βάπτισμα* it is said: *σώζει . . συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν* (comp. Hoffman, Weiss. und Erfüllung, II. p. 234), and John iii. 3–5, *except a man be born of water and the Spirit, he cannot enter into the kingdom of God?* Rather do not these passages place before us that very "commingling of the material element with the spiritual, in which the Christian church has in conformity with the Scripture, from the very beginning recognized the essence of the "outward act of baptism," and according to which the Christian doctrine has stamped it? Matthies says, there can be no doubt that by *λουτρόν* is to be understood the bath in the sense of moral cleansing, as in regeneration and renewal the washing away of, or the freeing from all untruth and sin, forms the most essential element. To this we would simply say, that the expression *παλιγγενεσία*, as also *ἀνακαίνωσις*, has so little to do with the figure of washing away, that it appears quite unintelligible how the apostle should have fallen upon such a comparison, if he had not in his mind a certain *λουτρόν*, namely, baptism, the substantial effect of which is this *παλιγγενεσία*. And how inconsistent is it with

the clear context (the aim of which is to shew how little reason the Christian has to boast on comparing himself with those who are not Christians, seeing that it is the mercy of God alone that hath saved him) to speak, as Matthies goes on to do, of the free self-determination with which every individual has to subject himself to this "purifying and quickening bath of the Spirit," whilst along with this he yet sees a reference to baptism, on the ground that the idea of baptism points to this, namely, that the life of the baptized person must bring to completion in itself the moral purifying process of expiation! and sanctification. Thus far the words of the passage before us are explained as certainly referring to baptism! Having stated my view of the passage in general, it remains only now to confirm it by a reference to particulars. The apostle denotes the instrument of the salvation which is founded on the mercy of God by *λουτρὸν παλιγγενεσίας καὶ ἀνακαινώσεως ἁγίου πνεύματος*. What grounds we have for taking *λουτρόν* in its literal and not in its metaphorical sense, are shewn by the unsuitableness of the metaphor, and also by passages such as Eph. v. 20, *τῷ λουτρῷ τοῦ ὕδατος*; Heb. x. 22, *λελουμένοι τὸ σῶμα ὕδατι καθαρῷ*; John iii. 5, *ἐξ ὕδατος καὶ πνεύματος*; 1 John v. 6, *δι' ὕδατος καὶ αἵματος*, comp. with ver. 8; and finally, from passages such as 1 Pet. iii. 21, where baptism is likewise described as the means of salvation, and indeed in general from everything that we know on the subject of baptism from Scripture, comp. Hofmann, a. a. Q., II., pp. 233–236. How indefinite and ambiguous is the relation expressed by the genitive, is shewn by Winer's Gr., § 30, p. 168, seq. Thus the similar expression *βάπτισμα μετανοίας* can, from the nature of the thing itself, be explained only of baptism which binds to repentance, and, taken by itself, the expression in the passage before us admits of a similar meaning. The relation of the genitive can be determined only from the context, and from a comparison with what we learn elsewhere concerning this *λουτρόν*. *Παλιγγενεσία* occurs again only at Matth. xix. 28, and there it denotes the restoration of all things. Here, on the other hand, it is substantially the same as the *being born from above*, or *of the Spirit*, or *of God*, John iii. 3, seq. To this belongs also the *πάλιν ὠδίνω*, Gal. iv. 19, and all those passages which speak of adoption, Gal. iv. 6, etc. The old man dies, the body of the flesh is put off, Col. ii. 11, and Christ is put on instead, Gal. iii. 27. "He who offers himself for baptism, desires a relation to God in which Christ is, what formerly was the body of the flesh, and the spirit of Christ, what hitherto has been the sin dwelling in the flesh. He purposes no longer to wear the garment of that nature which consists in sinful inclination to what is evil, but to put on Christ, the new man." Hofmann, a. a. Q. If this is the idea implied in *παλιγγενεσία* which is connected with this *λουτρόν*,

there can be no doubt as to the reference in the words *καὶ ἀνακ.*, etc. They cannot denote a second means of salvation along with the first, a view also grammatically unsupported (the repetition of *διά* is not warranted by critical authority), nor a second effect of the *λουτρόν* different from the first (we suppose for the present that this is the relation implied in the genitive); the words can only be an explanation of the expression immediately preceding. For what else can be meant by *ἀνακαίνωσις πν. ἁγ.* = the renewal proceeding from the Spirit of God, answering to the *putting on the new man*, Eph. iv. 24 = putting on Christ, Gal. iii. 27—what else can be meant by this expression, than the new birth of the man denoted by the word immediately preceding? Both expressions then are equally designations of the *λουτρόν*, but the latter more specially defines the former. So also Olshausen: *ἀνακαίνωσις* is the process, when the new man is created; and this takes place in the *παλιγγενεσία*. *Ἀνακαίνωσις* is used by the apostle only again at Rom. xii. 2, as also *ἀνακαινόω* and *ἀνακαινίζω* are used only by him, but by him frequently. On the thing denoted by the word, comp. Eph. iv. 23; Col. iii. 10; Gal. vi. 15; 2 Cor. v. 17. It is evident that *πνεύματος ἁγίου* denotes the causa efficiens.—We have supposed, in the course of this investigation, that the relation of the genitive *παλιγ.* and *ἀνακ.* to *λουτρόν* is expressed thus: a bath which brings about this regeneration and renewing. The simple consideration of what is said concerning this regeneration and renewal, namely, that it is not the work of man but of the Holy Spirit, shews that *λουτρὸν παλιγγ.* cannot, like *βάπτισμα μετανοίας*, signify: a bath which binds to regeneration as a duty. The same is shewn by the context of the passage, which speaks of God's saving mercy, and describes the *λουτρὸν παλιγγ.* as the means of this salvation proceeding from him. But equally unsuitable to the context is the view taken by De Wette and others, which expresses the relation of the genitive thus: a bath which symbolizes regeneration. For the means of the salvation which proceeds only from God, cannot be figurative *representation* of the means of salvation; and just because *λουτρόν* denotes this means, if it be settled that *λουτρόν* refers to baptism, as De Wette acknowledges it to be, then must this baptism itself be understood as the means of salvation, and the genitive can consequently denote only that real connexion of the *λουτρόν* with the *παλιγγ.*; and that the rest of the passages which treat of baptism confirm this result, has already been shewn, and reference has been made on this part of the subject to Hofmann. We are therefore not at liberty to doubt that the ancient view held by the church, according to which baptism is here denoted, and its explanation of the nature and efficacy of baptism as founded on this passage, are alone to be regarded as exegetically confirmed; since a

metaphorical explanation is in itself inadmissible, and is shewn to be altogether untenable by a comparison with similar passages; and it once a reference to baptism is admitted, there can only be supposed such a real connexion as we have shewn between it and the regeneration and renewing of the Holy Spirit.—Another question started by Olshausen in the observations now lying before me, is, how far what is here said on the subject of baptism applies to the baptism of infants. The propriety of such an application may be contested in so far as the apostle here speaks of himself and of those who share with him in the new life of the Spirit. In spite of this, however, as this passage represents baptism as the saving act of God, and therefore altogether in its objective aspect, it may give some insight into the grounds upon which infant baptism may be vindicated. The passage speaks not of a doing of man, but a doing of God upon man in baptism; and the question, therefore, takes this form; 1, whether the child to be baptized needs such a saving act; and 2, whether he is susceptible of it. There can be no doubt as to the answer which Scripture gives to the former of these questions. And if this is a settled point, then a doubt can scarcely be entertained with regard to the other. Just as a sinful state (the body of the flesh) may exist prior to the exercise of will on the part of the individual, which makes him to stand in need of the saving act, so also must the opposite state in which the dominion of sin is removed, be one which may be supposed to exist prior to the development of personal consciousness. Just as in the unbaptized person there may be, and really is, a sinful state previous to the development of personal consciousness, so, in like manner, in the same person a state of sanctification may take place, and will take place, if he is transplanted into the sanctifying fellowship of the Spirit of Jesus Christ. We have but to distinguish between the operation of the Spirit on the person of the man—on his consciousness and will—and his operation on the foundation of life in the man—the region of the unconscious, on which his personal life rests. It is only as an influence wrought, not through the medium of consciousness, but on the foundation of life, the nature of the man, in contradistinction to his person, that original sin can be understood, or the mental resemblance often so unmistakable between parents and children; and as an efficacy of the same kind also, must we regard what the apostle says as to the sanctifying influence of parents on their children (1 Cor. vii. 14, comp. Neander a. a. Q., I., p. 282, seq.) And can we conceive of a real redemption of the man from the dominion of sin which dwells in him—in his flesh—and keeps his personal will in bondage, Rom. vii. 23, otherwise than through an influence on this nature, so that a really new life-power, the power of the *spirit of regeneration*, opposes the *law in the members*, and destroys the do-

minion of sin? And can the efficacy of the sacrament, as distinguished from the word, be otherwise understood? There will, indeed, always be a difference between the baptism of the grown up person and that of the infant. In the former case, a personal desire of salvation and a personal acquiescence in all that is performed in baptism in the person baptized is presupposed, and only in this case will baptism have for its result a full *regeneration and renewing of the Holy Spirit.* In the latter case, there is the need of salvation, but neither personal desire for it nor acquiescence in the act performed in baptism on the baptized person; accordingly, the effect will also be different. The effect will be a power of the sanctifying spirit coming into opposition to the dominion of sin dwelling in the flesh, which, however, will only then issue in a regeneration and renewing, in a real ἄνω γεννηθῆναι of the man, when he lets the power of this spirit manifest itself with his growing consciousness, and when by an act of his own will he appropriates what has been done to him. Olshausen points to this when he observes, "Baptism is thus treated in the same way as regeneration itself. In this way also the dogmatic theologians of our church interpreted the passage. They, however, fell into a confusion of ideas really distinct. They referred this sentiment, without hesitation, also to infant baptism, and supposed that regeneration took place also in unconscious children. But the New Testament knows nothing of infant baptism. Nor can a man be born again without consciousness. But the theologians understood by the regeneration of children only the forgiveness of original sin, not the dominion over sin. In this sense regeneration is not used in the New Testament. In children, confirmation is regeneration."

Ver. 6.—Οὗ ἐξέχεεν (Aorist). The οὗ (attraction = δ) refers, of course, not to λουτρόν but to πνεῦμα. The apostle has yet to say how this regenerating and renewing operation of the Spirit has been obtained, and he does this by pointing to the mediation of Jesus Christ our Saviour, through whom this Spirit has been abundantly poured out. Regeneration is thus described as a work of the Triune God, and the different relations of the Father, Son, and Holy Ghost to this work are clearly denoted. To understand by ἐφ' ἡμᾶς others than were before meant by this expression, is against the context, which in no way indicates such a change, and requires that ἐξέχεε be referred to the operation of the Spirit just mentioned. I cannot, therefore, with Olshausen, perceive any reference here to the day of Pentecost, in so far as the communication of the Spirit had then reference, not to the apostles alone, but was a communication for the church in all times. To the same effect, De Wette also says: from this spirit of Christianity as a whole does the conversion of individuals proceed. He is certainly right when he adds: it is not

the communication of the Spirit to individuals after baptism that is here spoken of, for not until ver. 7 is justification mentioned as the consequence of regeneration. Ver. 7 shews rather, that the act of God denoted by ἐξέχεε coincides in point of time with the ἔσωσε διὰ λυτροῦ.—Matthies justly observes, that while Christ is represented as the objective mediatory power, faith is placed beside it, as the subjective instrumental condition. Πλουσίως not in contrast with the Old Testament, but with reference to the mighty operation of this Spirit, ver. 5, comp. with ver. 3. The same expression is found in Col. iii. 16 ; 2 Pet. i. 11 ; 1 Tim. vi. 17. It is agreed by all the more recent commentators, that the words διὰ Ἰησοῦ Χριστοῦ cannot, with Bengel and Flatt, be connected with ἔσωσε, which has its own διά already, but only with ἐξέχεε. The new life-power which shews itself efficacious in baptism, is obtained through the mediation of Christ. The words *our Saviour*, as above, ver. 4, in connexion with θεός, need no explanation here, where the saving act of God and Jesus Christ is spoken of.

Ver. 7.—The design of the *pouring out abundantly*, etc., is stated in this verse. Others (De Wette) understands ἵνα as expressing the aim of ἔσωσε, an unnecessary harshness, in which the exegetical relation of vers. 6 and 7 to ver. 5 is overlooked, and ἐξέχεε deprived of the more exact determination which is necessary to it, while ἔσωσε needs not to be thus determined. Ἐκείνου also, which is thus made to refer to God, is in this immediate connexion with θεὸς ἔσωσε unsuitable. If, then, ἐξέχεε and ἔσωσε coincide in the manner stated above, the words *being justified by his grace* will not as many think, denote something following upon the communication of the Spirit in baptism—for how can this be conceived of as separate from regeneration ?—but, as the participle also indicates, must be understood as expressing the consummation of the aforementioned operation of the Spirit, which, then, is what is pre-supposed in the final end of all the saving agency of God, namely, the attainment of eternal life. Δικαιωθέντες is therefore used here as commonly by the apostle ; comp. *e. g.*, Rom. viii. 30, a passage which distinctly shews, that in the δικαιοῦν the saving act of God in the individual is consummated, upon which follows the δοξάζειν, just as we maintain it here with reference to ver. 5. *This*, however, we learn plainly from the passage before us, that the state denoted by δικαιωθείς is not merely one of outward acquittal from the guilt of sin, as indeed the evangelical church has never taught, and that it cannot be conceived of apart from an inward transformation of the man which indeed is already pre-supposed in the condition of faith. The Catholic commentator, Mack, is therefore in this passage needlessly angry at the doctrine of our church as limiting the *righteousness* before God to the non-imputation of sin ; while he himself finds here the

catholic doctrine of sanctification through the gracious assistance of God, against which Matthies has said all that is requisite. Only in this I might disagree with Matthies, that he understands *διὰ λυτροῦ*, etc., to denote the active process in the development of the evangelical life; *δικαιωθέντες*, on the other hand, to denote the relation formed once for all in his inmost being between the Christian and God. He here forgets that all the progressive holiness of the man, rests precisely on the act performed but once, of the *συνταφῆναι* and *ἐγερθῆναι*, as a fixed and settled relation, which is clearly shewn in Rom. vi. 2, seq.; and Mack is right, in so far as he recognizes in being born again, and in being justified, expressions which apply to one and the same thing. In *τῇ ἐκείνου χάριτι*, almost all recent commentators refer *ἐκείνου* to *θεός*. The sense is then as Chrysostom concisely states it: *πάλιν χάριτι, οὐκ ὀφειλῇ*, in the sense of ver. 5. So also Olshausen. Comp. Gal. ii. 16; Eph. ii. 8, etc. This construction appears to me suitable neither to the train of thought, nor to *ἐκείνου*. For it were unnatural to refer *ἐκεῖνος* to the principal subject, to which reference was made just before in *ἐξέχεε*. And it corresponds much more with the exegetical relation in which vers. 6 and 7 stand to ver. 5, to refer *ἐκείνου* to the Spirit, whose operation is described in the words preceding in its objective mediation, and here in its final purpose, so that the *being justified by grace* is the consummation of the Spirit's work described in ver. 5. *Ἐκείνου* is thus used, because reference was made not to Christ, but to the more remote *πνεῦμα*, and *χάριτι*, the grace of the Holy Spirit, denotes that work of the Spirit described in ver. 5. So also Heydenreich. The final purpose of this outpouring is then given in the words *that we should be made heirs*, etc. The Old Testament allusion in this often-occurring expression (Gal. iii. 18; Eph. i. 11, 14; Col. iii. 24, etc.), is acknowledged; comp. Harless on Eph. i. 11. That which to the Israel of the Old Testament was the land of promise, is to that of the new covenant the *life eternal*. *Κατ' ἐλπίδα* (= "according to hope," *i. e.*, in the way of hope, Winer's Gr., § 49, d.), which is not to be connected with *ζωῆς αἰων'*, is added to express that the inheritance is not immediately to be entered upon. Rom. viii. 24, seq. On the Pauline character of the sentiment, comp. i. 2. That *ζωῆς αἰωνίου* is nowhere else used by the apostle in connexion either with *κληρονόμος* or with *ἐλπίς*, as De Wette observes, is of little consequence, for we can see no reason why he might not have connected it with both in the same way as *ἐλπὶς σωτηρίας* (1 Thess. v. 8), and *κληρονόμος τῆς ἐπαγγελίας* or *δικαιοσύνης* (Hebr. vi. 17, xi. 7) are connected. That this reference to the *ζωὴ αἰώνιος*, had in the eye of the apostle an especial significance in regard to the Cretans, see on i. 2. It has already been observed that vers. 3–7 present a cursory view of the whole work of redemption.

Vers. 8–11.—These verses can be rightly understood only as a special admonition to Titus, in reference to his work in Crete in opposition to the prevailing errors. Ver. 8 tells him what he is to pursue; ver. 9, what to avoid; ver. 10 and 11 how he is to deal with an incorrigible heretic. They do not, as De Wette maintains, repeat in a different form and aspect what is said in vers. 4–7, namely, in the form of a practical motive, and with the view of reverting to the train of thought in ver. 1. The apostle rather is done with what is to be enjoined on the Cretans, and deals now with Titus. That which he has just said concerning the saving act of the unmerited mercy of God, through the bath of regeneration, to a living hope of eternal life, is to be constantly affirmed by Titus to his hearers. Thus the moral fruit will not fail to appear; but on the other hand he is to avoid, etc., ver. 9. How little also does the form of the preceding, comp. with 11–15, correspond to such a turn of the thought as De Wette supposes; and why the same thing again?

Faithful is the word = *πιστὸς ὁ λόγος*, a formula certainly peculiar to the Pastoral Epistles, 1 Tim. i. 15, iii. 1, iv. 9; 2 Tim. ii. 11, now pointing with emphasis to what goes before, and now to what follows; here at vers. 4–8 the sum of the whole doctrine of salvation. This phrase answers to the *ἀμήν* used at the beginning or the end of an address which is intended as emphatic, comp. Rom. i. 25; Gal. i. 5; Eph. iii. 21; and 2 Cor. i. 20. Its occurrence in the three epistles belongs to the marks which shew them to have been written about the same time. "And I will that thou insist strongly on these things, so that the believers in God may be careful to maintain good works." *Περὶ τούτων* refers to the points contained in the *λόγος*. *Διαβεβαιοῦσθαι* = "assure strongly," occurring again only at 1 Tim. i. 7, is used also by profane writers. On the other hand, *βέβαιος, βεβαιόω, βεβαίωσις* is one of the apostle's familiar words, Rom. iv. 16 (Heb. ii. 2); Rom. xv. 8; 1 Cor. i. 6 (Heb. ii. 3) Phil. i. 7 (Heb. vi. 16) where connexions quite similar occur, although not with *περί*. The unpauline character of the expression which De Wette likewise notices, has therefore but slight importance. The fruit of this *διαβεβαιοῦσθαι* is then denoted by the *ἵνα*. We have here the same sentiment as in i. 9 is denoted by the *sound doctrine*. Such doctrine the apostle means to say has in it a power of godliness (i. 1, the truth which leads to godliness), produces the fruits of morality. In reference to the contrast which the apostle here has in his eye, Calvin well says on the word *φροντίζωσι* which occurs only here: ita vult eos studium suum curamque huc applicare, et videtur apostolus, quum dicit: *φροντίζωσιν*, eleganter alludere ad inanes eorum contemplationes, qui sine fructu et extra vitam philosophantur. Only thus is this expression here to be explained. On *καλῶν ἔργων* see ii. 7. The *οἱ τῷ θεῷ πεπιστευκότες* are not those who have be-

come believers in God, but "those to whom God has given faith," namely, in the gospel, as the *word of God*, i. 3; comp. Acts xvi. 34. There are, therefore, no grounds in the expression itself for limiting it to the Gentile Christians; besides, the distinguishing appellation of the true God in contrast with idols (1 Thess. i. 9) is wanting here, as De Wette and Matthies have already observed in opposition to Mack; nor are the actual circumstances in favour of this supposition, as a large portion of the population in Crete consisted of Jews, amongst whom the gospel had likewise found acceptance, and through whom doubtless it had been first introduced, as is proved also by the errors which had proceeded from them, i. 10. Προϊστασθαι occurring again in the same sense at ver. 14, literally "to stand before" (Rom. xii. 8; 1 Thess. v. 12), from which easily arises the signification in the passage = "to care for," to manage, to be intent on a thing. So frequently in the classical writers, Passow. "This is good and profitable for men." The article before καλά must be cancelled according to preponderating critical authorities, comp. Tischendorf; it is difficult, however, to account for its insertion. De Wette, in opposition to Theophylact, Grotius, Heydenreich, Matthies, refers ταῦτα, not correctly as I apprehend, to the doctriues, on the ground that to refer it to ἔργα would cause tautology. Καλὰ ἔργα does not, however, denote works *becoming* in men, which is the import of καλὰ ἀνθρώποις. Nor could καλὰ ἀνθρώποις be said with propriety of the contents of the doctrine, the περὶ τούτων. If again it referred to διαβεβαιοῦσθαι, it would be τοῦτο. We therefore abide by the natural grammatical reference; that, namely, to ἔργα. The following words shew why he enjoins this on Titus. Titus is to insist on this doctrine, because from it proceeds what is good and profitable; he is not to meddle, ver. 9, with *foolish questions;* for they are *profitless and vain.*

Ver. 9.—"But avoid foolish questions, and genealogies, and contentions and strivings about the law; for they are profitless and vain." The *foolish questions* stand in contrast with the *sound doctrine* which produces moral fruit; μωράς chiefly points however to the insipid contents of these ζητήσεις, by which are to be understood, not contentions (these are the ἔρεις afterwards mentioned, but questions of discussion, as 1 Tim. i. 4, vi. 4; 2 Tim. ii. 23; comp. i. 10, ματαιολόγοι. As belonging to the class of these *questions*, the καί gives a specific prominence to the *genealogies*, which we find again mentioned in 1 Tim. i. 4 in connexion with *fables*. In chap. i. 4 of our epistle only the *fables* are mentioned, here only the *genealogies*, and in 1 Tim. i. 4 both are mentioned together, from which we may infer with considerable certainty that they were nearly related to each other. The conjectures of expositors have been quite as numerous on the subject of the *genealogies*, as they have been on the

fables. The exegetical expositor must, however, abide by the natural signification of the word according to its general use in profane writers, as also its use in Heb. vii. 6, and see whether the context is against this signification. The context, then, opposes the genealogies to a doctrine which produces moral fruit, and comprehends them under the class of *foolish questions,* the contents of which are foolish, and morally fruitless and vain. There is no trace in the immediate context of a heresy, an opposition of true to false doctrine, and it has already been sufficiently made out that the remaining contents of the epistle point to nothing of the kind. The passage in 1 Tim. i. 4, describes the genealogies as *endless,* an expression far too indefinite to determine with certainty their import. The clause which follows, however, fully confirms the view furnished by our epistle, that it is no heresy properly so-called, but a foolish, morally fruitless pursuit that is spoken of; for how otherwise could it be said, that they (the genealogies) minister, questions rather than promote fruitful knowledge, and opposition be made to them (ver. 5) from a purely practical point of view? But to this most natural result drawn from the signification of the word, and with which the context and the contents of the epistle harmonize, it is objected that the error which gave rise to these genealogies cannot be explained, merely of Jewish family registers, nor can it be shewn how the Gentile Christians should have taken any interest in them. But the genealogies were not the only subject of these vain pursuits; and at all events we must suppose, as indeed the *fables* prove, that there was a special mode of treating this subject. See the General Introduction. The apostle further specifies the things which Titus is to shun in the words following: *and contentions and strifes about the law.* The ἔριες (not to be connected with νομικάς, as De Wette observes, against Heydenreich, and Baur, with whom Olshausen agrees), are to be viewed as the effects of the *questions,* comp. vi. 4; 2 Tim. ii. 23; they are the contentions of these men among themselves proceeding from their obstinateness of opinion. The following *strifes about the law* are a specific form of these *contentions,* just as the *genealogies* are in relation to *the questions.* The strifes about the law, are explained chiefly by i. 14, where, as the constituent parts of the error, are mentioned *commandments of men,* along with *fables.* Here then, where likewise prevailing errors are referred to, we are not at liberty to understand by *strifes about the law,* as Mack thinks, strifes about whether the Gnostic doctrines of spirits have a foundation in the Old Testament, or generally about the law being binding or not binding, which De Wette, along with Baur thinks probable in reference to 1 Tim. i. 7, but on the authority of the passage already referred to, in which we find nothing of Antinomianism—strifes

about the authority and confirmation of the *commandments*, i. 14, as Matthies also is of opinion. So much then may be inferred from this designation in the passage before us, namely, that those *commandments* spoken of in i. 14, although going beyond the law, nevertheless sought to connect themselves with the law, and to confirm themselves by it. Περιτασθαι = "to go out of the way," "to shun," occurs again only at 2 Tim. ii. 16. The word is used in the same signification also in profane literature.—*For they are profitless and vain*, corresponding to, *these things are good and profitable*, ver 8; μάταιος, "empty" vacuus, in respect to their import, used elsewhere by the apostle in the same sense, 1 Cor. iii. 20.

Ver. 10.—Ver. 9 informs Titus how he is to act in reference to the errors; this verse gives him an injunction as to his conduct towards persons who, by separating themselves, cause divisions. "Avoid an heretical man after a first and second admonition." In determining what is to be understood by αἱρετικὸς ἄνθρωπος we are by no means at liberty at once to fix on the later signification of the word, and then to maintain that the word had not this signification until the Gnostics were distinguished as the first heretics, and from this to infer the spuriousness of the epistles as Baur does. De Wette also observes that this is a later word and a later idea; that αἱρεσις is never used by Paul in reference to doctrine, comp. 1 Cor. xi. 19; Gal. v. 20; certainly, however, 2 Pet. ii. 1. But the question precisely is, whether it is a later idea? We must first examine in what sense the apostle elsewhere uses the word αἱρεσις; and if it must be admitted that the word in those passages where it occurs, does not refer to doctrine, and does not signify heresies in the later sense of the term, we must farther inquire whether by αἱρετικός here we are to understand anything different from the one who causes divisions (αἱρέσεις, in the apostle's sense of the term), or is addicted to these. We have already seen how little the epistle speaks of heresies, or fundamental errors; and the idea implied in αἱρετικός must be judged of, according to what we know concerning the errors of the Christians in Crete. If then we do not proceed arbitrarily, we must say, that αἱρετικός denotes, according to the *usus linguæ* one who gives rise to divisions in the church; and it may be inferred from what we find in the epistle, that he does this by separations and errors such as are described in iii. 9, i. 14. Thus we have no later idea, but only a word which indeed the apostle does not use elsewhere, but which by a simple formation is derived as an adjective from the αἱρεσις, with which he is familiar; a form of derivation of which we find many examples in the apostle's writings, comp. Böttger, a. a. Q., p. 115. In reference to any such person, who causes division and discord, Titus is enjoined once and a second time to attempt to set him right. He is not to contend with him,

but admonish him, to bring home to him a sense of his error. Νουθεσία as also νουθετεῖν used only by the apostle, and by him frequently; for it is the apostle who uses it in Acts xx. 31, and it denotes earnest admonition directed to the heart, comp. Harless, a. a. Q., 522. He is to seek to gain back such individuals; which of course does not exclude their being *rebuked* and *silenced* (i. 11) as seducers. If this attempt repeated has proved in vain, he is then to avoid them. Παραιτεῖσθαι, literally to excuse one's self from searching = "to avoid," cannot be understood of exclusion from church-fellowship; according to the context, it signifies nothing farther than: personally to have nothing more to do with them, to let them go. The expression, besides in the Pastoral Epistles, is found in Heb. xii. 25.

Ver. 11.—This verse gives the reason why he is henceforth to avoid him: inasmuch as thou knowest (of course not beforehand, but in consequence of these unsuccessful attempts to recover him), that such an one is perverted and sinneth, being condemned by himself. Ἐξέστραπται only here, in the Sept. Deut. xxxii. 20; Jer. ii. 21, for תַּהְפֻּכוֹת הָפַךְ = perverseness; in profane writers, to invert, so that what is uppermost becomes undermost, or to turn round, to change his disposition; comp. Passow. Baur, in order to make it out a more appropriate designation of a heretic, observes that it is more suitable to the context and to the signification of the word to render: such a one has turned away from us, and is gone out from the fellowship of the faithful; in support of which he appeals to Deut. xxxii. 20. I do not understand how ἐκ not ἀποστρέφεσθαι can have this signification; and further, it is demonstrably contrary to the *usus linguæ*, nor does it occur in this sense in the Septaugint, as a comparison with Jer. ii. 21 shews, where indeed the Septuagint gives an inaccurate rendering, but yet, as לִי stands expressly along with וַהְפַכְתּ, the words could in no case mean what Baur understands by the expression ἐξέστρ. As little does the following word ἁμαρτάνει convey a more special designation of the heretic; he sins qua αἱρετικός by causing divisions, while he is αὐτοκατάκριτος = "self-condemned." In this word and not in ἁμαρτάνει lies the reason why Titus is to leave him to himself. Chrysostom well explains the sense; οὐκ ἔχει εἰπεῖν ὅτι οὐδεὶς εἶπεν. ὅταν οὖν μετὰ τὴν παραίνεσιν ὁ αὐτὸς ἐπιμένῃ αὐτοκατάκριτος γίνεται. He has judged himself inasmuch as he rejects the warning and sins with knowledge. What could be effected by further admonition? Nothing is said of his shutting himself out from fellowship. Comp. the General Introduction, § 3, on Baur's objections against the genuineness founded on this passage.

§ 4. PERSONAL MATTERS. SALUTATIONS. CONCLUSIONS.

Passing to personal matters, the apostle charges Titus to come to him at Nicopolis; not, however, before he has sent to him either Artemas or Tychicus; but after that speedily. To Nicopolis, for there he has determined to pass the winter (comp. 1 Cor. xvi. 6). The sending of one or other of those who are named, seems to have had for its object that the person sent should take Titus's place in Crete, as his departure was to depend on the arrival of the person sent. Artemas is unknown to us. Tychicus is, in Acts xx. 4, called Ἀσιανός. He was with the apostle during the first, and if our view is correct, also during the second imprisonment at Rome, and was sent twice by him from Rome to Lesser Asia, Col. iv. 7, 8; Eph. vi. 21; 2 Tim. iv. 12. The first passage speaks of him in such a manner as to indicate that he was fully qualified for being Titus' successor in Crete. Tradition makes him at last bishop of Chalcedon in Bithynia. Comp. Winer's R.W.B. Several towns bore the name of Nicopolis, one in Epirus, one in Nestus in Thrace (which is the one meant in the subscription of the epistle) one in Cilicia, etc., comp. De Wette. Which is meant here, can be decided only by comparing and combining the data which bear on the point; comp. the Introduction. Κέκρικα: "I have determined," frequent with the apostle, 1 Cor. v. 3; 2 Cor. ii. 1. The παραχειμάσαι intimates that the winter was drawing near when the apostle wrote.

Ver. 13.—Others who are already with Titus he is to send speedily, *i. e.*, to fit them out for the journey that nothing may be wanting to them. The ἵνα does not refer to σπουδαίως, but to προπέμπειν in the sense we have assigned to it; comp. 3 John 6. Zenas is unknown to us. His by-name, νομικός = γραμματεύς (Matth. xxii. 35), may have remained with him from an earlier period, according to which he must have been a Jewish Christian. Others understand νομικός of the civil law = "lawyer," which is certainly preferable to the other, as the retaining of the name νομικός in the first sense by a Pauline Christian is not probable. Apollos is known to us, comp. Acts xviii. 24; 1 Cor. i. 12, iii. 4, seq., xvi. 12, and Winer's R.W.B. Ἵνα, etc., an imitator of the apostle could hardly have fallen upon such observations.

Ver. 14.—"And withal let ours also learn to exercise themselves carefully in good works for the supply of necessary wants." The sense of the verse is differently determined, according as ἡμέτεροι denotes the Cretan Christians, or the persons named immediately before Zenas and Apollos. In the latter case the apostle would say: let them by the labour of their hands earn something like himself (the apostle), for the time of need. So Grotius and others. I cannot agree

with this explanation, as it would assign to the words καλῶν ἔργων προΐστασθαι quite a different sense from that in which they were used in ver. 8; again because καί cannot refer to the apostle, but only to Titus, with whom the ἡμέτεροι are placed on a level, and further because ἵνα μὴ ὦσιν ἄκαρποι, according to its general use, 1 Cor. xiv. 14; Eph. v. 11, would in itself be far too strong an expression, and because it cannot be presupposed that all understood, like Paul, a trade by which they could everywhere earn for themselves a maintenance. Better, therefore, to understand the words as containing an admonition to benevolence which might here have an opportunity of manifesting itself. What in the preceding verse he requests from Titus, he here makes the business of all. *Good works* would then refer chiefly to benevolence, which is represented as the *fruit* of faith. So also Olshausen. Εἰς τὰς χρείας as Phil. iv. 16 (De Wette). The admonition is all the more appropriate in that these journeys were of great importance for the spread of Christianity; comp. on φιλόξενος, i. 8.

In ver. 15 follow salutations from all who were with the apostle, and from the apostle to all who are with Titus, who are united with the apostle by the love that is in the faith. The expression, *who love us in the faith*, is chosen from a regard to the circumstances, according to which he could not expect this of all. Love is represented as having its root in faith, this again as the bond of fellowship. The short benediction (as in Col. iv. 18), *grace be with you all*, is no proof that the epistle was addressed to the church. "It only implied the fellowship of Titus with all Christians there." De Wette, and similarly Matthies. Ἀμήν is a later addition.

APPENDIX

TO THE INTRODUCTION TO THE FOREGOING EPISTLE.

THE most recent researches* into the date of the Epistle to Titus, make it necessary to add the following observations, in order to complete what has already been given in the Introduction. There are some views of this question which have not received consideration there, and by refuting which the view which we have developed may be still further confirmed. Chiefly, however, does Wieseler's carefully elaborated view demand our attention. In rejecting the hypotheses already refuted in the Introduction, I rejoice to find that I am supported by Wieseler (p. 329, seq.), and by Huther. The latter entirely coincides with me in fixing the journey to Crete, and the writing of the epistle, in the period subsequent† to the first imprisonment at Rome; while the former denies the apostle's liberation from this imprisonment, and maintains that the writing of the epistle, together with the journey to Crete, took place during the from two to three years' stay of the apostle in Ephesus.—But the hypothesis started by Credner, and adopted by Neudecker, namely, that Paul (Acts xviii. 23) made an intermediate journey from Galatia and Phrygia, by Crete, to Corinth—has not been noticed in the Introduction. Wieseler justly refers against this view to Acts xix. 1, xviii. 21.—As regards the transfer of the events in question to the period specified in Acts xx. 1—5, the view as represented by Matthies, that the apostle made the journey to Crete from Greece, has been fully considered (comp. also Wieseler, p. 337, seq.); on the other hand, the hypothesis which places the journey to Crete and the writing of the epistle, before his arrival in Greece, but not till after the completion of Titus' twofold mission to Corinth (so Theodoret, Baronius, Lightfoot, and others), has not been specially examined. Wieseler and Huther say forcibly in opposition to it, that in this case Titus, in spite of 2 Cor. ix. 4, 5, must after his second mission to Corinth have returned thence to Macedonia to the apostle, and that Paul must have twice passed through Greece, namely, on his way to Crete, and on his way back to Macedonia. (Wieseler, p.

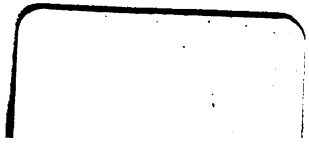
* Wieseler, Chronologie des apost. Zeitalters, Gött. 1848. Huther, Comm. Einl. p. 17–22.

† Compare his fuller investigation of this critical problem of a second imprisonment, p. 27, seq.

342.) "What a planless journeying hither and thither would this imply in the apostle . . . . at a time when, from the intelligence which Titus brought respecting the state of affairs in the churches of Achaia, the apostle was filled with the greatest joy." But Wieseler's own view, which places the journey in question and the writing of the epistle, during the apostle's stay in Ephesus, and previous to his journey to Greece (Acts xix. 1), can also scarcely be maintained, as Huther has shewn. We have already mentioned several things in opposition to this view, without having before us Wieseler's acute statement and defence of it. We shall here again look at it, and if this—certainly the most plausible of all the views which date the journey in question before the Roman imprisonment—is found incapable of proof, we shall abide still more confidently by the view which we have taken.—His hypothesis is as follows: After having laboured somewhere about two years in Ephesus, the apostle went thence on a visitation-journey first to Macedonia (1 Tim. i. 3), and then to Corinth, and having been invited when there to visit Crete by the Christians who were dispersed through that island, he returned by Crete, where he left Titus behind him, to Ephesus, where he remained until his stay of almost three years was completed. . . The Epistle to Titus was written not long after his return to Ephesus, . . . after the first Epistle to the Corinthians, ... soon after Easter, 57, A.D.," p. 347–355. This hypothesis is open to the following doubts. 1. Granted that that second journey of the apostle to Corinth, of which we have no account in the Acts, but which is supposed on the authority of the notices in the second Epistle to the Corinthians (xiii. 1, 2, ii. 1, xii. 14, 21), took place within the period of the apostle's stay in Ephesus, there are yet great difficulties in the way of placing it so far on towards the end of that stay as is here supposed. Paul is said to have written the Epistle to Titus soon after his return, before he had written the first Epistle to the Corinthians; the journey, however, was not made till after he had been about two years in Ephesus.

Is it not then in the highest degree strange, that the first Epistle to the Corinthians should contain throughout no allusion to his having been shortly before present among them, but should refer all the particulars of which he speaks to accounts which he had received from others, or through communications by letter, and nowhere to his own observation, i. 11 (v. 1), vii. 1, viii. 1, xi. 18, xii. 1? Can we suppose that things in Corinth had assumed this form during the few months that had elapsed since the apostle was there? How unaccountable is the passage, v. 9, where Paul refers to an epistle that has been lost, and the words in iv. 18, ὡς μὴ ἐρχομένου, if we are to believe that the apostle was shortly before in Corinth? 2. Wieseler must suppose that Titus, notwithstanding the instructions

given to him in the epistle, was soon called away again and sent to Corinth, consequently that he did not fulfil his mission in Crete (compare against this in Wieseler on the first Epistle to Timothy, p. 291), and that the apostle changed his purpose intimated in iii. 12, of causing Titus to meet him at Nicopolis; for, according to this hypothesis, Titus comes again to the apostle at Macedonia, after he had performed his mission to Corinth. 3. That the apostle intended to winter in Nicopolis on his way to Corinth is in itself hardly credible (almost as little as that he twice passed through Greece to Macedonia), and decidedly contradicts the passage, 1 Cor. xvi. 6, where the apostle writes *πρὸς ὑμᾶς . . . . παραμενῶ ἢ καὶ παραχειμάσω*. For if, as Weiseler admits, the gospel had not yet been preached in Nicopolis, it is then impossible to understand by the *ὑμᾶς*, Nicopolis. And even although, as Wieseler urges, the two epistles were not written exclusively to the congregations in Corinth, there can yet be no doubt that in the word *ὑμᾶς* the apostle has chiefly Corinth in his mind, and not the people of Nicopolis. The learned observation that Nicopolis was at that time reckoned as belonging to Achaia, can decide nothing against what we have said (comp. Huther). 4. There remains almost no time for Corinth and its neighbourhood (upon which, notwithstanding, the apostle's mind must chiefly have been fixed, as appears from the two Epistles to the Corinthians), if Paul spends the winter months in Nicopolis in Epirus, and leaves Corinth in the beginning of March. Or it must be supposed (as Wieseler in fact does) that the apostle did not remain over the winter in Nicopolis, according to Tit. iii. 12, but left for Corinth during the winter. To these objections are to be added all those which are derived from the later form of church life, of church doctrine and discipline which we find in this epistle. And the most serious of all is, that in the separation of the second Epistle to Timothy from the two others (which this hypothesis of necessity implies), its kindred relation to these remains unaccountable; and the writing of other epistles about the same time by the apostle so different in their phraseology, style, and ideas, remains a mystery. Compare the General Introduction. With regard to the positive reasons by which Wieseler has sought to support his view, namely, that Titus was already at that time about the apostle (Acts xviii. 22. Comp. with Gal. ii. 1), that Apollos was already personally known to him (according to 1 Cor. xvi. 12), that the same may be supposed of Tychicus (according to Acts xx. 4), nay, that it is even probable that he accompanied Titus, to whom he was sent (Tit. iii. 12), on his journey to Corinth—all these will not outweigh the difficulties we have stated, even if we should concede all the data upon which they rest. Especially the circumstance on which Wieseler lays great stress—that Tychicus seems to have ac-

companied Titus to Corinth—rather in my opinion contradicts the passage iii. 12; for this passage is doubtless much more correctly understood of loosing Titus from Crete by one of the persons there named supplying his place, than in the way Wieseler explains it. The difficulties arising from Nicopolis have already been stated (chiefly suggested by 1 Cor. xvi. 6). The conjecture that Paul could have preached the gospel in Nicopolis only during the supposed period, must of necessity remain uncertain; and also the passages Rom. xv. 19 and 23 can, in the face of these difficulties, and owing to their generality, by no means prove that Paul must at that time have already been in Nicopolis.

END OF VOL. V.